A NEW
HERBALL

TURNER

1551-62

6380/D/2

A copy of this work in the Stour. Library sold for £4. 1. Sims. Thursday. Oct 8. 1846. It is described as "D. Turner Herbal corrected and enlarged with the third part. printed [illegible] of the Bath of Baeth in Somerset printed in 1561. Doubtless a later edition. 1824.

E. P. Boyce

6380 (I)	AI	(Title Page) wanting
638I (I) part I	AI	(Title Page) A3, A4 (blank) G6, Ff4 (blank) wanting U2 and X3 defective.
638I (I) part 2	AI	(Title Page) and D6 (blank) wanting.
II20 (3)	h I - 4	wanting. (h4 blank).

1. Wm Turner A new herball Vol I (1551)
Wanting T.p - supplied in photocopy

2. Wm Turner [A new herball Vol 2]
The seconde parte of William Turner's
Herball ... also a booke of the bathes. (1562)
Wanting: (Part 1) T.p. A_3 A_4 (blank) G_6. Ff_4 (blank). U_2 + X_3 defective;
(Part 2) T.p. D_6. - supplied in photocopy

3. H Brunschwig. A most excellent and perfecte
homish Apothecary (1561)
Wanting: h_{1-4} - supplied in photocopy

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perhys herbal: 52: it kills & expels worms: half a dram is given to boys. not ten years of age: a dram to a grown people. this is much commended for the worms: take coralline & calcined harts horn. each half a strupple: of virginia snakewood one strupple: make a powder: let the child take a third part of it. morning & evening in a small draught of the white decoction.

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Against Herbals
Vanity of Physosophy & Physick

A new Herball, wherin are conteyned the names of Herbes in Greke, Latin, English, Duch Frenche, and in the Potecaries and Herbaries Latin, with the properties degrees and naturall places of the same, gathered and made by Wyllyam Turner, Phisition vnto the Duke of Somersettes Grace.

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ANNO 1551

Cum Priuilegio ad imprimendum solum.

And they are to be solde in Paules Churchyarde.

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To the myghty and Chriſtiane

Prince, Edward Duke of Sommerſet, Erle of Herford, Lorde Beachampe, and Uncle vnto the Kynges Maieſty, Wyllyam Turner his ſeruaunt, wyſheth increaſe in the knowledge of Godes holy worde, and grace to lyue therafter.

Although (moſt myghty and Chriſtiane Prince) there be many noble and excellent artes & ſciences, which no man douteth, but that almyghty God the autor of all goodnes hath gyuē vnto vs by the handes of the Hethen, as neceſſary vnto the vſe of Mankynd: yet is there none among them all, whych is ſo openly cōmended by the verdit of any holy writer in the Bible, as is ỹ knowlege of plantes, herbes, and trees, and of Phiſick. I do not remembre, that I haue red anye expreſſed commendation of Grammer, Logick, Philoſophie, naturall or morall, Aſtronomie, Arithmetyke, Geometry, Coſmographie, Muſycke, Perſpective, or any other ſuch lyke ſcience. But I rede amonge the commendatyons and prayſes of kyng Salomon, that he was ſene in herbes ſhrubbes and trees, and ſo perfectly that he diſputed wyſely of them from the hyghest to the lowest, that is from the Cedre tre in mount Liban vnto the Hyſop that groweth furth of the wall. If the knowledge of Herbes, ſhrubbes, and trees, which is not the leſt neceſſary thynge vnto the knowlege of Phiſicke were not greatly commendable, it ſhulde neuer haue bene ſet among Salomons commendacyons, and amongeſt the ſyngular giftes of God. Therefor wher as Salomon was commended for the knowledge of Herbes, the ſame knowledge of herbes was expreſſedly ynough cōmended there alſo. I rede alſo in the boke called Eccleſiaſticus, this commendacyon, and alowyng of Phyſicions and Phiſick in this playn and expreſſed wordes. Honor the Phiſicion for nedes ſake, for the Lorde dyd ordayn hym. For Phiſick commeth from the hyghest, and ſhall receyue rewarde of the kyng, The knowledge of the Phiſiciō ſetteth vp hys heade, and maketh ỹ noble to wondre. The highest made medicines out of the earthe, neither wyll a wyſe man refuſe them or forbeare them. Taketh not water ſwetnes of a tree, that the power of it may be knowen vnto men: He indued man with knowledge, that he might get prayſe of hys wonders. He heleth by theſe, and taketh away the payne of man. The Potecary tempereth hys mixtures together, but his workes bringe nothinge to perfecyon, but from the lorde commeth furth helth into all the broade worlde. My ſonne in thy ſyckenes fayle not, but pray vnto God: for he ſhall heale ỹ: leue of ſynne, ſhewe ſtraight handes, and clenge thy harte from all ſynne. And then afterwarde gyue place vnto the Phiſicion, as to him: whom god hath ordened. This open prayſe and commendacyon is gyuen by holy writers vnto Phiſick, and the knowledge of herbes, which I fynde not to be gyuen vnto anye other feyence. But if that Phyſick had gotten no ſuche prayſe of holy writers, yet for all that were Phyſicke more worthy & more

37) Against scribels

vanity of philosophy & physick:

The Prologe.

:1:10:
:8: to be set by then any of all these aboue rehersed artes & sciẽces, for Grãmer Logick, & Rhetorick are occupyed about wordes & saying, law about deuidyng of heretages and in assigning to euery man his ryght. Arithmetyke about numbres, Astronomy and Astrology about the course of the starres and prophecying of thynges for to come, Musick about the agrement of tones, soundes and syngyng. But Physick standeth in doyng & worckinge, and is occupyed about mannys body, therefore as much better as well doyng is, then well saying, and mannis body is more precious then all other creatures: so is Physick more noble and more worthy to be set by, then all other sciences. I myght here haue proued the excellency of Physick, by the antiquite of it, and by the nede that men haue of it more then of other scyences, but hauyng the testimony of holy writerers I passe ouer such probacyones. But when as they that promote or further the knowlege of Grammer, Logick, Rethorick, naturall or morall, Philosophy, or any of ỹ other aboue rehersed artes, and sciences, is iudged and that worthely of all charitaly wyse men to haue done an excellent good turne, vnto the Christiane common welth: then howe great a benefit doth he vnto the commõ welth that with great study and labor promoteteth, & helpeth men to the knowledge of Physick, whyche so greatly as I haue proued before, excelleth and passeth all these sciences. Hermolaus Barbarus therfore, Nicolaus Leonicenus, Joannes Manardus, and Antonius Musa Italianes, Otho Brunfelsius, Leonardus Fuchsius, Conradus Gilmerus, and Hieronymus Bochius, Germanes, and Joannes, Ruellius the Frenche man, haue greatly promoted the knowledge of herbes by their studies, and haue eche deserued very muche thanke, not only of their owne countrees, but also of all the hole common welth of all Christendome, and namelye Fuchsius, whych wrote an Herball in Latin, and afterwardes translated the same into Duche his owne countre language. There haue bene in England, and there are now also certain learned men: whych haue as muche knowledge in herbes, yea, and more then diuerse Italianes and Germanes, whyche haue set furth in prynte Herballes and bokes of simples. I mean of Doctor Clement, Doctor Wendy, and Doctor Owen, Doctor Wotton, & maister Falconer. Yet hath none of al these, set furth any thyng, ether to the generall profit of hole Christendome in latin, & to the honor of thys realme, nether in Englysh to the proper profit of their naturall countre, Wherfore some will laye vnnaturallnes and vnkyndnes vnto their charges, whyche myght haue done these thynges and dyd them not, and could do the same and wold not. For whom I haue no other excuse, but that some wolde and durst not, some wold and durst, but they had no leasure, some beynge wyse men, thought it more wysdome to be a iudge of all mennys writinges and labores, then by writing to come vnder the iudgement and correction of al men: to answer to all whatsoeuer shuld be laid vnto their charges, namely: When their commeth no profit, but the ieopardy of a mannys estimatiõ, by such writing and settyng out herballes, or of any other bookes be they neuer so learned or profitable. Howbeit the souldier is more frendly vnto the common welth, which aduenturously runneth among the myddes of hys enemyes both gyuyng and takyng blowes, then he that whille other men feight, standeth in the top of a tre, iudgyng: how other men do, he beynge without the danger of gonne shot him self. And so is there noman, that

hath

hath bene hytherto so good vnto hys countre as to aduenture or take the paynes to set out any herball. I therfore darker in name, and farr vnder these men in knowledge, for the loue that I beare vnto my countre, and at the commandemēt of your grace my lord and maister, I haue set one part of a great herball more boldly then wysely and with more ieopardy of my name then with profite to my purse, as I knowe by dyuerse other bokes, whych I haue set out before this tyme, both in English and in Latin. I haue in this boke taught the latine name, the greke, the englysh name, ỹ duche, and the frenche name, most commōly of euery herbe that I wryte of. I declare also the vertues of euery herbe, & shew the place where I haue sene it, lest it shuld seme to be one of them which wryte of thynges, whyche they neuer saw. I dowt not but many both physicyons of the mean sorte, many surgiones and potecaries, and many of the common people, that will wysely and warely vse herbes with the counsel of the phisycyan, shall take very great profit and commodyte. For the which they are muche bound to thanke your grace: who fyrst set me in hand with this present labor. Yet be it neuer so learned or profytable vnto the cōmon welth, there wyll some enuyous ydle vnsent for ouerseers, homelearned clerkes, start vp and dispraise thys my laboures, whych for lack of learnyng can not do so muche their selues, or for shepish fear dare not, or for enuious vnkindnes, though they can, wyll not. Agaynst suche malycyous persones, as wyll taste of all mennis meates, and let noman tast of theirs (what kind a felow was sceuola among the Romanes, whych supped with all men, and bad noman to supper) consyderyng that I had nede to haue some noble & excellent patrone, & defendour, for my boke could, rehersyng many in my mynde, fynd out none so mete to be a defendour of thys worke as your grace is. Wherfore I haue dedicated it vnto your grace, and therfore gyuen it vnto yow also, because your grace hath alwayes borne so great fauour, & good wyll vnto me euē before I was called to your graces seruyce, I beseche you to esteme and way my good wyll & my mynde that I beare vnto your grace and to all yours, by this my poore and small gyft. Which though it be but lyttle, yet it is able to declare my mynde thorowly, as ỹ lyones clawe only sene, be wrayeth the hole lyone. But for all that I haue chosen your grace to be patrone vnto thys booke, yet I reken it no wysdome to put yow to the payn of defensyon, vntyll I can defende no longer my self, therefore ere I make an ende of this preface, I thynke it mete to answer vnto certayn obiectiones, whych maye be layd agaynst it, Some will saye, why is thys fyrst tome so lyttle: it is to be supposed that ye myght haue set furth a great volume, and ye wold. For thys I haue these reasonable excuses, Besydes that I haue more than iij. yeares bene a dayly wayter and wanted the chefe parte of the day most apte to study, the mornyng, & haue bene long and sore vexed with sycknes, I thought it best to differ the settynge owt of any more, vntyll I haue by trauaylyng of diuerse shyres in England, found out the herbes where of I wryte, that I myght shew the readers of thys boke, in what place of England euery herbe may be had and found in. For these thre yeares and an halfe, I haue had no more lyberty but bare. iij. wekes to bestow vpon ỹ sekyng of herbes, & markyng in what places they do grow. They ỹ will not be content with this answer, let thē set out greater bokes, & I will therwith be well cōtent. Other will thinke

The Prologe.

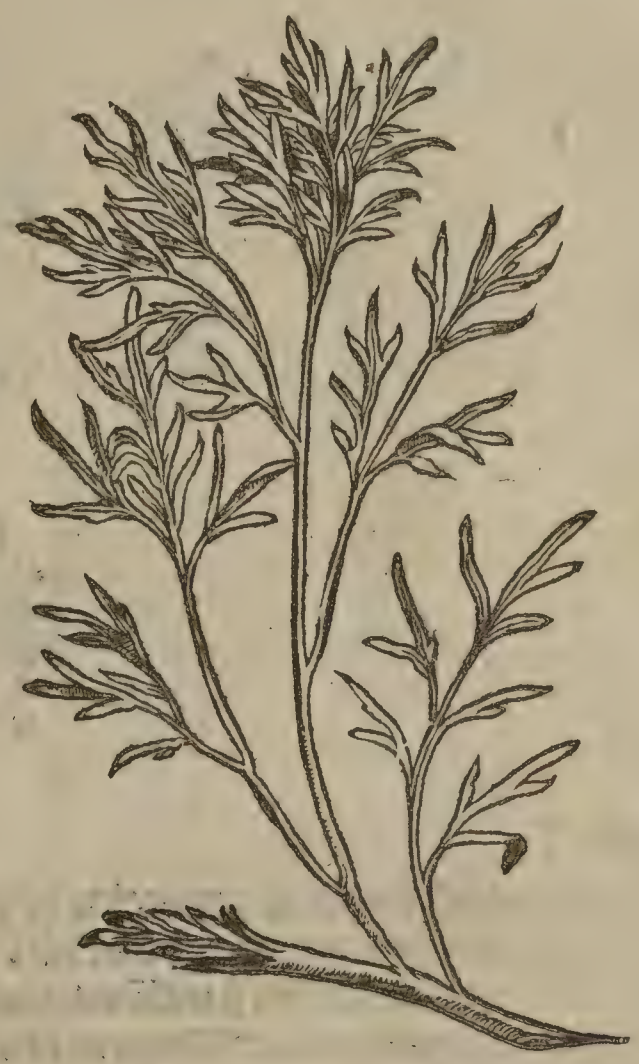
ſt vnwyſely done, and agaynſt the honor of my art that I profeſſe, and a-
gaynſt the comon profit, to ſet out ſo muche knowledge of Phiſick in En-
glyſhe. for now (ſay they) euery man with out any ſtudy of neceſſary artes
vnto the knowledge of Phiſick, will become a Phiſician, to the hynderaūce
and miniſhyng of the ſtudy of liberall artes, and the tonges, & to the hurte
of the comen welth. Whilſe by occaſyon of thys boke euery man, nay euery
old wyfe will preſume not without the mordre of many, to practyſe Phi-
ſick. To whom I make thys anſwer, by a queſtyon, how many ſurgianes
and apothecaries are there in England, which can vnderſtande Plinj in
latin or Galene and Dioſcorides, where as they wryte ether in greke or
tranſlated into latin, of the names deſcriptions and natures of herbes.
And when as they haue no latin to come by the knowledge of herbes: whe
ther all the Phiſicians of England (ſauyng very few) committ not ỹ know
ledge of herbes vnto the potecaries or no, as the potecaries do to the olde
wyues, that gather herbes, & to the groſſers, whylſe they ſend all their re
ceytes vnto the potecary, not beyng preſent their to ſe, whether the pote-
cary putteth all that ſhuld be in to the receyt or no. Then when as if the
potecari for lack of knowledge of the latin tong, is ignorant in herbes: and
putteth ether many a good mā by ignorance in ieopardy of his life, or mar-
reth good medicines to the great diſhoneſtie both of the Phiſician and of
Goddes worthy creatures, the herbes and the medicines: when as by ha-
uyng an herball in Engliſh all theſe euelles myght be auoyded: whether
were it better, that many men ſhuld be killed, or the herball ſhuld be ſet out
in Englyſh. The ſame reaſon myght alſo be made of ſurgeons, whether it
were better ỹ they ſhuld kyll men for lack of knowledge of herbes or ỹ an
herball ſhuld be ſet out vnto them in Engliſh, whiche for the moſt part vn-
derſtand no latin at all, ſauyng ſuch as no latin eares can abyde. Dioſco-
rides wrote hys great herball in greke, in whoſe tyme all the Grekes and
many Romanes vnderſtode it ỹ Dioſcorides wrote, Galene wrote alſo in
greke: not only his boke of ſimples, as of herbes, ſtones, earthes, beaſtes, &
metalles, but all the reſt of his bokes where in he taught the hole & perfyt
courſe of Phiſick, and in his tyme coulde all the grekes vnderſtand greke
and a great nombre of Romanes alſo. Dyd Dioſcorides and Galene gyue
occaliō for euery old wyfe to take in hād the practiſe of Phiſick. Dyd they
gyue any iuſt occaſyon of murther. Were they hynderers of the ſtudy of
liberall ſciences in greke, becauſe they wrote their workes of Phiſick in ỹ
greke tong. If they gaue no occaſyon vnto euery old wyfe to practyſe phy
ſike, then gyue I none. If they gaue no occaſion of murther: then gyue I
none. if they were no hynderers from the ſtudy of lyberall ſciences, then
am I no hynderer wryting vnto the Engliſh my countremen, an Engliſh
herball. Allmyghty God, whoſe worde preachers, and defen-
ders your grace hath promoted in the tyme of your Pro-
tectorſhip, now defende yow, and my ladyes grace
your moſt chaſte bedfellow, with all your gra-
ces chyldren and offpryng. Amen.

Of wormwode.

ABsinthium is named in greke Apsinthion, because no beast will touch it for bitternes, & in English wormwode, because it killeth wormes, I suppose that it was ones called wormecrout, for in some part of Freesland (from whence semeth a great part of our englysh tonge to haue come) it is so called euen vnto this daye: in duche wermut, in frenche aluine or absence.

VVormvuode Romane.

Absinthium Ponticum Romæ natum.

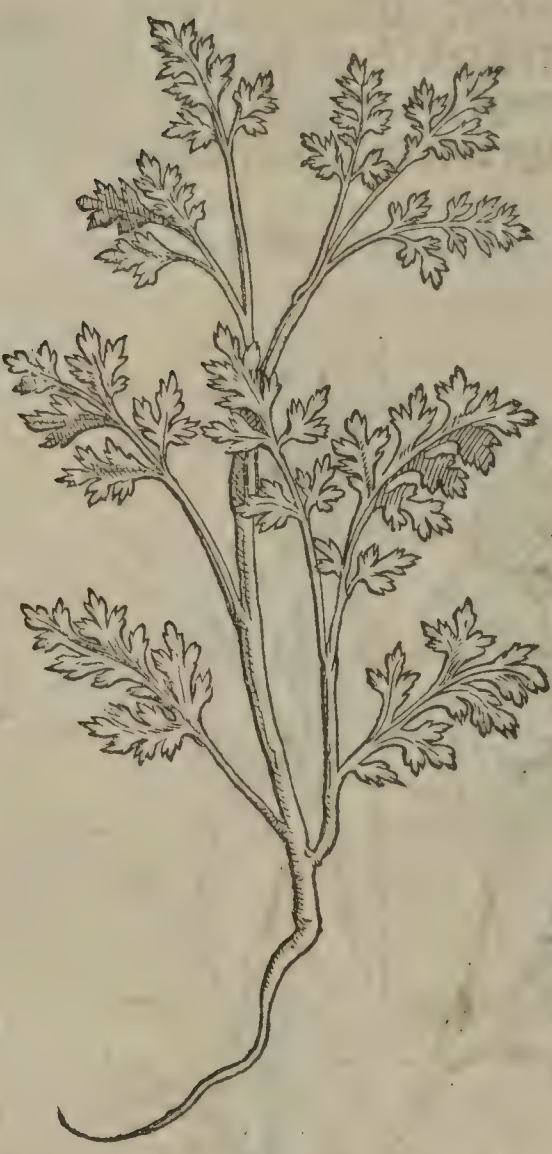


The kyndes and the places where they growe.

THere are thre kyndes of Wormwode, ponticum, marinum, and santonicum. Ponticum absinthium, whych maye be named in english, wormwode gentle or wormwode Romane, Wormwod pontyke groweth in no place of Englande, that euer I coulde se, saue only in my lordes gardyne at Syon, & that I brought out of Germany, for those ij. kindes of wormwode which diuerse take for pontyke wormwode, are none of põtike wormwod, Some take ỹ cõmõ great leued wormwode which groweth almost in euery place, to be põtyke wormwode. But they are far deceiued, for Galene in ỹ ii. boke of methodus medẽdi sheweth plainly in these wordes that folowe, that this great leued and stynckynge wormwod is not ỹ true põtyke wormwod. Whẽ as ther is in euery wormwode a duble poure, in põtike wormwode is there no smalle astringẽt propertie, ther is in al other wormwodes a very behemẽt bitter qualite. But

Of wormwode.

Absinthium marinum

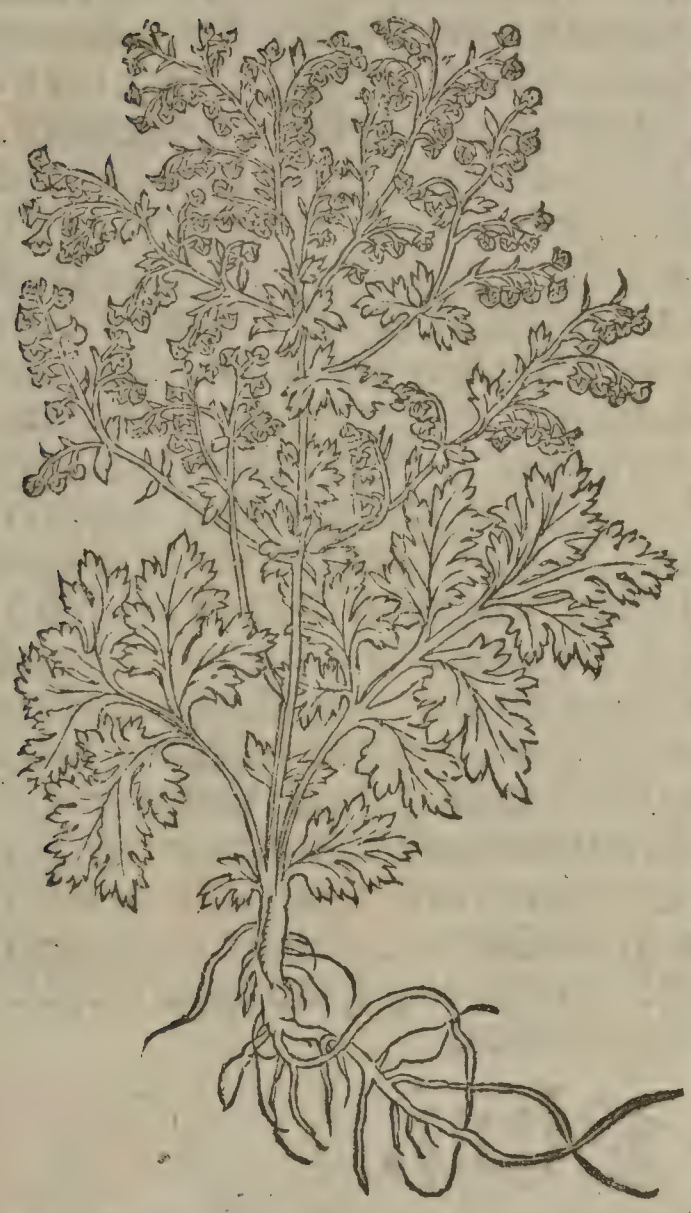


Sea Vormwod.

astriction, which a man can perceiue by tast, is either very euyll to be foũde, or els there is none to be founde at all. Wherfore Pontyke Wormwode ought to be chosen out, for ỹ inflãmatiõs of ỹ lyuer. But ỹ hath both a lesse floure & lefe then the other Wormwodes haue. The sauour of this is not only not vnpleasant, but also resembleth in sauour a certain kynd of swete spice. The other kindes haue a stinking sauour, Wherfore ye must flie these kyndes, and vse pontyke wormwode. Thus farr hath Galene spokẽ. By whose wordes it is euidẽt ỹ this our cõmõ & great leued wormwod is not pontike wormwod. As for this great cõmon wormwod it is called in latin Absinthiũ rusticũ, that is bouris or pesantes wormwode. Some take & vse ỹ wormwode ỹ groweth by ỹ sea side for wormwode põtyke, But they are far deceiued forỹ qualites of it answer nothing vnto the qualyties of wormwode põtyke in Galene, & this same wormwod is ỹ right Absinthiũ marinũ or seryphũ of Dioscorides & Plinj, which may be called in Englysh sea wormwod, Plinj writeth of the growyng place of this herbe thus lib. *tricesimo secundo, capite nono. Nascitur & in mari ipso Absinthium, quod aliqui Seriphum uocant, circa Taposirim, & cæter.* This groweth in the sea it selfe wormwod, which some call Seriphũ, besyde Taposyris of Egipt. Dioscorides saith that it groweth in the mountayn Taurus. In oure tyme it is plenteously founde in England about Lynne and holly Ilond in Northumberland, and at Barrowe in Brabant, and at Norden in east Freslande. Fuchsius is to be excused, whyche toke Argentariam Herbariorum, wyth longe smalle coddes

to be

Comon VVormwood.



to be Abſynthium marinum, becauſe he neuer ſawe the ſea in all hys lyfe where as thys herbe doth comonly growe. As concernyng Wormwoode Pontyke fromwhych we haue by occaſyon geuē, ſome thyng dygreſſed: I will ſhortly ſhew you, what my minde is of it. I thynke verelye that Abſinthium Romanum of Meſue is, Dioſcorides: Abſinthium Ponticum, that ſame haue I ſene of late many tymes. I had it from Rome, and it groweth about templum pacis, and alſo about the walles in dyuerſe places, a kynde of that, is much in Germany & in Brabant. about Colen it is called graue crowt, becauſe they ſet it vpon their frendes graues, ẏ Freſes call it wyld Roſmary, The Pothecaryes of Anwerpe Abſinthium Romanum. How be it, there is ſome difference betwene it, that groweth in Rome, and it that groweth in Germanye. It that groweth in Germanye, hath leſſe leaues, grener and thynner then it whyche groweth in Rome, and alſo a pleaſanter ſauour. It that groweth in Rome hath thycke, whyter and byggerleues, then it of Germanye, they are alſo hoter and of a ſtronger ſmell. As for it that groweth in Germany, I haue proued oft tymes that it hath perfytly done ſuch thynges as pertayne vnto Wormwod Pontyke. Thys herbe is not founde in Germany of hys owen ſettinge or ſowynge in the feldes, but is only in gardynes, wheras it is planted or ſet by mannes handes, The thyrde kynde of Wormwood is called Abſinthium Santonicum, I haue not ſene it in Englande ofter than ones, that euer I remembre, it maye be called well in Englyſh, French wormwode, becauſe it hath the name of a certaine regyon of France, whoſe inhabyters are called Santones.

The degree.

POntike Wormwoode is hote in the firſt degree and dry e in the thirde after Galene, Aetus, and Paulus agneta, but after Meſue it is drye, but in the ſecond degree, but more credence is to be geuene vnto Galene then to meſue, Sea Wormwoode is, as Aegineta writeth hote in the firſt degree, and drye in the firſt. Frenche Wormwode is weker then ſea Wormwode in breakyng of humours, in hete and in dryues, The iuce of Pontyke Wormwode is reken ed of all ſubſtancyall autores more hote a good dele then the leaues are.

The properties of wormwode.

Worm-

Of wormwode.

WOrmwode hath astringent or bindinge together, bytter and bytyng qualitees, hetinge and scouringe away, strengthning and dryeng. therfore it dryueth furth by the stoole and the vrine also cholerike and gallishe humoures out of the stomack. but it auoideth most chefely the gall or choler, that is in the vrines. Thus writeth Galene: Wormwood maketh one pisse well, dronken with syler mountayne and Frenche spyckenarde. It is good for the winde and payne of the stomake, & the belly. It driueth away lothsummes. The broth that it is soden or steeped in, dronkenne euery daie about v. vnces, heleth ỹ Jawndes or gulesouyht. It prouoketh womẽs flowres, ether taken in, or laid to without with hony. it remedyeth the stranglynge that cometh of eatyng of todestolles, if it be dronken with vinegre. It is good against the poyson of tyria with wyne. Also against homloke, and the bytinge of a shrewe, and the sea dragon. The quyncey maye be heyled with this herbe, if it be anointed with it, and hony and salt peter naturall put together. And so with water, It heleth the watering sores in the corner of the eyes. It is good for the brulynges and darcknes of ỹ eyes with hony. And so it is for the eares, if matter runne out of them. The brothe of Wermwood with his vapor that riseth vp from it, and smoketh vp, helyth the payne of the tethe and the eares. The broth with Valualy is good to anoynte the akynge eyes with all. With tye Ciprine ointment it is good for the long disease of the stomake. with figges, vynegre, and darnelle mele it is good for the dropsy, and the syckenes of milte.

Out of Plinj.

WOrmwood helpeth digestion, with rue pepper and salt, It taketh awaye rawenes of the stomake. old men of olde tyme gaue it to purge with a pynte and a halfe of olde sea water, six drammes of sede. iij. of salt with two vnces of hony and. ij. drammes In the Jawndes it is dronkene with rawe persly or Uenus heyr. It is good for the Clearnes of the syght, it heylyth freshe woundes before there come anye water in them. It helyth also the yche or yuke. It is not good for to be taken in an agew. Layd amonge clothes it dryueth the mothes away. The smoke of it, dryueth away gnates or mydges. If the ynke be tẽpered with his Juce it maketh the myse they wylle not eat the paper, that is written with that ynke. The asches of it with rose oyntment maketh blacke heare.

gyene prouoke

The quantyte out of Meſues.

YE maye take of the brothe or of the stepyng of Wormode from v. vnces. to viij. of the Juce, from thre drammes to. iiij. of the powder from. ij. drammes to ij. and so will it make a purgation. But because it worketh but weykly, by it selfe ye maye take it with whay, with Raisynes, the stones taken out, or with roses or fumitory. Sea Wormode is not to be vsed for the ryght Wormwode, for it is noysume vnto the stomake, as Dioscorides and Galene do testifye. Nether is the common Wormwode to be taken for the ryght, if it maye be had.

Of

Of Sothernwod.

Othernwode is called in Greke, Abzotonon, in latin Abzotonum, in duche Affruitsh oz stabwurtz, in frenche Aironne. Dioscozides maketh two kindes of Sothernwode, the one kynde is the male & it groweth in gardynes, and no where els, & this is our comen Sothernwode. The other kynde is the female, and dyuerse learned men haue supposed the herbe, called in English lauander cotton to be thys kynd, and surelye the description doth much agre, sauynge: that the leues of lauander cotton are not lyke vn to sea wozmwode, foz it hath much thynner and fyner leues then lauander cotton hath. This kynde of Sothernwode, wherof I intreat now, is called of Dioscozides in the description of sea wozmwode, Abzotonum parui. Wherfoze I am fully persuaded that a certain kynd of Sothernwod whych groweth in the moũtaynes of Italye, is the ryght Sothernwode female, it hath small leaues and shozt, but very thyck together, and it hath the very same smell that the other kynde hath. Sothernwode is hote and dzye in the thyzd degre.

Sothernvuod.

The vertues.

The sede of Sothernwode, rawe, bzokene, & made hote in water and so dzonken, is good foz the shozt wynded, foz the partes that are dzawen together, oz shzonke, and are bursten, foz ỹ sciatica, foz the stoppinge of the water & lykewyse of wemens floures. The same dzonkẽ with wyne is a good pze seruatiue agaynst poyson. It is good foz them that shake and shudder foz colde, sodden in oyle, and layd to vpon the body. This herbe both strowene in the bedde, and also wyth the smoke that commeth from it, dziueth serpentes awaye. It is good to be dzonkẽ in wyne agaynst the bytynges of serpentes, and especyally of the felde spydee, & of a scozpyone. It is good foz ỹ inflammation of the eye layd to wyth a sodden quynce oz wyth bzeade. The same bzokene wyth barlye mele and zodene, dziueth awaye swellynges on the flesshe. It kylleth wozmes, foz it is bytter. Sothernwode burned and put in the oyle of Palma chzisti oz radyce

Of Acanthium

dice, maketh a berde ẏ groweth slowlye, come oute a pace, if it be anoynted wyth it. Sotherwode drayweth oute it that stycketh fast in a mannys body. Some holde that thys herbe layd but vnder a mannys bolster, prouoketh men to the multyplyenge of their kynde, and that it is good agaynst chermynge and wychyng of men, whych by chermynge are not able to exercise the worke of generacion.

Acanthium.

Canthium is a kynde of thystel indented after the fashion of branke vrsin, but the gappes are not so far in sunder, the lefe broken hath in it a longe thyng lyke cotton or fyne doune, the heade is lyke the heade of a tasell, but muche lesse. It hath blewe floures, the hole herbe is clammy, and hath a stronge sauoure, I neuer sawe it growe, but in gardynes in England and in Italy. some say that the Herbaries name it Carduum asininum, but as yet I coulde neuer learne any Englysh name of it, I for a shyft therfore am cõpelled to name it Ote thystell or cotton thystell, because the sedes of the herbe are lyke Otes and the leues brokene resemble cotton.

Acanthium.

Acanthus

The vertues

Othe thystell.

I fynde no other good propertye, that Dioscorides sayeth, that thys Herbe hath, sauing that it is good for them that haue their neke bowyng backward by vyolence of a crampy dysease, but not of nature. It groweth in London in Doctor Barthlettis gardin.

Of branke

Ursyne.

Dodoneus folio: 527: 528:

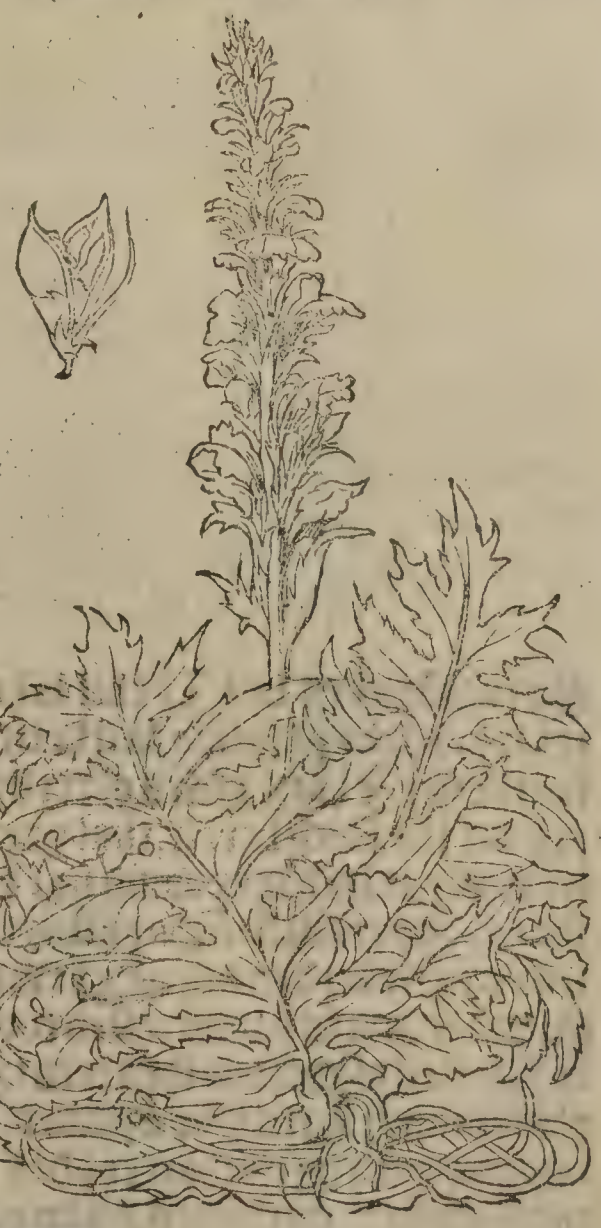
perkys herbal
216: 217:

(46

Of brank vrsine

Canthus is called of ỹ barbarus wryters branca Vrsina, in english branke Vrsyne, in duche bernklaw. This herbe groweth plentuously in my lordes gardyne at Syon. I neuer sawe it growe wylde as yet. Some haue abused bearfoot, whiche is consiligo for thys herbe, but the descriptyon of Dioscorides condēpneth them. true branke vrsyne hath leues lyke a certayne kind of cole, whose leues are indented, but the leues are blacker, grene, and muche longer then cole leues are, and also narrower & more depe cut in, towarde the synowe that goeth thorow the myd lefe. the hole herbe is very fleymy and full of a sleperynuce. they that wyll haue anye more of the description of branke vrsyne, let them rede Dioscorides de Acantho.

Acanthus, Brank Vrsine.



The vertues.

Branke vrsynes Rote is good for membres out of ioynte and for burnynge, if it be layd vpon the diseased places. The same dronken prouoketh vryne, but it stoppeth the bellye, it is wonderfull good for burstynges and places drawen together, and for them that haue the pthisike or consumption. Plini sayth also that this herbe is good for the gowt, warmed & layd to the place, whiche is vexed with it.

burstynges

Aconitum.

Aconitum is of .ij. sortes in Dioscorides, ỹ fyrst is called Pardalianches, or thelyphonum, or theriophonum. This kynd hath leues lyke concummers or sowes bred .iij. or .iiij. together, but lesse & sumthing rougher, the stalke is a hand brede hygher, the root resembleth a scorpiones tayle, and shyneth lyke alabaster, Fuchsius with diuerse other learned mē haue thought that the herbe, whyche the duche men call einbere is Aconitum

perkys herbal: 142: 143: 355: B.i. Par-
: 357:

Of Aconitum.

Aconitum, Pardalianches Fuchsij. Oneberrie. Aconitum lycoctonum. Blewe Wolfs bayne.

Pardalianches, but I dowt whether it be so or no, for the herbe hath euer iij. leues lyke plantain, without any roughnes and neuer hath .iij. leues, more ouer I haue heard of credyble persones, that chyldren in some places eat the black berrie, that groweth in the top of this herbe without any ieopardy, which they could not do, if this herbe were Pardaliãches, which may well be called in Englishe lyberdes bayne. The herbe that hath bene taken for lyberdes bayne, groweth plentuously beside morpeth in Northumberland in a wod called cottyngwod. The other kynde of Aconitum is deuided of Dioscorides into iij. sortes, of whych I know .ij. kyndes, one of them hath leues lyke a plain tre, and depely endentyd with yelow flowres, and with lyttle short coddes with black sedes in them, this kynde groweth onlye in gardynes, as farr as I knowe: and this maye be called wolfes bayne, or yelowe wolfes bayne, or plain wolfes bayne. The other kind hath leues lyke a great kynde of Crowfont wyth a long stalke and a blewe floure in the top of it, lyke a hode, such as graye fryers were. Wherfore the lower Germanes call it monckes cap or munch cappen, that is monkes hod. This kynde groweth very plentuously in the very top of the alpes, betwene spleunge and clauenna.

The propertyes,

Leopardes

Of Aconitum.

LEopardes bayne layd to a scorpione maketh hyr vtterly amased and Num, and assone as she toucheth agayne Helleboz, oz nese-wurt, she commeth to her selfe agayn, some vse this herbe, layng it vnto the eyes to take awaye the great paines of the eyes, this herbe hyd in flesche and casten furth, where wylde beastes come, kylleth as many as eat it. The other kyndes called wolfes bayne, and monkes coule kylleth wolues. And thys wolfbayne of all poysones is the most hastye poison. Howbeit, Plini saith, that this herbe is good to be dronken against the bytyng of a scorppone. Thys is also the nature of wolfes bayne if anye credence maye be gyuen vnto Plini, that it will kyll a man if he take it, except it fynde in a man, some thyngꝭ it may kyll, with that it wyll stryue as with hys mache, which it hath founde within the man. But this fyghtyng is only, when it hath founde poyson in the bowelles of a lyuynge creature, And marueyl it is, that two dedly poysones do both dye in a man that the man may lyue.

Remedies agaynst this poyson

and tokens of it, wherby it may be knowen who is poysonet with it.

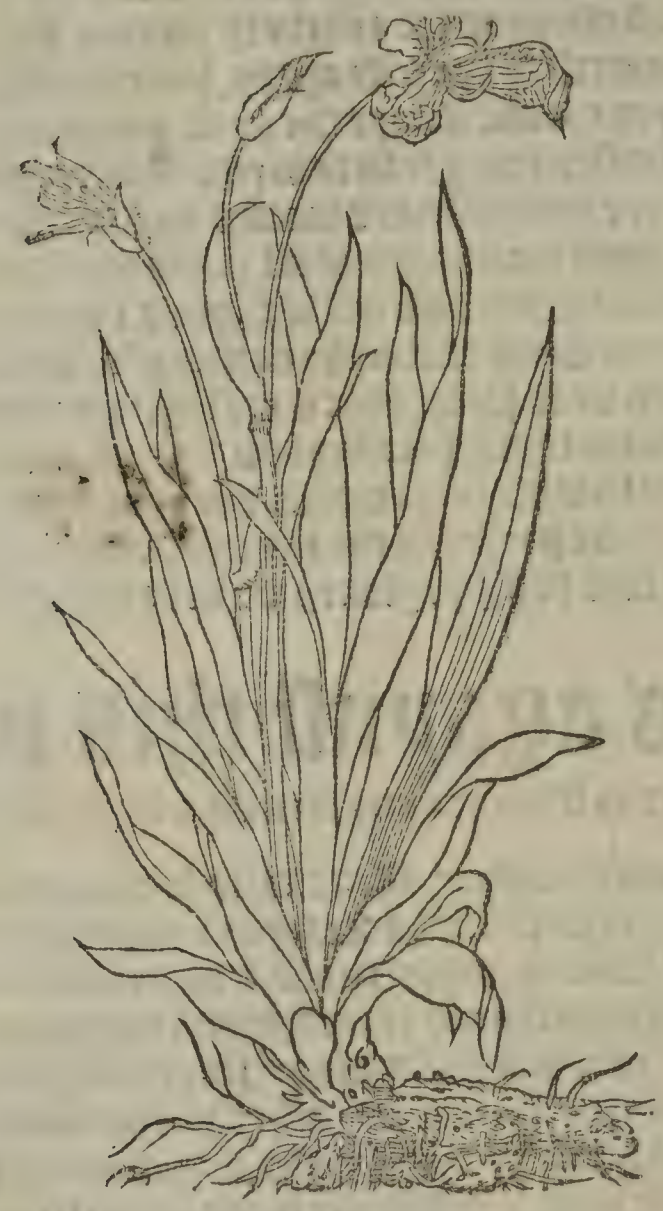
WOlfis bayne by and by assone as it is in drynkynge apereth in the tonge swete with a certayne byndyng, and when they that haue taken it, begyn to rise, it maketh them dosey in the heade, and dryueth out teares, and bryngeth great heuynes vnto the breste and mydrykke and muche wynd goeth furth. Wherfore the poyson must be dryuen owt, ether with vomiting, oz els beneth, wyth a clyster. We vse to gyue in drynke, organe, rue, horehounde, oz the broth of Wormwode with wormwode wyne, oz with houseleke, oz sothernwode, oz grounde pyne. the cruddes found in a kyddes maw, oz an hyndecalfes maw, oz a leuerettis cruddes with vinegre, are good for the same. Germander, beuers coddes aris and rue, do properly pertayne to the healyng of this poison.

Of Acorus.

HERE hath bene longe a great error amonge the Physycianes and Apothecaryes in thys herbe Acorus, for they haue vsed for the true Acorus, an herbe in dede lyke in fashon vnto Acorus, but in qualyte so farre differynge, as one herbe allmoste maye dyffer from another. Acorus is hote in the thyrde degre and glad on, whyche they vse for Acorus is could and wonderfully stoppynge and astryngent. Amonge the learnyd men, whyche haue perceyuyd the foresayd error, is some stryfe for this herbe, some holdyng,

Of Acorus.

Gladdon or false Acorus.



that the comon calamus odoratus, is the true Acorus, and other some affyrmyng that great galanga is the true Acorus. Calamus aromaticus is very bytter, and in the smell hath a certayn vnpleasantnes that filleth the head, and the hete in this herbe is not so great as Dioscorides requireth, for Dioscorides sayth that the roote of Acorus is sharpe or bytynge, and hath not an euell sauour. Then when as the greater, Galanga is hote in the thyrd degre, and without any great bytternes & euell sauoure I wold rather take great Galanga for Acorus, then the comon calamus.

The vertues.

Acorus hath an hote rote, the brothe of it prouoketh vrine. It is good for the paynes of the syde of the lyuer of the breste, gnawyng in the guttes, drawinges together & burstynges, it is good to sytt ouer forwemens diseases, as aris is. It wasteth away the mylt, and helpeth the strangulion, and the bytyng of serpentes, It driueth away the darknes of the eyes with the iuice. The roote is muche vsed to be put among preseruatyues or triacles. The broth of thys herbe is also good for the swellyng of the stones, if it be soden in wyne, and layd to, after the same maner is it good for hardnes & gatheryng together of humores. A scruple of this rot

drouken

dronkene wyth, iiij. vnces of honyed wyne, is good for them that haue ben vsed and ouerthrown. Acorus is hote and dry in the thyrd degree.

Of Uenus heyre.

Dianthum is called in duche, Jungfrawen haar, and in the Pothecaries shoppes, capillus veneris. Many errours haue ben about this herbe. I haue sene some Pothecaries in Anwerpe vse for thys herbe Dryopteris, in louan other vse walle rue, otherwyse called saluia vite, for thys herbe. And our Pothecaries of Englande vse Trichemanes, whiche they calle maydens heyre, for Adianto, Whose error is sowneste to be for geuen for trichomanes and Adiantum are, as Dioscorides sayth, of lyke vertue. Neuertheles the error remaneth for Adiantum hath many lytle braunches commynge furth of a lytle stalke, wyth leues lyke coriandres greater leues, and this herbe resembleth euen so the she brake, as trichomanes resembleth the male brake, for trichomanes euen from the roote hath contynually leues vnto the top, as the male brake hath, and Adiantum is bare a good waye aboue the roote, as the she ferne is bare euen to ỹ

Of Uenus heyre.

top, & there is it full of leues. I haue sene this herbe diuerse tymes in Italye, in pyttes and welles: but I could neuer fynde it, neither in Germany, nor in England. It vseth to growe also in watery rockes, wheras the sunne commeth lyttle, it may be named in English Uenus heyre or ladyes heyre.

The vertues.

THE broth of Uenus heyre dronken, is good for the short wynded, and for them that syghe much, for the mylt, for the yelow iawndes, for them that cannot well make water. It breaketh the stone, it stoppeth the flyxe of the belly, it remedieth the bytynges of serpentes. It is good to drynke agaynst the flyxe of the stomake. It draweth doune the secondes and the floures of wymen, and stoppeth the parbrekynge and spyttyng of bloude. The herbe rawe is good for the bytyng of serpentes, layd vnto the place bytten. It maketh thycke heyre, where as the scalles haue taken it awaye, it dryueth awaye wennes and swellyng vnder the chyn and in other places and wythlye it taketh awaye scurfe and scales of the heade, and healeth the wateryng sores of the same, It holdeth on the heyre, that would fall of, if Ladanum be mixed wyth it, and layd vpon the heade wyth myrtoyle, lylyoyle, or with ysope and wyne. The broth that the herbe is soden in, poured into lye and wyne, doth the same thyng. Thys herbe gyuen in, in meat vnto quales and cokkes maketh them feyght more earnestly, then they dyd before. Thys herbe bryngeth furth of the breste toughe and thycke humores. Uenus heyre is in mean tempre betwene hote and colde, Nelue wryteth, that the broth where in is soden a pound of thys herbe beynge grene, purgeth yelow choler, and draweth furth fleme out of the hole bellye, and lyuer, and bryngeth furth of the breste and lunges by spyttyng, tough and clammy humores.

Of the ryght affodyll.

ALbucum is called in latin also Hastula regia, and in Greke asphedelos, and it maye be called in Englysh ryght affodill. Howbeit, I could neuer se thys herb in England but ones, for the herbe that the people calleth here Affodill or daffodill is a kynd of narcissus. The right affodill hath a a longe stalke a cubit long, and some thynge longer & many whyte floures in the top, and not one alone as the kyndes of Narcissus haue. Theophrastus sayth, that ther groweth a worme in affodyles, and that it groweth vnto a kynde of flye and fleeth out when the floure is rype. The sede is thre square like bucke wheat or beach apples, but it is blacker and harder, the leues are long as a great leke leues are, and the rootes are many together lyke acornes. I haue sene thys herbe oft in Italye and in certayne gardines of Anwerp, and now I haue it in England in my gardin.

The vertues.

The

The properties.

THE rootes of the ryght affodyll are bytyng sharpe, and do hete and prouoke bryne and wemens floures. Adrame of the rotes dronken in wyne, helpe the paynes in the syde, burſten places and shronken together, and coughes. The same taken in ꝑ quantite of the vnder ankle bone, ſuche as men playe wyth, helpeth vomytyng if it be eaten. thre drammes weight of the same, is good for them that are byten of a serpent. Ye muſt anoynte the bytyng wyth the leues, floures and rootes wyth wyne. Do so also to foule and consumyng sores. The rootes soden in the dregges of wyne, are good for the inflammations of ꝑ papes and mennis stones, for swellynges and for byles. It is also good for newe inflammations layd to with barly mele. The iuice of the roote soden with old swete wyne, myr and saffron, is a good medicine for the eyes. It is also good for matery eares bruſed with frankincense, honye, wyne, and myrr, the same put in to the contrary ear, swageth the tuthake. The ashes of the roote layd to, maketh heyr grow agayne in a skalled head, Oyle sodē in the fyre in the rootes made holow, is good for the kybes, or moules that are raw, and for the burnyng of the fyre. poured into the eare, it is good for defenes. The roote heleth whyte spottes in the fleshe; if ye rub them firſt with a cloth, and afterwardes lay the roote to them. The seed and the floures dronken in wyne, withstand wonderfully thè poyſone of scolopendres and scorpiones. They purge also the belly.

Alopecurus. *Foxe tayle.*

Of Garleke.

Alopecurus groweth not in England that euer I haue sene, but I haue sene it growe in Germanye, but the fayrest that euer I sawe, grewe in Italy. The herbe is lyke vnto a short kynde of corne and hath in the tope of the straw, a great thycke and bus-shye eare full of longe downes, whych is very like vnto a fore tayle, wher-of it hath the name in Greke. I haue not reade any thynge worthye the wrytynge of thys herbe, nether haue I heard of any man which had any experyence in the nature of thys herbe.

Of Garleke.

Arleke is called in Greke Skorodon, in Duche Knoublouch, in Frenche Aul or aur. ther are. iij. kyndes of Garleke. The fyrst is the comon gardin garleke, the secounde is called in Greke Ophio skorodon: in latyn Allium anguinum or allium sylueſtre: in Englyſhe crowe garlyke or wyld garlyke. Thys kynde hathe very small leues comm̃yng furth lyke grene twigges and they are com-monlye croked in at the end, and when it is rype it hathe sede in the tope euen lyke vnto the cloues whyche growe in

the

Of garlyke.

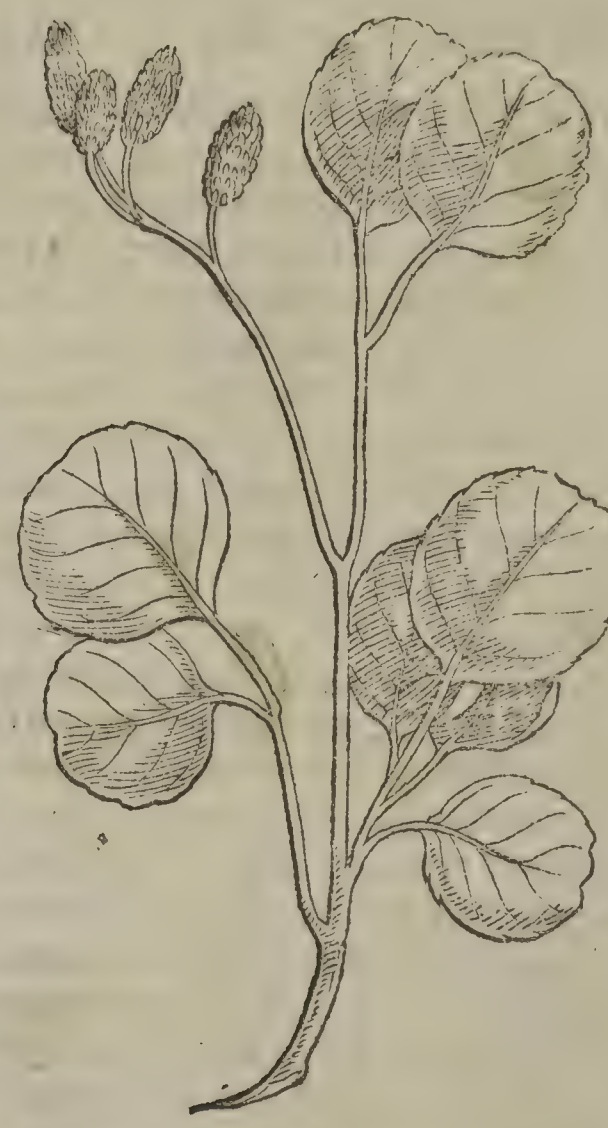
ȳ roote but they are lesse. The third kynd is called allium vrsinum in latin, and in Englysh rammes or ramseyes: the fyrst kynde growe onlye in gardynes in England, and the second groweth in myddes and feldes in euery cuntre, the thyrde kynde groweth in woddes about bath.

The vertues of Garlyke.

Arlyke warmeth the bodye and breaketh in sundre grosse humores, and cutteth e in peces toughe humores. Garlyke twyse or thryse soden in water, putteth away hys sharpnes and yet for al that it leseth not hys vertue in makynge subtyle and fyne it that is grosse. But it wynneth therby a certayne pour, though it be not easy to be perceyued, to norysche the body, which it had not befor it was soden. Garlyke is not onlye good meat but also good medicine, for it can lose it that is stopped and also dryue it awaye. Garlike is of that kynde of meates whyche dryue furthe wonde and ingendere no thyrst. Crow garlyke as all other wilde herbes be, is stronger then it of the gardyne. garlyke dryuethe out of the belly brode Wormes taken with other meat, it prouoketh vrine, it helpeth the bytyng of a veper. Bothe eaten and also layd to. it is good agaynst the bitinges of madd or weod beastes. It is also very good for the ieopardies that may come of changing of waters, & cuntrees, it clereth ȳ voyce & swageth the olde coughe, taken row or soden. The same dronckeu wyth the brothe of organe kylleth lyse and nyttes. The asshes of burned garleke layde to wyth hony helethe bruses and blewe strypes folowinge of betynge or fallynge and wyth the oyntmente of spyknarde: it helethe the fallynge ofthe heere, and wyth oyle and salt it heleth the burstynges owt of wheles, and wyth hony it taketh awaye the scruuye euell, frekelles, runnynge sores of the hede and scurfe and lepros yes. Garlyke dryueth away wyth hys smell serpentes and scorpyones. It is medycynable agaynste the poysone of lybardes bayne. It drawethe downe wemenes syknes and secundes wyth the perfume of it, and so doeth it, if they will sit ouer the brothe that it is sodene in wyth herbes of lyke vertue. Garlyke soden wyth mylke, or broken or mengled wyth softe chese, stancheth the fallynge downe of humores called the catarre. And so is it good agaynste horsues. Thre lytle cloues broken in vynegre and layde to the tethe are good for the tethe ake. It swagethe also the payne of the tethe if it be rosted and putt in to the tethe, so that the payne come of to muche moysture. One hede of garlyke dronkene wyth. x. dramnes of the gume of laserpytyum, dryuethe awaye the quartayne ague. for lake of the true laserpytyum: ye may take the roote af angelyca or of pyllytorye of spayne, called other wyse magystrantya. It prouoketh slepe and makethe the coloure of the bodye rede, and styrrethe men to venerye, dronkene wyth grene Corryander and stronge wyne. It is also good for the pype or roupe of hennes and cockes, as Pliny wryteth. Garleke helpethe the colyke ȳ cummeth of wynde and the sciatyca that is of fleme. It maketh subtill the norysshement and the bloud. The vse of garleke is euell for all them ȳ are of an hote complexyon, for it hurtethe the eyes, the hede, the longes, and the kydnes, it hurteth also

women with child and suckyng chylder. Garleke is as Galene sayth, the men of the countrees triacle. It is hote and dyye in the fourth degree.

Alnus. *The Alder tree.*



Of the alder tree,

THE alder tree, whiche is also called an aller tree, is named in greke Clethra, in latin alnus, in duche, ein erlenbaum. The nature of thys tree is to growe by water sydes and in marrishe grounde.

The properties of alders,

THE tree when the barke is of, is reade, and the barke is muche vsed to dye wyth all. Plini sayth, that alder is profytable to set at ryuer sydes agapnst the rage of the floude, to helpe and strengthen the banke wyth all: and that vnder the shadowe of alder trees, maye well growe anye thynge, that is sett, or sowen: which thing chaunceth not vnder many other trees. Some saye that the iuice of an alder trees barke, is good for a burning. The leues are colde and astringent, and so is the barke also.

Aloe may

Of Aloe.

Aloe maye be called in Englyſh herbe Aloe to put difference betwene the herbe and the iuice which compacted together & dryed into great peces is comonlye called aloe, Aloe hath fat & thycke leues lyke vnto ſquilla or ſea oinyone, ſomthyng hyde, round and bowynge backwarde. It hath leues of eche ſyde, growynge a wrie, pryckye, with fewe creſtes and ſhort. The ſtalke is lyke ryght affodilles ſtalke, it hath whyte floures, and fruyte like vnto right affodyll, it hath a greuous ſauour and a wonderfull bytter taſte, it hath one roote, and ſtycketh in the grounde lyke a ſtake. I haue ſene in Italye in dyuerſe gardynes herbe aloe, but it endureth not in Italye in gardynes, aboue iij. yeares: as ỹ Italianes tolde me. I haue ſene herbe aloe alſo in Anwerpe in ſhoppes & ther it endureth longe alyue, as ozpine doth and houlleke. wherfore ſome haue called it ſemper viuum marinum, that is ſea aigrene.

The vertues.

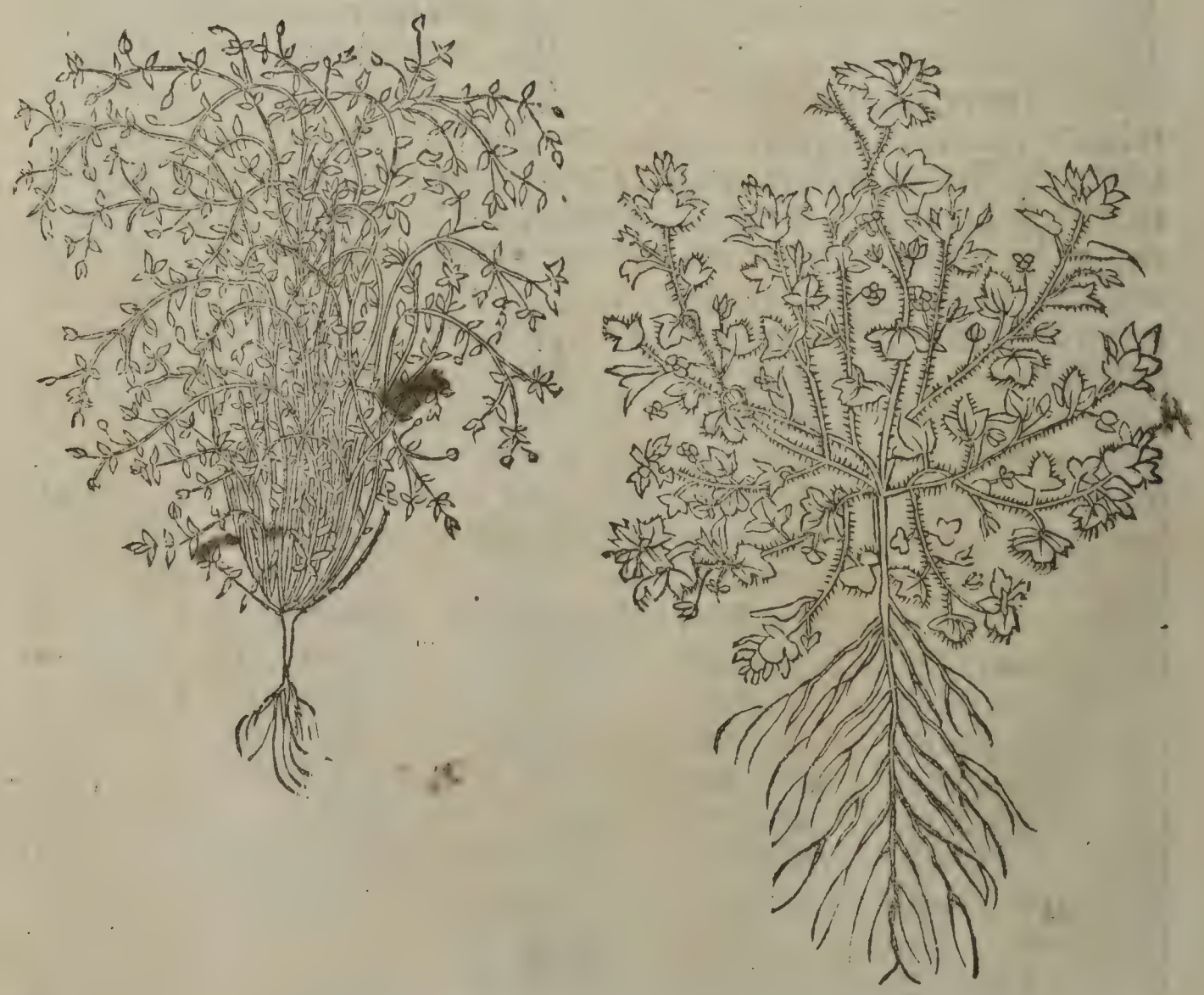
There are two kyndes of aloe, one kynde is full of ſande, & ſemeth to be the droſſe and out caſt of the pure iuice. The other kynde is like vnto a lyuer, that ought to be taken, that is of a good ſauoure pure, and hath no deceyt in it, ſhynynge without ſtones, of a read colour, growinge together lyke a lyuer, brytle, eaſy to melt and of a great bitternes. It that is black and hard to breake is not commendyd. The nature of the herbe Aloe is to hele woundes, and the property of the iuice is to drye vp, to prouoke ſlepe and to make bodies thicke and faſt together, and to louſe the belly, two lytle ſpounfulles of aloe beat into pouder, and taken ether wyth colde or wyth warme water purgeth the ſtomake, ſtoppeth the vomytyng of bloude, and purgeth the iawndes, taken in the quantyte of a ſcruple and a halfe wyth water or a dzame in drynke, thre dzames of Aloe taken, make a iuſt purgation. Aloe gyueth in pouder or pylles from a dzame and a halfe to two dzammes, and in inſtepe or infuſe from a dzame & a halfe vnto iij. dzammes & a halfe. Aloe mixed wyth other purgations, helpeth ỹ they hurt not the ſtomake ſo much as they wold haue done if they had bene take alone. Aloe dried, is ſprinkled into woundes to make them growe together agayne. it bringeth ſores to a ſkyne, & holdeth them in, that they ſpreade no farther. it heleth ſpecyally the pryuy members that haue ſores and the ſkyne of. It ioyneth together agayne the ſkyne that couereth the knope of boyes yeardes, if it be broken in ſunder wyth Malueſy. It heleth ryftes and hard lumpes, ỹ aryſe in the fundament. it ſtoppeth ỹ ouer much iſſhuyng of ỹ emrodes, & burſtyng out of bloud. it heleth alſo agnales, whē they are cut of. With hony it taketh awaye ỹ blewe markes & tokens ỹ come of beatyng or bruſyng. it heleth ỹ ſcabbie blere eyes, & ỹ iche of ỹ corners of ỹ eye. It ſtancheth the heade ake, layd vnto the tēple & forehede with vinegre and roſe oyle, wyth wyne layd vnto the heade. it

holdeth

holdeth fast the heere that wold fall of. It is good for the swellyng in the kirnelles vnder the tonge for the disease of the goumes and all other diseases of the mouth layd to wyth wyth wyne & hony. Aloe is burnt in a clene and burnyng hote vessel, and is oft stirred with a fether, that it may be all alyke rosted, and so it is a good medycyne for sore eyes. Some tyme it is washed, that the sande may go vnto the bottome. Aloe washed, is holsummer for ỹ stomake, but it purgeth not so much as vnwashed. Aloe purgeth choler and fleme. it purgeth souner as Mesue sayeth if it be taken before meate, and if therbe menged with it mace, clowes nut nugges cumanum, masticke or folsot. Wyne or rose water, or the iuice of fenell, wherein Aloe myxed with dragonis bloud, and myrr healeth stynkynge and olde sores. Thesame mixed wyth mirr, kepeth dead bodyes from corruption. Aloe dissolued with the whyte of an egge, is a good implaster to stop bloud, both of the emrodes, and of any wounde or cuttyng. Aloe is not good for them that are much disposed to the emrodes, for it openeth the mouthes of the vaynes. It is also euell for them that are hote and drye of nature, but it is good for them that are moyst and cold. Aloe is hote in the begynnynge of the second degre, and dry in the third degre. The best aloe as Galene writeth commeth from Indy.

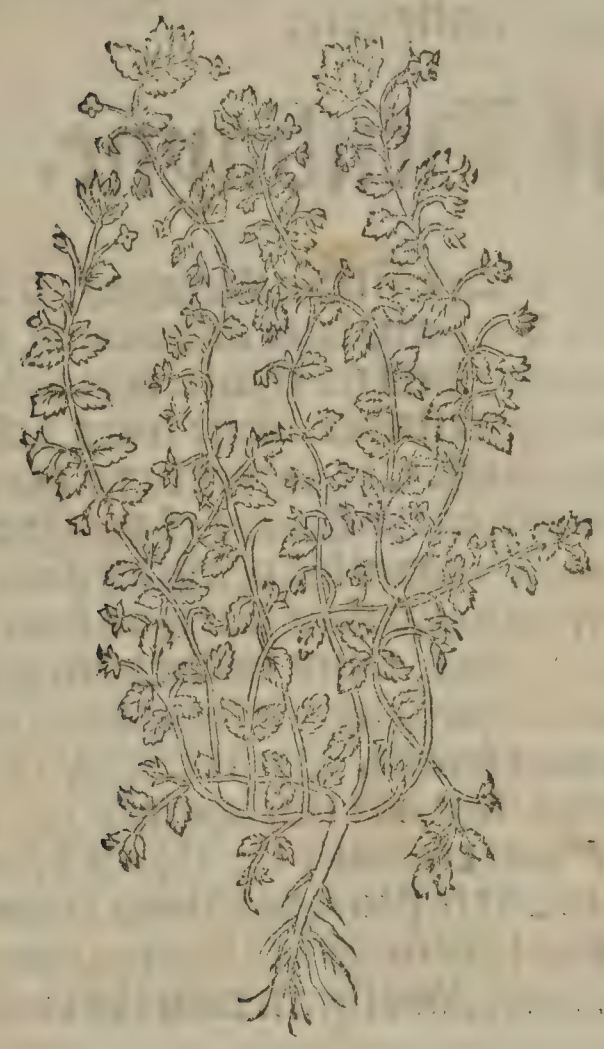
Of Chikewede.

Alsine. Chikevuede.



Of Chikewede.

Chikevuede.



Chikewed is cal-led in greke alsine, and the latines vse the same name, in Duche vogelcraut, or mere, in frenche mauron. The Pothecaries call it, morsum gallinæ: this herbe is so well knowen in all contrees, that I nede not large yet to describe it. they that kepe lyttle byrdes in cages, when they are sycke, gyue the byrdes of thys herbe, to restore them to their healthy agayne.

The vertues of Chiwede.

The poure of this herbe is to bynde and to coule. It is layd to the inflammations of the eyes with barlye mele and water. The iuice is also poured into the eares agaynst the payne of them. This herbe is profitable for all thyng that parietory is good for.

It is

Of Henbayn.

It is good for all gatherynges and inflammatyons both of bloude and also of Choler, if it be not extremely hote.

Of Henbayne.

Henbayne is called in latin altercum, and Apollinaris or Fabaſuilla in Barbarus latin iuſquiamus, in greke Hyoſciamos, in duche bilſem crout, in frenche de la Hanbane. Henbane hath thicke ſtalkes, brode leues and longe, deuyded, black, and rough. The floures come out of the ſyde of the ſtalke in ordre, as the floures of pomgranates, compaſſed wyth the lytle cuppes full of ſede as poppy hath. Ther are thre ſortes of Henbayne, one with blacke ſede with floures, almoſt purple with the leues of frenche beanes, called ſmilax, with beſſelles harde and pryckye. The other ſede is ſomething yelowe as wynter creſſes is, the leues and the coddes are more ſymple. Both theſe two kyndes make men madde, and fall into a great ſlepe, and therfore they ought not to be commonly vſed. Phiſicianes haue receyued the thyrde kynde as moſt gentle full of hoze, and ſofte, with whyte floures and whit ſedes, and it groweth about the ſea ſyde, and about guttures and ditches, about townes and cytyes, whych if ye cannot fynde, take then it with the reade ſede and vſe it.

The vertues.

The hath the black ſede is ỹ woꝛſt kynd, & is not approued. A certaine iuyce is preſſed in ỹ ſun out of ỹ freſhe ſede ſtalkes & leues bruſed, & whē as ỹ moyſture is dryed vp, ỹ vſe of it, dureth for a yeare, it falleth eaſely into daunger of corruption. The iuice is alſo drawen out of the drye ſede, bruſed by it ſelfe, & laid in warme water. and then preſſed out. The iuice that is preſſed out, is better & releſeth the paine ſoner then it with the milky humour, that cōmeth out of ỹ herbe, by ſcotching or nyckyng. The grene herbe bruſed & mixed with wheat mele of thre monethes is made into rounde lytle cakes, and ſo laid vp. The firſt iuice, & that which is drawen out of the drye ſede are cōueniently, put in ỹ medicines, which ſwage payne, and they are good agaynſt quyke and hote iſſhues, the paynes of the eares, & the diſeaſes of ỹ mouther wꝰ wheat mele and barlye mele, they ſtanche the inflammations and burnynges of ỹ eyes of the fete, & of other partes. The ſede can do the ſame. It is good for the cough, for catarres, runninges of ỹ eyes & other aykes. The ſame wꝰ poppy ſede, about ỹ waight of .x. graynes is dronken with mede agaynſt the exceſſe of wemenes ſyckenes and any other iſſhue of bloude that burſteth out. It helpeth the gowt and a mannes ſtones ỹ are ſwelled wꝰ wynd, ſore pappes, whyche are after a womannes byrth, puffed vp, & do ſwell, if it be broken, and layd to wyth wyne. They vſe alſo to be put in other playſters which are ordeyned to ſwage payn. The leues are very good to be put in

all me-

Of Marrishe Mallowe.

al medicynes, whych take payn away both by thẽ selues & also with barly mele. The grene leues are layd to, to release all kynd of payne. iij. oz iiij. leues dronken wyth wyne hele cold agues, where in theyꝑ are syck are both hote and cold at one time. The rootes soden in vinegre as for the tuthake. The smoke of thys herbe is good for the cough, if it be receyued into the mouth. Plini sayth that the oyle made of the sede of thys herbe, put into a mannes eare, dryngeth hym owt of hys mynd. Also mo then. iiij. of the leues dronken, do the same Henbayne is coolde in the thyrd degre.

Of marrishe Mallowe.

ALthea is called also Hibiscus and Eniscus and of the potecaryes malua bis malua and maluauiscus, in Englysh marryssh mallow oz water mallow, in duche ibisch, in frenche guimauues. This herbe groweth naturally in watery & marrish myddoes, and by water sydes. Althea oz marryssh mallow hath rounde leues lyke vnto sowbrede, with a whit downe vpon them, wyth a floure after the proportion of a roase, but in coloure they are pale purple, much drawyng nere vnto white, for the quantite of the herbe very smalle, with a stalke of. ij. cubites hygh, with clammy rootes, and whyt within Althea, hath the name in greke, because it is good for manye dyseases. It is called marrishe mallowe in Englishe, because it groweth comonly in marryssh ground and watery myddoes. By thys description it is playne that our comon holyoke is not Althea.

The vertues.

MArryssh mallowe, soden in wyne oz mede, oz bruised and laid on by it selfe, is good for woundes, for hard kyrnelles, swellynges, and wennes, for the burnyng and swelling behynd the eares, for impostumes, for the burnynge impostume, of the pappes, for the brusynge of the fundament, for wyndy swellynges, for the styfnes of the synnowes for it dryuethawaye, maketh rype oz digesteth, bursteth, and couereth with skyne. Sett it as is mencyoned before, and put swynes grese vnto it, oz goosgrese, oz turpentyne, that it may be clammy as an implaster, and then it is good for the inflammations and stoppynges of the mother, if ye put it into the mother after a suppolytorye wyse. The brothe that the herbe is soden in, is good for the same. It draweth out also the burdens of ỹ mother, & ỹ secundes ỹ abyde after the chyld. The brothe of ỹ roote dronken with wyne, helpeth thẽ ỹ cannot well make water, & the rawnes of them ỹ haue the stone, ỹ blody flyxe, the sciatica, the trymblyng of any membre, & the burstynge. Washe the mouth with the same herbe soden in vinegre, & it will ease the payne of ỹ tethe. The grene sede & ỹ drye also broken, heleth frekelles and foule spottes, if they be anoynted therwith in ỹ sunn. They ỹ are anointed wt ỹ same, wt oyle & vinegre, are in no daũger to be bittẽ of venemous beastes. It is good agaynst the blody flixe, ỹ vomiting of bloud, & the common flyxe. The same sede sodene in water and vynegre oz in wyne, is dronken against all the stygyng of bees walpes & such other lyke. The leues with

alyttle

Of Marierum

a lytle oyle are layd on bytynges and burnynges. It is euidently knowen that water wyll wexe thycke, if this roite be bruled and put in it, so that ỹ water stand abrode in the ayre wythout the doores.

Of Marierum gentle.

Marierum is called in Greke samsychos and amarokos, in latin amaracus or maiorana, in duche meieran or maioran, in french maiolayn or maron. some call thys herbe in englysh merierum gentle, to put a difference betwene an other herbe called mexierum, which is but a bastard kynde, & this is ỹ true kynde. Merierum is a thicke and bushy herbe creping by the ground with leues lyke small calamynte roughe and rounde. it hath lytle toppes in the hyest parte of the stalke muche lyke scales one growinge ouer another as the fyr tree nuttes do appere, It hath a very good sauour.

The vertues.

THe broth of thys herbe dronken is good for the dropsye in ỹ begynnyng, and for them that can not make water, & for the gnawing in the belly. The drye leues layd to, with hony take away, blew markes, whych come of beting, and in a suppository, they bringe doune wymens sycknes. They are also good to be layd vnto the stingyng of a scorpyone with salt & vinegre. The same receyued in to a salue made of wex are good for ỹ members that are out of ioynte. & after the same maner they are good for lose swellinges, and they are layd vnto the eyes with the floure of barly, when they haue an inflammation. They are mixed with medycynes, whych refreshe Werynes and such emplasteres as are appoynted to hete. The pouder of the drye herbe put in a mannes nose, maketh him to nese, ỹ oyle that is made of merierum, warmeth and fasteneth the synoes. Thys herbe is hote in the thyrde degree, and drye in the seconde.

Alysson.

ALysson hath the name in Greke, because it helpeth the bityng of a wod dogge. Dioscorides and Plini do not agree with Aetius & Actuarius in the descripcyon of this herbe. for Dioscorides and Plini make alysson lyke vnto gooshareth, for Dioscorides commonly setteth herbes of lyke forme and fashion together, & he setteth next vnto gooshareth, whych is called in Aparine, alysson. Howbeit this were no necessary argument, if that I had no mo proues then thys alone. But Plini maketh euydently, for my purpose his wordes are these. *Alyssos arabia folijs tantum & ramis minoribus differt.* Alissos differeth only from madder in that it

hath

hath lesse leues, & lesse braunches, and madder, is very lyke vnto a parine. Dioscorides describeth alysson, thus alyssos is a lytle bushy herbe somthyng sharpe wyth rounde leues: and besyde them hath a fruyte, lyke to lytle buckleres: Wherin is sede somthyng brode. it groweth in hylly and roughe places. The herbe whyche I take tobe alysson of Plini and Dioscorides, is a small herbe of a span hight: and of one small rede roote, growe many small stalkes, whyche haue many rowelles as it were of spokes, set in order: and at euerye rowell or rounde order of leues ner the tope, ther spryngeth furthe a lytle small branche, whiche hath floures, fruyte, and sede. the stalke is .iiij. square and somthyng sharpe. The leues in dede are not euen playne rownde taken seuerally by them selues, but they taken one with an other all to gether are rounde in order. If that the roundnes that Dioscorides speaketh of, be not thus tobe vnderstand: this herbe can not be Dioscorides Alysson. the floures are bluyshe purple, and appere comonly about the end of maye: the fruyte groweth euer. ij. and .ij. together: wherin is a lytle blake sede some thynge flat. in some tope a man may fynde. iiij. cople of lytle vessels, whych contayneth thys sede. ther are none of these vesselles founde alone. The herbe is hote and specially the sede. but the hete appereth not straight waye tyll that it hath bene a good while one youre tonge, and then it is euidently sharpe and bytynge. Aetius wryteth thus of Alysson. The medicine called Hiera, is tobe geuen euery daye not as a purgatione, but as a helping medycyne in ỹ quantite of an halell nut wyth an vnce and an halfe of the brothe of salge, or the herbe syderitis whyche is called heraclea. Some vse this alone and say that it profiteth muche, & therfore name it Alysson, because it taketh madnes away. These wordes wryteth he in the heling of the bityng of a mad dogge. And wher he intreateth of symples: he wryteth of Alysson thus. They saye that Alisson is the herbe called sideritis, whyche groweth euerye where by the high wayes. it hath a purple floure, and thyke leues. Actuarius discribeth alysson after thys maner. Alysson is an herbe lyke vnto horehounde sharper onely, and with more prykkye rounde hedes, and wyth blewe floures. Horehounde, and sideritis are very lyke: as euery man knoweth, whyche hath sene bothe. but betwene Horehounde, and madder, or golsharethe ther is no lykenes at all, sauynge that the leues in all these herbes stande orderly distinct one from an other by certayne equall spaces. Therfore we may se ỹ Alisson of Dioscorides, and Pliny, is not all one wyth Alison, of Aetius, and Actuarius. Howe be it they do all agre in thys, that Alissos is good for the bytynge of a mad dogge. Alysson of Dioscorides, and Plyny may be named in English helebyte, or heledog, of the property that it hath in helyng of the bityng of madde dogges. some herbaryes call this same herbe, rubiam minorem.

The vertues.

The brothe of helebyte dronken, dryueth awaye the hyethcoke, that is wythout an ague. It doth the same: if any man hold it, or smell it with hony. the same broken, helpeth the diseases and frekelles of the face. bruysed and taken in meat, it is supposed to be good agaynste the madnes of a dogge.

Of Amaranthus.

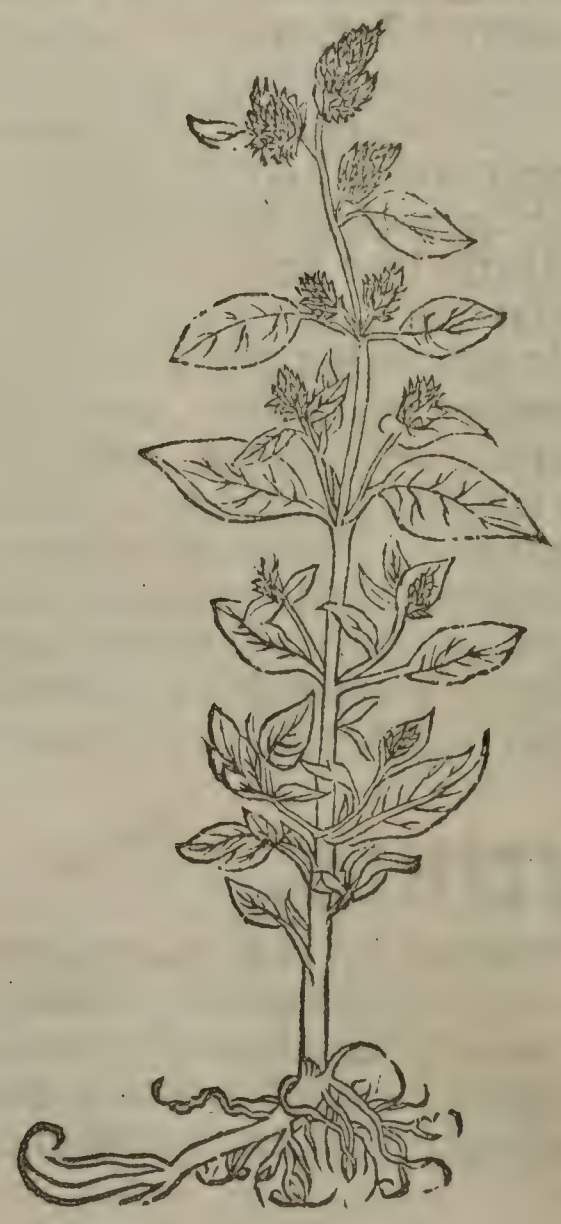
The same hong vp in houses, is thought to be holsome, and a defence agaynst inchaunting, both vnto man and beast: and bownde about in a lynnyng cloth, it dryueth away the diseases of cattell. Galene confirmeth the saynge of Dioscorides, Plinye, Aetius, and Actuarius: and sayth, that this herbe hath the name of helyng of them that are byten of a mad dogge: and that ỹ herbe gyuen to them that are mad oft times by ỹ likenes, of the hole substance, hath perfytly heled them.

Amaranthus.

Amaranthus Purpureus.

Maranthus is not the same herbe in Dioscorides, that it is in Plinye, for theyr descriptyons of Amaranthus are diuerse, & differing. Amarãthus of Plinye, as he writeth him selfe, is rather a purple eare then a floure, and that wyth out smell or sauour. and it is to be wondered at, howe that it wold be plucked oft, and groweth better when it is thus hãdled. the leues of the herbe are lyke vnto the leues of ablyte or the longest leues of basyle. Vtroperties it hath none, that I

Amaranthus Citrinus.



Of the Almond tree.

knowe of but that it dryeth muche, & therfor helpeth to stope a lax. it is cal led in englisshe, purple veluet floure, or flour amour. The herbe whiche is na med in Dioscorides Elichrison, is also called of Galene amarãthus: & thus it is described of Dioscorides. Elichrisũ hath a litle white branche, grene, streight, and strong, and narrow leues, like vnto sothernwod, certayn spa- ces goinge betwene the leues: the tope is al yelowe, and is full of rounde knoppes, like vnto drye berryes: the rot is very smal. it groweth in vneuẽ places, and in holow places, wher as waters vse some tyme to ryne. Som learned men of this time take the herbe called of the apothecaries stichas citryna, and of the germanes rheinblome, to be elichrison. But this herbe, hath not leues, lyke vnto sothernwood, but vnto ysope. Wherfor stichas ci trina is not Elychryson of Dioscorides. The ryght Elichryson groweth in Italy: and hath so small leues, as sothernwod hath: and it may be called in englysh, flour amor, or yelowe flour amor.

The propertyes.

THe top of the herbe called elichrison dronken wyth wine, helpeth the bytynges of serpentes, the sciatyca, them that can not well make water, & burstinges, & it prouoketh floures to come doune. Dronken wyth honyed wyne it wasteth vp, bloud rnune toge- ther, whether it be in the stomache, or in the blader. giuen wyth whit wine dilayed, to them that are fastinge, about. ij. scrupules: it stoppeth poses, and catarres. It is good to be laid among clothes to saue them from mothes. The nature of the herbe is to cut in sonder, and to make subtyle: but it hur teth the stomache.

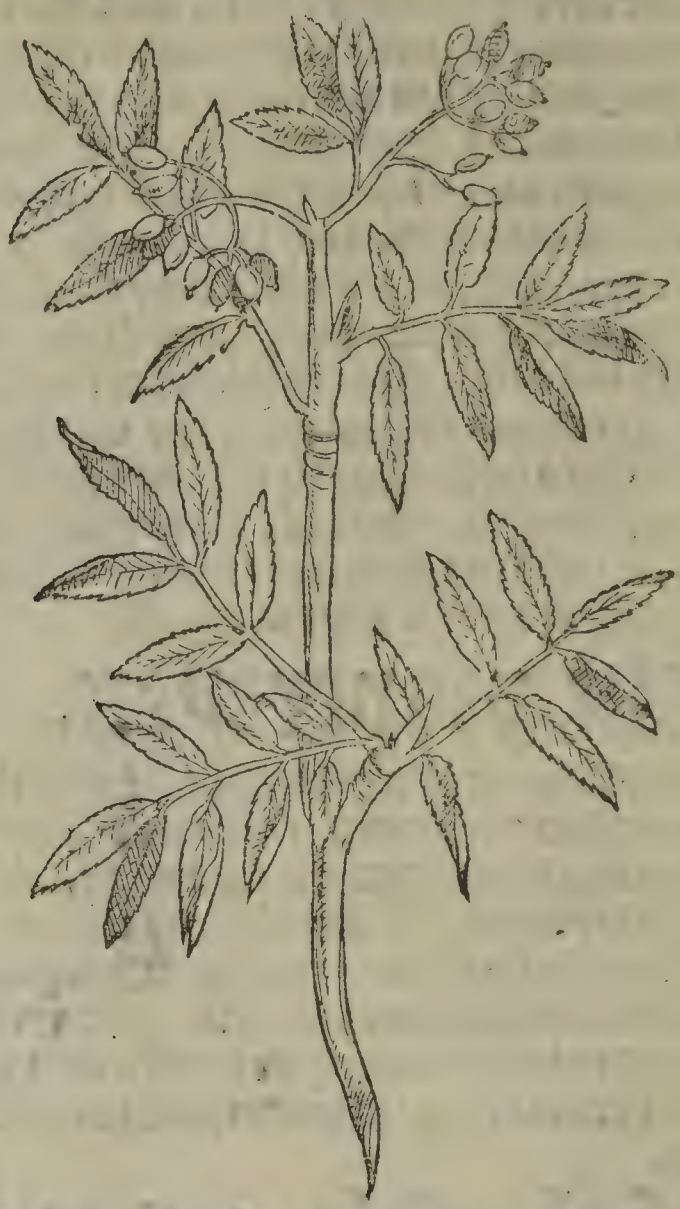
Of the Almond tree.

AN Almond tre is called in greke Amygdale, in latyn Amig dala, in Duche ein mandelbaum, in Frenche amandier. Al- mond trees growe muche in highe germanye, and in great plenty in Italy. and some growe in Englande: but I haue herde of no great store of the fruyte of them, that growe in Englande. The tre at the first sight is lyke vnto a wylowe tre, but the leues are shorter and bygger aboute the settynge on the stalke then wylow leues be. The fruyt and the kernell of it are so wel knowen, that I nede no further to describe them.

The vertues.

THe broth of the rootes of the bytter Almon tre, if they be broken, and soden, scoureth away the frekelles and spottes of the face. The Almondes ther selues laid to, do the same. And they layd to the conuenient place, bringe downe we- mẽs syknes. They take away ꝑ hede ake, if they be layd to the tempels, or forhede wyth vynegre and rose oyle. And wyth wyne: they are good for wheles & litle sores: and wyth hony they hele rooting, and running sores, which runne from place to place: and the

Of the almond tree.



biting of dogges. The same eaten taketh ake away. They softene ỹ belly tehy make a man slepe, prouoke vryne: and they are taken agaynste the vomitinge of blode, taken with fine wheate flour, called amilum. Dronken with water, or lycked in with turpentine, they are good for them, that are diseased in the kydnes, or haue the inflammatiõ of the longes. With swete wyne they are good for the stone, and the stoppynge of the water, and they taken in with honye and mylke after the maner of an electuary in the quãtyte of an haseli nut, are good for the diseases of the lyuer, for the coughe, and for a wyndye colyke. The gõme of an almonde tre is astryngent and hote: and if it be dronken it is good for the vomytyng of bloode: wyth vinegre it heleth scabbes & scruy euell that runneth in the skyne. It helpeth an old coughe taken wyth delayd wyne: it is good for them, that haue the stone, dronken wyth swete wyne or maluasey. Swete almondes haue a certayne bitternes couered with swetnes: they are of temperate hete and moysture, but they are muche weyker in operatione, then the bytter be. some do hold that they increase the substance of the braine. They make one slepe pleasantlye, and scoure and purge the wayes that the water cometh thorowe: and they are verye fyt for lene folke: and the oyle of them is good for a drye crampe. The oyle of bytter almondes is hoter by one degre, then the oyle of swete almondes is. It is moste fit for eares that are stopped wyth grose wynde, for hardnes of hearynge, and for the noyse in the eares, that cometh of could. It killeth also the wormes of the eares. It is tried by experience, that this oyle is more conuenient for the eares then other oyles be.

Ami

Of Ami.

Ami.

Ami is called both of grecians, and latynes, amy. the Potecaries call it ameos in the genytyue cale. it maye be also called in Englyshe ammi. Dioscorides writeth no moze of the descriptyone of Ammi, because he thought it so commonly knowen in hys dayes, but these wozdes. Ami hath muche smaller sede, then Cumin: and resembleth ozgane in taste. The herb, that is commonlye vsed foz Ammi in all shoppes nowe a dayes: hath a longe grene stalke, full of lytle bzanches about the top, wyth long small indented leues, & a whyte flour, and a bushy top lyke dyll, wyth a lytle bitter and hote sede. Although thys maye be vsed foz ammi. and is one kynde of it: yet ther groweth in Italye a better kynde, whyche I haue sene. If we could haue plentye of that kynde, I wold counseil men to vse it: and to leue thys, whyche we vse commonlye. foz I fynde not the hete in thys sede, that Galene requyzeth. foz he wzyteth, that Ami is hote, and dzye in the extremytye of the thyzde degree. Howe be it, thys common ami is not to be dispised. Thys herbe groweth in many gardynes in germany and in my lozdes gardyne at syone in England.

The vertues.

Ami is good agaynste the gnawynge in the guttes, agaynste the stoppynge of the water, agaynste the biting of serpētes dzonkē with wine. It bzingeth wemen theyz siknes. It myxed with cozrosyues made of the flyes called chantarydes, do help the stoppyng of a mans water. wyth hony it taketh away blew markes rising of strypes, wyth talynes, oz rosyne. In a perfume it purgeth the mother. Some hold, that wemen do souner conceyue: if they smel thys herbe, whē as the wozke of conceptyone is in doynge.

Amomum.

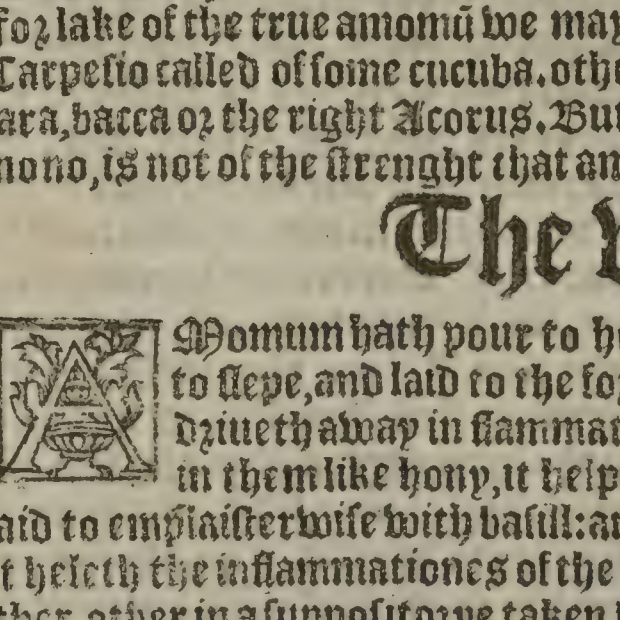
Of Pympernell.

Amomum is a small bushe, about the quantite of a mannis hande, like vnto a cluster of grapes folden into him selfe, litle stickes of wood, going one beside, & ouer an other, and partlie it resẽbleth a net, and partlie a rounde thike bushe, or rather the hede of a mace, if it were all made of litle stickes or of peces of siluer: as bige as strawes in a rounde forme, it hath litle floures as hartes ease hath, and leues like vnto briony. I sawe about. bj. yeres agoo at colõ a litle schrube, some thing lesse then my hande, which was in all pointes like vnto the shrub aboue described, a certaine pilgreme, which had bene at Hierusalem, brought it out of iewry with him. The same is named of the herberies rosa hierecuntis, that is the rose of hierico. The saing is, ỹ it openeth euery yere aboute Christenmasse: Wherfor some call it a christen mase rose. This same wold I reken to be the right amomum if it had that smell, whiche Dioscorides requireth in amomo. in all other pointes the description doth wonderfully agree. If any man chaunce vpon any, that hath a good sauoure with all these other properties aboue rehersed, let him take it for the true amomũ. Siluius of Parise writeth in his simples, that he had the true Amomum. For lake of the true amomũ we may vse the comõ calamus aromaticus, or Carpesio called of some cucuba. other iudge, ỹ a mã, may vse for amomo. asara, bacca or the right Acorus. But the sede that is commonlye vsed for amomo, is not of the strenght that amomum is of.

The vertues.

Amomum hath pour to hete, to binde, and to drie. It prouoketh to slepe, and laid to the for hede, it swageth ake, it maketh ripe, & driueth away inflammationes, and impostemes haning matter in them like hony, it helpeth them, that are bytten of scorpiones laid to emplaisterwise with basill: and it is good for the gout, with raines it helpeth the inflammationes of the eyes. it is good for the diseases of ỹ mother, other in a suppositorye taken befor, or in a bath that wemen syt ouer. The brotth of it dronke, is good for the lyuer, for the kydnes, and for the gout. it is fyte to be mixed with preseruatiues, and precious oyntmentes.

Of Pimpernelle.



Pympernelle is named both in Greke. and in Latyne Anagallis, and Corchorus: in duche, ganchheil: in frenche Morgelyna. Pympernell is of .ij. kyndes: it that hath the blewe floure, is called the female, but it that hath ỹ cremesine is called ỹ male. They are lytle bushye herbes lyenge vpon the the ground, and hane litle leues some thynge rounde lyke vnto parietory, whyche come owte of a. iiij. squared stalke. The fruyte of thys herbe is rounde.

The

The vertues of Pympernell.

Doth the kyndes haue a propertye to swage, and myty-
gate: and holdeth awaye inflammatyones: and putt owt
agayne stynges, and shyueres, that are faste in the flesshe:
and refrayne festrynge and rottynge sores. The iuyce
gargled in the throte and mouthe, purgeth the hede of
fleme: and the same ponred into the nose thrylle, that is
of the other syde of the hede thē the tuth ake is in, taketh
the payne awaye. wyth fyne honye it scoureth awaye the whyt spottes in
the eyes. it is good for a dull syghte: and the same dronken wyth wyne
is good for them, that are bytten of serpentes: for them that are dyseased
in the lyuer, and in the kydnes. Some do wryte: that it whyche hath the
blewe floure holdeth and stoppeth the fallynge downe of the greate gutt,
and it with the cremisen laide to, bryngeth it furth. These. ij. herbes haue
some hete and a drawynge nature, and drye wythowte bytynge: wher
fore they bynde to gether woundes and hele roten sores, as Galene with
nesseth in the. vi. boke of the propertyes and poures of symple medycy-
nes. The male pympernell groweth commonlye in England in the corne
and in tylled groundes, and so doth the female growe in Germanye about
bon and colon,

Pympernell the female.

Pympernell the mate.

Anagyris.

Anagyris

Of Anagyris.

Dodonæus folio: 141: 142.

ANagyris groweth not in England, that I wote of: but I haue sene it in Italye. It maye be called in Englishe, bene trifolye: because the leues grow thre together, and the sede is muche lyke a bene. Anagyris is a bushe like vnto a tree with leues and twigges, lyke vnto Agnus castus of Italy: But the leues are greater and shorter: and growe but iij. together, wheras agnus hath euer v. together, exceding stynkynge. It hath the floures lyke vnto kole. It hath a fruyte in long horned coddes, of the lykenes of a kydney, of dyuers coloures, fyrme and strong: whiche when the grape is ripe wexeth harde.

The propertyes of anagyris.

THe tender and yong leues of this bushe broken, and layd to lyke an emplaster: holdeth downe wyndy and louse swellynges. If the byrth stycke fast, and the floures be stopped, or the secundes abyde behynde: they are dronken in the weyght of a dramme in swete wyne. So are they also good, for the heade ake with wyne. They are also bounde to the wymen, that haue an hard labour, but so that streyght waye after they be taken awaye. The sede eaten, maketh one vomite sore.

Anchusa.

Dodonæus folio

Of anchusa.

Dioscorides maketh .iij. kindes of anchusa. The fyrste kynde hath leues like vnto sharp leued lettis, roughe, sharpe, blake, manye, growynge on euerye syde harde by the grounde, and full of pyckes. The root is a finger thyk, and it that cometh furth in summer, is of a sanguyne coloure, it groweth in a rāke groūd. This kind groweth in many places of germany, & it is so like gardine buglosse, ỹ a man can not lightlye discerne the one from the other, sauinge only by the root, whiche is very rede with out, but not with in. It may be called in englisch, as the frēche men do, orchanet or rede buglosh. The secōd kind dyffereth in this from ỹ first, that it hath lesse leues, & sharpe like wise, small braunches cōming out of the stalke: it hath a purple flour turning towarde cremesyne: it hath rede rootes, and longe, whiche in the harueſt tyme putteth furth a sanguine iuice. it groweth in sandy places. Thys herbe is called in some places of Englande cattys tayles, in other places wylde buglose: it groweth in grauylly and sandy places, and in pyttes, wher as grauell is dygged out of. The thyrde kynde is lyke vnto the seconde, but it hath a lesse fruyt or sede, and that of a crymesyne colour. I do not remembre, that I haue sene thys kynde,

The vertues of the .iij. former kyndes.

The first kind of anchusa, is good with oyle and wexe against burnyng, & old sores. it helpeth the outragius inflāmatiō or hete that commeth of choler with barlemele. it is layd on with vinegre against lepres and foule scurfyn-s. The same put into a womanes mother drayweth out the byrth. The broth of it is giuen for the disease of the kidnes and the milte, and to them that haue the iaundis: and if the pacyentes haue an ague, it must be taken with mede. The leues dronkē with wyne stop the belly. The seconde is good against the bitinges of al serpentes, and especiallye against the bityng of a vepare.

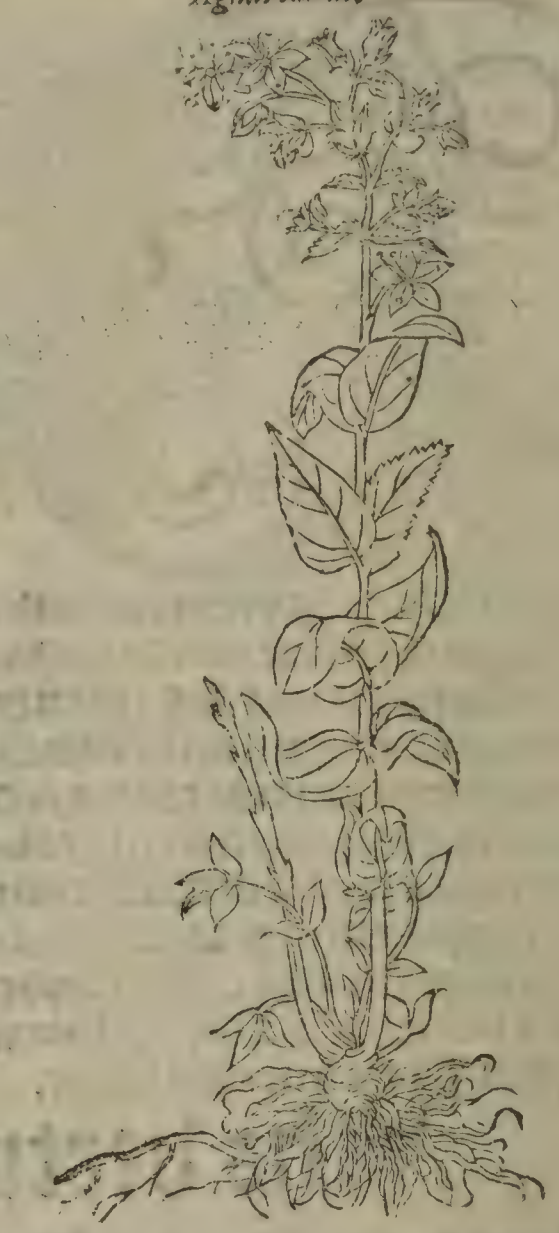
Of Tutsan.

Utsan (as I do iudge) is ỹ herbe, which is called of Dioscorides androsemō, & of oure Potecaries agnus castus. It semeth to haue had ỹ name of tutsā, because it heleth al. And of androsemō, because it hath iuice like vnto mannis blood. Androsemō differeth frō saint Johns grasse, & from Ascira called greate saynt Jhons grasse, in that it hath manye braunches, and it hath rede twigges

Dioscorides folio .66.

twigges,and leues like rue:but thyse
or.iiij.folde greater :wyche broken
put furth a wynisshe iuyce.they haue
in the topp.ij.and.ij.leues euer com-
mynge owt one agaynste an other, re-
semblyng a byrdes winges stretched
furth,as when the byrde,flye:where
about ther growe smal yelowe flou-
res,and sede in lytle knoppes like vn
to the sede of blake poppye :and it is
notable wyth certayne small leues in
it. The small leues in the top brouled
or broken sauour lyke rosyne.

Agnus castus.



The vertues.

Vtsanes sede broken, and
dronken in the quantite of
ij. drammes dryueth out
cholerike excrementes: it
heleth moste the sciatica. But after
the purgation,the paciēt must drinke
water. The herbe layd to burned
places heleth thē, and stācheth blood
in woundes. And not only the herbe
doth thys:but also the wyne that the
herbe is soden in,as wytnesseth Ga-
leue: whyche vnder the name of Androsemon, conteyneth in the booke of
hys symple medycynes,Alcyron also.

Anemone.

Haue not sene yet the right tame Anemone. for it hath a
lytle knope on the roote,as Astragalus hath, aboute the
bygnes of an olyue. Thys kynde, whose fygure ye se set
furth,in all other pointes,agreeth verye muche w̄ ỹ tame
anemone. Wherfor it is wylde anemone, as the dyscryp-
tyone afterwarde wyll declare. Anemone hath the name
in Greke of wynde, because the floure neuer openeth it
selfe, but when the wynde bloweth. The herbaryes therfor call thys,
herbam venti, the Duche men call it hacket craut, the frenche men coque
lourdes, and it may be called in englysh rose persely: because ther groweth
a flour like a syngle rose in the tope of thys herbe, which is very like persely
in the leues: or it may be called wynde floure. It groweth in greate
plenty aboute bon in germanye, and about Oxforde in Englande, as my
frende

Of Dyll.

Anemone.

frend Falconer toulde me. Dioſcorides writeth thus of anemone. ther are. ij. kindes of Anemone: the one is wylde, and the other is tame, or of the gardine. Wherof are many other vnder kyndes: one that hath a creme ſyne floure, and other a whytyſhe or of the colour of milke or purple. The leues are lyke cariander, wyth ſmaller cuttynges or indentynges, nere the grounde: the ſtalke is all downye and roughe and ſmall, wher on grow floures lyke poppy: and the myddes of the lytle hedes are blake or blewe. the rootes are of the bygnes of anolyue, or bygger, it is almoſte, compaſſed about wyth ſmall ioyntes wyth knopes lyke knees. The wylde anemone in all poyntes is greater then ỹ tame, and hath broder and harder leues, a longer hede, and a cremeſyne flowre wyth manye ſmall rootes. It is more bitinge, thē it ỹ hath the blake leues.

The vertues.

Heye haue both a bytynge and a ſharpe qualyte. The iuice of the roote of them poured into ones noſe, purgeth the hede. ỹ root chewed in the mouth bringeth furth watery fleme. The ſame ſoden in ſwete wyne and layd to, helethe the inflammations of the eyes: and it heleth the ſcarres and dymnes of the ſame. It ſcoureth away fylthye ſores. the leues and ſtalkes, if they be eaten wyth a tyſan, bryng mylke to the breſtes: and bring downe a womanes ſyknes, if they be layd to the place in wol. If lepres be anoynted therwyth, it ſcoureth them awaye.

for ſoule ſore

Of Dyll.

Dyll is named in Greke anethon, in Latyn Anethum, in Duche Dyl, in frenche anet. Dyll groweth a cubyt hight, and ſome tyme halfe a cubyte higher. it hath many ſmal brāches cōming furth of a great ſtalke, with a very ſmall lefe & long, muche lyke greneheres, wᵗ a yelowfloure, and a brode ſede, wyth a ſpokye top as fenell hath, whome he doth repreſent wōders nere.

The

Of Dyll.

The vertues.

THe bzothe of the leues and ſede of dzy dyll dzonken bzyngeth mylke to the bzeſtes, it ſtancheth gnawynges in the belly, and wynde in the ſame. it ſtoppeth alſo the bellye and vomytynge, it pzouoketh bzyne, ſwageth ỹ hichkoke, dulleth the eye ſight, and oft dzonken ſtoppeth ỹ ſede. It is good foz wemen to ſit ouer it in wa-ter, whyche haue the dyſeaſes of the mother. The aſſhes of the ſede of this herbe layd to, after the maner of an emplaſter, take away the harde lom pes and knoppes that are about the fundament oz in other places. Dyll as Galene ſayth ſwageth ake, pzouoketh ſlepe when it is greene, and ma-keth rype rawe humozes. The oyle that is made of dyll is good to be gy-uen vnto them that are werye in wynter, foz it ſoftneth and moyſteth. and it is good foz them that are ſicke of an ague that commeth of ſmall fleme, and foz all dyſeaſes that come of a coulde cauſe. Dyll is hote in the begynnynge of the fyzſte degree, and dzye in the begynnynge of the ſe-conde.

Of anyſe.

Anyſe

Of Anyse.

Anis.

Anyse is called in greke anison, in latyn, anysum, in duche enyse, in frenche anise: the lefe of anyse, whyen it cummeth fyrst, furth is rounde, and indented about: afterward: it is like vnto parsely hygh vp in the stalke it hath a flour and a top lyke fenell: it groweth only in gardyns in england. Galene sayeth that anyse is hote and dryye in the thyrde degree: but thys that we vse, is not so hote: wherfore I suspek that there is a better kynde, then is commonlye broughte vnto vs, to be solde. Howebe it in the meane season we must vse thys, whych apereth to mee scarsely hote in the begynnyng of the secund degree.

The vertues.

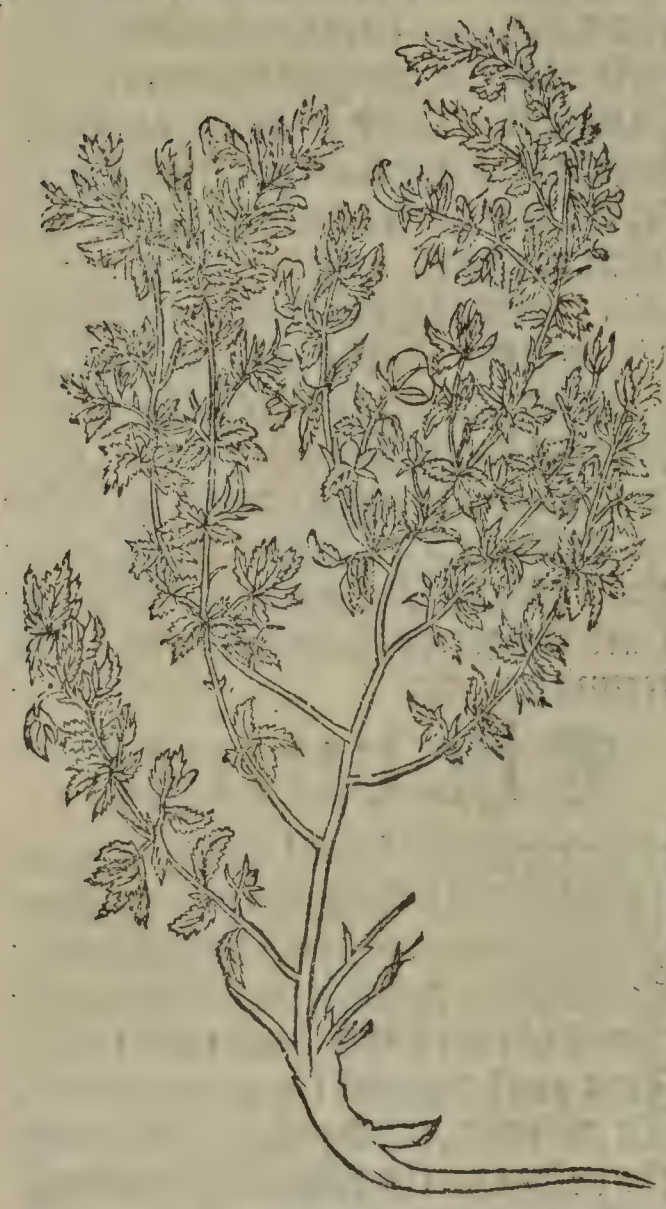
Anyse heteth and dryeth, maketh the breth sweter, swageth payne, maketh a man to pysswell. it qwencheth ỹ thurst of them, that haue the dropsy. It is good agaynst the poyson of bestes, and agaynst wynde. It stoppeth the belly and the whit floures. it bringeth mylke to the poppes, it styreth men to the plesure of the body. it swageth the hede ake, the smoke of it taken in at the nose. the same poured into the broken eares, with rose oyle, heleth them. The best is it, that is newe not full of drosse, but well smellynge. The beste cummeth owte of candye, and the nexte is brought owt of Egypte.

Of pety whine.

Petye Whyne, or grounde Whyne, or lytle Whyne is called in latyn, & Greke ononis, and anonis. It is called of the comon herbaryes resta bouis, remora aratri acutella, of the duch stall craut, or hawhekel of the frenche burgraues. In cambryge shyre thys herbe is called a whyne. but I putt pety to it, to make dyfference betwene thys herbe, and a fur: whyche in manye places of Englande is also called a Whyne Petye. Whyne

Of Pety whyne.

Anenis. Pethy vuhyne.



whyn, hath bulshye stalkes of a spane length, and longer with many ioyntes lyke knees, with many holow places betwene the leues and stalke like arme holes, with lytle rounde hedes and lytle leues, thyn as lentelles be, drawinge nere in lyknes vnto the leues of rue or of wilde melliote, some thynge rough, & not without a good sauoure. It is laid vp in dryne, before it hath pryckes, and is afterwarde good for meate. The branches are full of sharpe & stronge pryckes. The rote is whyte and hote, and suche as is able to make humours thinne that are thicke.

The vertues,

The barke of the rootes of grounde whyn, dronken with wyne, prouoketh dryne, and breaketh the stone: it biteth awaye the vtter moste crustes of sores, and the broth of the same in vynegre and honye, swageth the tuthake, if the teth be washed therwith. The roote of this herbe, is in a maner hote in ỹ thyrd degree, after the mynde of Galene, in the boke of simple medycynes.

Of camomyle.

Anthemis, otherwyse called Chamemelum, conteyneth vnder it iij. kyndes, whyche only differ in the colour of ỹ floure. The braunches are a span longe, all bulshy with many places like arme holes, betwene the stalke & the braunches: the branches are thyn smal, and manye: the lytle hedes are round with yellow floures in ỹ middes, and about that rounde heade, ether whyte floures stand in order or purple or yelow: about the greatnes of the leues of rue. The fyrst kynd of camomylle is called in Greke Leucanthemon, in Englishe Camomyle, in duche Roemish camillen. The pothecaryes in Germany call this kynde Chamomillam romanam. This herbe is scarse in Germany, but in England it is so plentuous, that it groweth not only in gardynes, but also vnder hedges, and in many places aboue London, it groweth in the wylde felde, in rychmonde greene in brant-

Of camomyle.

Anthemis.

in Bzantfurde greene, and in mooste plenty of al, in hunsley hethe. The se cond kynd is called in Greke, Chry=santemon. I haue sene thys herbe in hyghe Germany in the corne feldes: but neuer in England, that I remem bze. It maye be called in Englysh, ye=low camomille. The thyzd kynde is called in greke, Heranthemon. Dy=uers thynke, that heranthemon, is the herbe: whych is called of the her=baryes, amarisca rubza: and of oure countre men, rede mathe, oz red ma=de wede. The thyng that semeth to let thys herbe to be heranthemon, is thys. it hath not a yelowe heade, oz knope: whyche is compassed aboute with purple floures, as the other kin des haue yelowe knoppes sett ab=out, one with whyte floures, and the other with yelowe: but the heade oz knop of thys herbe, is nothing lyke the knoppes of the other, nether in greatnes, nether in fozme, noz yet in colour: and the sede is as great as spy nache sede is, but without pzickes, in many other poynkes it agreeth well with ỹ description. The leues are ve ry smalle, but the floures are cremesyn, and they shuld be purple: Heran=themon hath the name, because it floureth in the spzynge. Thys haue I wrytten of thys herbe, that learned men shulde searche moze dylygent=ly foz it, whyche is the true heranthemon.

The operation of chamomylle.

Chamomylle is hote and dzye in the fyzst degre. Chamomyle, in subtylnes is lyke the rose: but in hete it dzaweth moze nere the qualyte of oyle, whyche is very agreynge vnto the nature of man, and temperate. Therfoze it is good agaynst werynes: it swageth ake, and vnbendeth and lowseth it that is stretched owte, softe=neth it that is but measurably harde: and setteth it abzode, that was nar=rowly thzust together. It dzyueth awaye, and dyssolueth agues: whyche come not wyth an inflammation of any inwarde part: and specyally suche as come of choleryke humozes, and of the thykne of the skyn. Wherfoze thys herb was consecrated of the wyse men of Egypt, vnto the sonne, and was rekened to be the only remedy of all agues. But in that they were deceyued. foz it can only hele those agues, that I reherse: and those, whē as they be rype. How be it, it helpeth in dede very wel, also al other which come of melancholy oz of fleme, oz of the inflāmation of some inward part. Foz camomyle is the strongest remedy, when it is giuē after that ỹ mater

for wounde

Of camonyle.

is rype: therfore it is most conuenient for the mydryff, and for the paynes vnder the pappes, whether ỹ herbe be soden, or sytten ouer, or be dronkē. It dryueth doune wymens sycknes, bryngeth furth the byrth, prouoketh vrine, and dryueth oute the stone. It is good to be dronken agaynst the gnawyng and wyndye swellynge of the smalle guttes: it purgeth awaye the yelowe iawndis. It healeth the disease of the lyuer: it is good for the bladder to be bathed wyth the broth of thys herbe. Of all the kyndes of Camonyle, that kynd w̄ the purple floures is strōgest: they with ỹ yelow and whyt floure, do more prouoke vrine. They hele also laid to emplaster wyse, the empostem, that is about the corner of the eye. Thesame chewed hele, the sores of the mouth.

Antirrhium.

The herbe whiche Dioscorides & Plini call antirrhinum: Theophrastus calleth antirchizū: for he describeth his anthirrizū thus. It is lyke vnto gooshareth: called aparine with a very lytle roote, and almost none. it hath a fruit lyke vnto a calfes snowt. But as Dioscorides agreeth with Plini in the name of this herbe, so doth he in ỹ descriptiō of ỹ same, differ both frō Plini & Theophrastus also. for Plini giueth ỹ leues of line, or flackes vnto antirrhinū: & Dioscorides describeth his antirrhinū w̄ leues like vnto Pimpernel. His wordes are these: Antirrhinū is an herbe like vnto pympernel, both in leues & also in stalke: ỹ floures or purple like vnto leucoion or viole albe, but lesse: wherfore it is called wyld lychnis: it hath a fruyte like vnto a calfys snowt. The herbe, which is described of Plini & Theophrastus: groweth much in England in ỹ corne feldes, & in fallowed landes. at ỹ fyrst syght it apereth like vnto cocle in ỹ floure, & partly in ỹ colour of ỹ lefe: which is bygger & longer then flaxe leues be, but not vnlyke thē in figure. This herbe maye be called in englisch calfes snowte. But antirrhium ỹ Dioscorides describeth, groweth not in england, ỹ euer I sawe. For it ỹ was sent me out of Italy for antirrhinū Dioscoridis, hath not purple floures, but yelow: much lyke vnto ỹ floures of osyris. ỹ floures before they opē, are like purple in dede: but not afterwarde: ỹ stalke also is rounde, & not four squared: ỹ buddes out of which ỹ leues come, & ỹ fruite both, do wonderfully nere resemble a calfys snowte: The leues in dede are lyke vnto the leues of Pimpernel, but much greater. This may be called in Englisch yelow calfys snowte.

The properties of calfes snout.

Men wryte: that this herbe is good against all poisoned drynkes: and that they that are anoynted with this herbe, with lily oyle, or pryuet oyle, shall therby wexe fayre and well fauored. Theophrastus writeth: ỹ some men haue supposed, that the vse of this herbe, shuld help men to obtayne prayse and worshyp. But all these are but dreames of sorcerers: for none of these thre learned men aboue rehersed, wryte, that this herbe hath thys propertye, but onelye declare the oppynyons of other men, whyche wrote or spake of these properties by gesse.

Goosha-

Of goosshareth.

Aparine.

Dosharethe called also Clyuer, because it cleueth vpon mennes clothes, is named in Greeke, Aparine: Philanthzopos, and Omphalo Carpos: in Duche, Kleb craut: in Frenche, Grateron. It hath many bzanches smal, & four squarr and sharpe, the leues stande in a rounde circle aboute the stalke, certayne spaces goyng betwene, ỳ cyzcles are lyke vnto madder: the floures are whyte the sede is harde rounde, some thynge holowe, and whyte in the myddes, lyke vnto a nauell, and it cleueth vnto mennys clothes. The shyphyzdes vse it in the stede of a strayner to pull oute heres of the mylke. thys herbe groweth in all cuntres in great plentye.

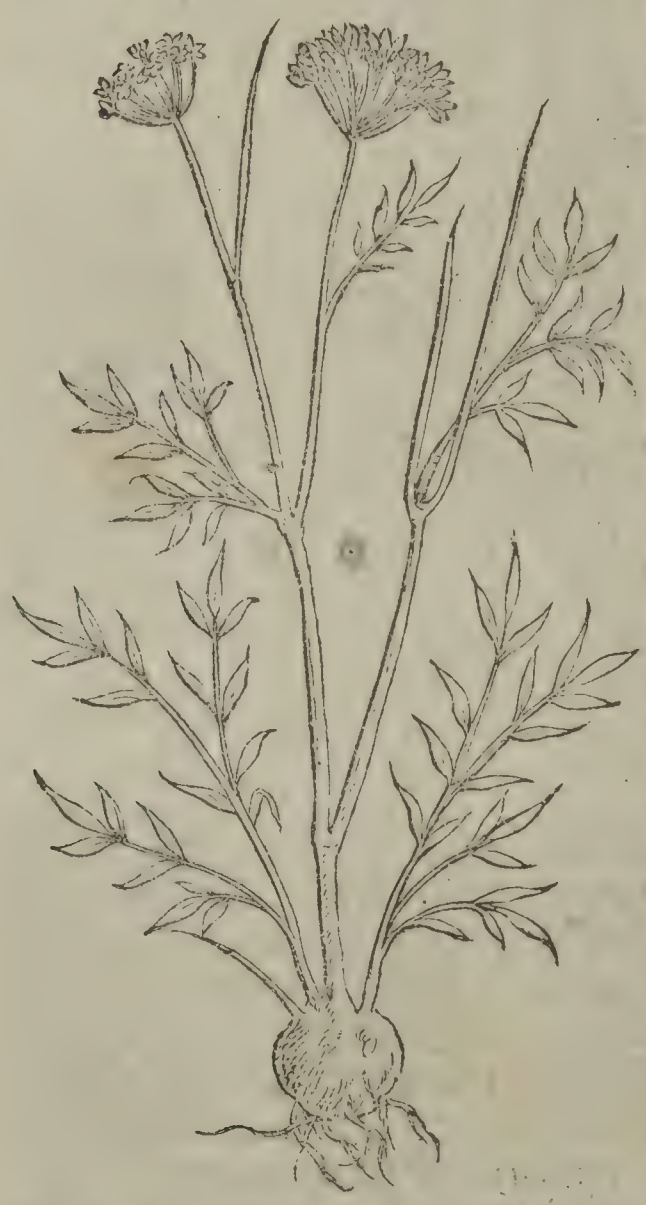
The vertues.

The iuice of the sede stalkes, and leues of goosshareth, is good to be dzonken agaynst the bytynges of veperes Phalanges, and other venemus beastes. The same poured into a mannis eare swageth the payne, the herbe bzused wyth hogges grese dzyueth awaye harde kyznelles and wennes, where so euer they be.

Of Apios.

APios is called also Chamebalanos in greke, in Theophrastus ischas: and in latin after the translation of Theodore carica: & the same semeth to me to be called in englishe, an ernut, or an erthnut. The erathnut groweth in manye places of Englande and in the most plentye that I haue sene in Northumberlād. Apios putteth furth ij. or. iij, brāches, which rise a lytle from the ground, smal, rede, and lyke a rishe: the leues are lyke rue, but something longer, narrower, & yelowishe grene. The sede is litle, ꝑ roote is lyke the roote of a whyte Affodyl, and after the likenes of a peare, but rounder and full of iuice. The barke without is blacke, the roote within is whyte.

Apios. Ernutte.



The vertues.

THe vpper parte of ꝑ roote draweth out by vomiting choler and fleme, & the vnder part draweth out the same humores by ꝑ fundamēt. The hole purgeth both the wayes. The iuice purgeth, taken in the quantyte of xb. granes. The wordes of Dioscorides made me to dowt, whether our erthnut were apios or no, seyng ꝑ many eat the hole root of erthnut: ye som time. v. or vi. & yet nether go to stoule nor vomite by ꝑ eating ther of: wheter erthnut haue these forsaid properties in grece or no & not here: I can not surely tell, but this profyt shalt thou haue at ꝑ least by this my conecturing & setting furth of thys herbe, ꝑ w lesse labour thou mayest knowe ꝑ true apios, if thou chaunge to se it. I wold exhorte studētes to proue: if this ernut of oures haue in any other place of englād, wher as I haue not bene, haue ꝑ properties ꝑ Dioscorides giueth vnto apios or no. And if they cā not find thē, let thē learne of this ernut in seking & iudging of herbes: not to iudge herbes onely by ꝑ outward fashone. But also by ꝑ qualites & vertue: for as ꝑ likes of a mā. Alone in an ape or an image maketh not thē mē, because they wāt ꝑ vertue pour & operatiō of a mā. So is it not ꝑ figure or likes ꝑ maketh an herbe, except it haue ꝑ strenght & operatiō of ꝑ herbe whos likes it beareth also Howe be it, it may be so ꝑ ꝑ noughtines of ꝑ place may wonderfully minish ꝑ operation of the herbe, ye so darkē it, that it can not be easely perceiued.

Of Baume.

Of apiastrum.

BAume is named in greke melissophillon or meliphillon, in latin apiastrum or citrage, in duche melissen, or hartzcraut in ỹ frese tonge cõfilt, in frenche melisse: ỹ potecaries call it melissam. Baume is named in greke, melissophilion, & in latin apiastrum, because bees, which are called in greke melisse, & in latin apes: do greatly haunt thys herbe, and are delited wyth it. Ryght baum, hath leues & stalkes like vnto stinking hoze hound: but they are greater & thinner, but not so rough. They haue the smelle of a cytrone or a lymon.

Apiastrum.

The propertye.

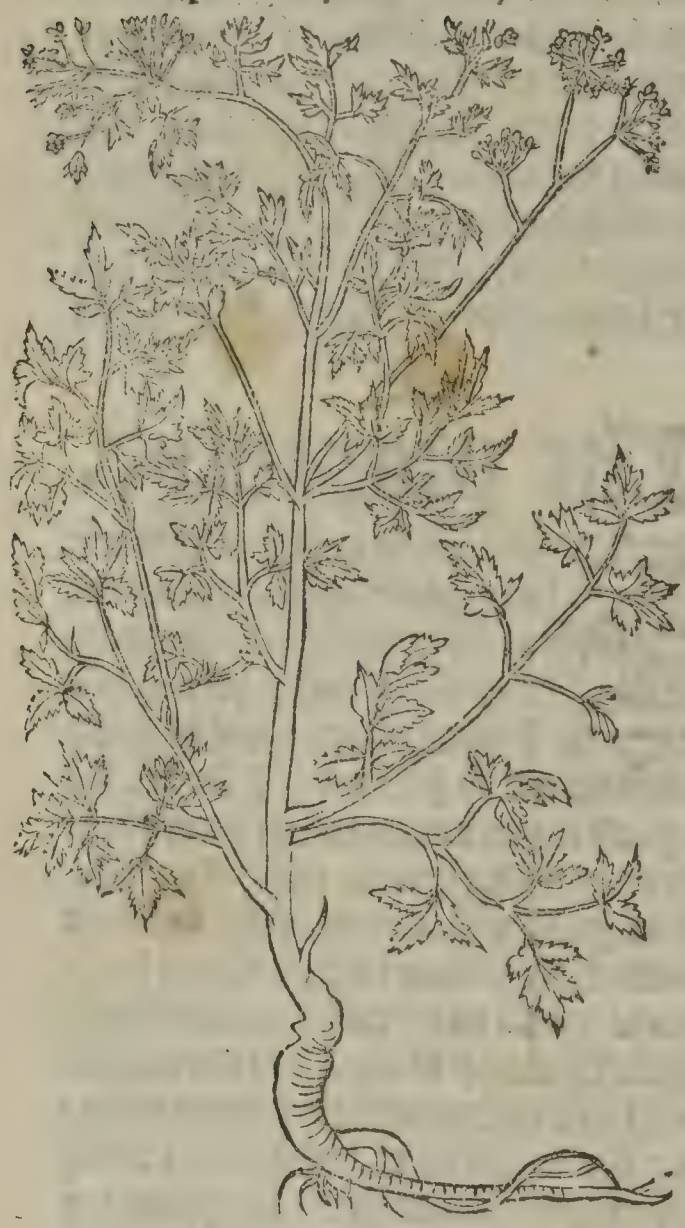
THe leues dronken w̃ wine are good against the bytinges of phalãges & scozpiones & against ỹ biting of a dogge, foz ỹ same purposes it is good to be bathed w̃ ỹ bzoth of ỹ same. It is good foz women to sitt ouer thys herbe to bzing doune their floures. It is good ỹ ỹ akinge tethe wuld be washed w̃ ỹ same herbe. This herb is also good to be put into Clisteres against ỹ blody flixe. The leues with saltpeter in dzinke helpe the strangling that cõmeth of todstolles: with hony in an electuary: it is good, foz the gnawynge in the belly, & foz the shozt wynded: & if it be layd to with salt, it dzyueth away wennes & hard keruelles: it scoureth sozes, and if it be layd to, it swageth the paynes of the ioyntes. The comon baume that is cõmonly vsed: in England is but a bastard kynde, and the true bawme groweth in many gardynes in Germany, but I haue not sene it in England, that I remembze. It may be called in English, bawme gentle.

Of persely.

PErsely is called in greke, selinon, in duche Peterstely, or Peterling, in frenche, Persil. Persely is lyke vnto smallage: but it is lesse, then it is: and it hath this propertye, to change his colozr. Persely is so well knowen in al countreis, ỹ I nede not any lar gelyer to describe it. Howbeit, it hath bene very sklẽderly described. some haue abused lõg smallage, foz persely, wherin they haue ben deceiued. Foz Dioscozides describing smallage, which he calleth elioselmum, saith ỹ it is

Of Perſely.

Apium Paluſtre. Perſely.



Apium. Smallage.

the gardyne ſelinum whyche is called in latin apium, he ſayeth alſo , that elioſelmum groweth in moyſt places. then is the leſſe ſelinum, whyche groweth euer in gardynes, and neuer in moyſt places: the gardyne ſelinū or hortenſe apium. As for ſmallage it is well knowen of all them, that haue gyuen any ſtudy to the ſekyng of herbes, to growe in moyſt places by water ſydes: I haue ſene it growe alſo in an plande of eaſt Freſelande by the ſea ſyde in great plenty. Plini alſo wrytyng of apium hortenſe ſayeth that the branches of apiū in large drynkynges ſwyme aboue the brothes , and they haue in ſauces a proper pleſantnes by them ſelues, or a peculiar grace as ſome ſpeake nowe adayes. But ſmallage hath ſuche a ſtronge fauor, and ſo farre from all delyte or pleſantnes that no man can fynde in hys harte to vſe it in ſawces or eat it with hys meate: wherefore no man that beleueth Pliny, and ſeeth parſelye ſo muche vſed in all countres in meates, and ſmallage in no cuntre , wyll from hencefurth not take our ſmallage for apium hortenſe, but Perſely.

The vertues of Perſely.

PErſely layd to wyth bread or barely flonre, helpeth inflammationes of the eyes. It ſwageth the hete of ỹ ſtomache, it helpeth the hardenes of the pappes, that cōmeth of clauſtered mylke, it prouoketh

prouoketh vryne, both sodden and rawe. The broth of it, and of the roote s dronken, withstande poysoned drynkes, prouoking to vomit. It stoppeth ỹ belly. The sede prouoketh vryne more then the herbe doth: it is a good remedy agaynst the poyson of serpentes, and of the scũme of syluer, called lithargyrum. It dryueth winde away. It is put in medicines, which swage ake, to triacles: and the medicynes that are made agaynst the cough. It is so hote, that it dryueth downe wymenes sykenes, & dryueth wind away: & ỹ doth the sede more then the herbe. It is most plesant vnto the mouth and stomache. Persely heleth fyshes, that are sycke: if it be casten into them in the pondes, that they may eate it. The sede with wyne, or the roote wolde wyne, breaketh the stone in the bladder. It openeth all stoppynge, or obstruction, that is in the bodye: but it is harde to digest, wherfore it must be taken in the myddes of ỹ mele. Perselye of a certaine propertye, that it hath hurteth thẽ, that haue the fallyng sycknes. They ought therfore all waye to forbeare it, for some that haue bene almost clere heled of this disease, by the eatyng of Persely, haue fallen into ỹ disease agayne. It hurteth also ỹ stones, as Simeon Sethy writeth. It is good for ỹ hychcoke, that cõmeth of grosse excremẽtes. It scoureth the kidnes & the bladder, it openeth the stoppynges, ỹ are in the bloud veynes, & the wynd veynes also. The sede taken before hand, helpeth men ỹ haue weyke braynes to beare drynke better. The vse of the same, maketh a mans body sauour well. It styreth vp appetite to colde wymen, to endeuour themselues, to conceiue chyldern. If they ỹ haue the stone syt in the broth of this herbe, it dryueth furth the stone, and prouoketh vrine, and heleth the kydnes. Simeon sethy wold, that wymen than gyue sucke, shulde abstayne from this herbe: for he wryteth, that it mynisheth mylke.

Arbutus.

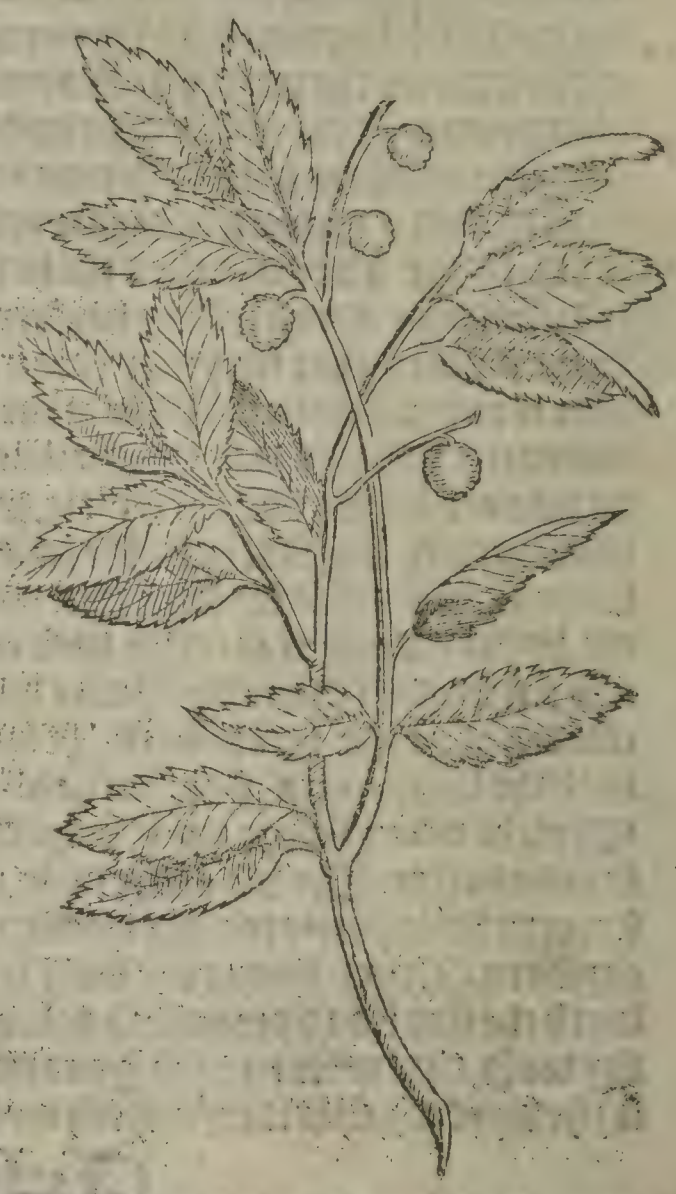
Rbutus is called in greke Comaros, and in latin also beside arbus. I haue not sene this tree in Englande: but it may be called in englishe, strawbery tree, because ỹ tree bryngeth furth a fruite wonderes lyke vnto a strawberye: or an arbut tree, the fruite of ỹ arbut tree, that I saw was very lyke vnto a straw bery: but it was a great dele bygger: the leues wer endẽted, & in color and proportion, much lyke vnto the leues of a quickene tree or a quickboume: but ỹ they were rounder in ỹ middes, & not so fare indented toward the stalke, which ioyneth ỹ leafe wyth the braunche, as the quickene trees leues are. Dioscorides describeth the arbut tree after this maner. Comaros called in latin arbutus, or vnedo, is a tree lyke vnto a quynce tree, hauynge thynne leaues wyth a fruyte of the greatnes of a Pluname, wythout anye kernell. When it is rype: it is ether yelowe, or rede. Plinye describeth the arbut tree after thys maner: Strawberyes that growe one the ground, haue an other kynde of body then ỹ arbut berryes haue: which are lyke in

kynde

Of Arbutus.

kynde, with the other, whych groweth on the tree, called in latin vnedo, which onely fruyte is lyke vnto the fruyte of of the earth. The tree it selfe is thicke and bushy. The fruite is rype in a yeare, and it that groweth in vnder bloometh: & the other that is elder, wareth ripe in the tree at one tyme. It is a fruyte of small honor: and ther vpō hath the name, that it bringeth furth, but one alone by it selfe. Yet do the Grecyanes geue two names vnto it, Comaron, and memakylon. Wherupon it doth apere that ther are so many kindes. This is called in an other name in latin, arbutus. By ỹ wordes of Plini, it is easy to be perceiued: that the tree which I haue described, is the true comaros, of the Grecianes: and the arbutus or vnedo, of the latines. Ouid also ioyneth, tree strawbeery, and ground strawberies together, in these wordes: *Arbuteos fructus montanaq; fraga legebat.*

Arbutus.



The porperties

Vod properties, that I knowe of, thys fruyte hath none, but that it delyteth some men for the diuersyte. for it is euell for the stomache, and ingendreth the heade ake.

Aristolochia.

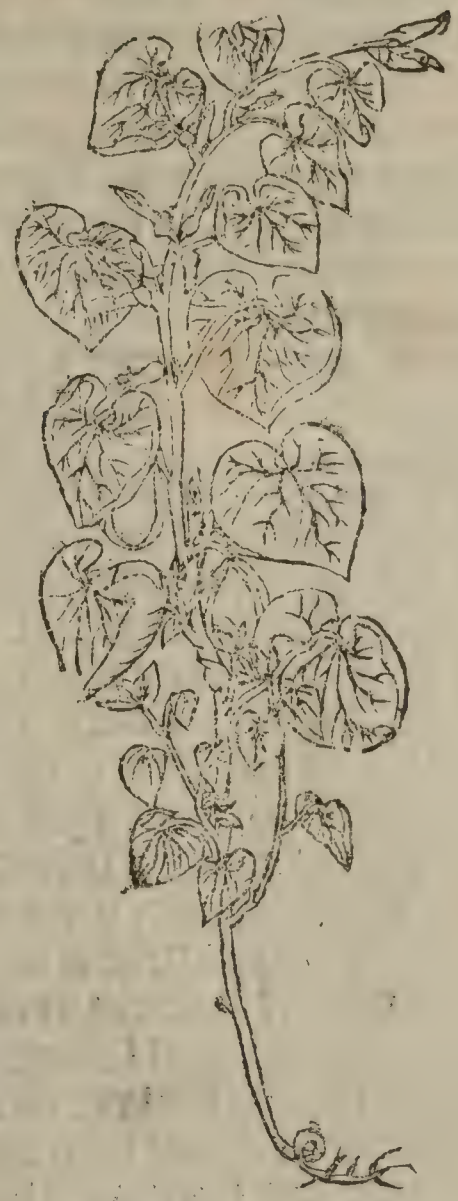
Aristolochia, is a greke name: and is so called, because it is very good for wymen, that labor of childe. the latines vse the same name: the germanes call Aristolochia in their tonge, ofter lucy. Dioscorides maketh .ij. kyndes of aristolochia; the fyrst is called Aristolochia rotunda: an this is the female. The Potecaries both in germany, and in England, haue abused in the steade of ỹ true Aristolochia rotunda, capno phragmite mentioned in Plini: whych is very well called of the germanes holwurtz, because the rote is holowe. But they haue erred far, for this holwurt is nothynge agreyng wych the descriptiō

of

Of aristolochia.

Aristolochia rotunda.

Aristolochia rotunda.



of Aristolochia rotunda, for aristolochia rotunda, hath leues lyke yuy, and a good sauour with some sharpnes, somethyng rounde & soft. It hath many twigges, cõming furth of one roote: long branches, & white floures, representyng lytle cappes, wherin is a rede thynge, that sauoreth euell: the roote is rounde aboute lyke vnto a rape roote, The leues of holwourtes, whych is they aristolochia rotunda, are cut and far in indented, and very lyke vnto our gardine rue, but the leues of our gardyne rue, are not lyke vnto iuy leues: therfore this holwouat of theirs, is not Aristolochia rotunda of Dioscorides. I haue sene this Aristolochia rotunda dyuerse tymes. It hath the same sauour and taste, that the other aristolochia, whych is called longa: but thys hath a round roote: but here and there appere out certayne buequail corners. It may be called in Englyshe, rounde hart wurt, because the leues representa painted harte, or round byrthwurte: because it helpeth wymen to bringe furth they byrth. The seconde kynd of aristolochia, is called aristolochia longa, whych hath a lefe, some thynge longer then the former kynde hath: it hath lytle branches of a span long, & purple floure of a stynkyng sauour, out wherof cõmeth a fruite lyke vnto a peare: but black and all full of sedes in fygure, iij. square the rootes, are a fynger bygge, & a span long, & somthyng longer. Thys kynde groweth plentuously beside lake de come in ꝑ vynyardes wallis: it groweth also beside Bon, about the vyneyardes, by the rhynside, of iche side of the hygh way: but I could neuer se the fruytes so perfytt in Germany, as I dyd in Italy thys

Of Aristolochia.

this may be called in Englishe longe hartwurt, or long byrthwurte. The thyrde kynd of Aristolochia is called clematitis: because it hath long smal braunches, lyke a bynde: it hath leues some thyng round, lyke vnto stone crop: and floures, lyke vnto rue: longer rootes, smal, wyth a thycke barke which hath a good sauour. I dyd se such a kynde as this at Basell: whose leues wer lesse, then all the other kyndes, but yet they were so great and vnlyke vnto stonecrop, that I dare not plainlye determe, that it was the right clematitis.

The vertues.

He rounde is good agaynst all other poysones, but the long is good against serpentes & deadly venemes: if it be dronken, and laid to in the quantyte of a dram. The same dronken with pepper & myrr, dryueth furth wymens floures, and their byrth, and all the burdenes, that the mother is charged with. It doth the same mynystred in a suppolyto rye before. The rounde is of the same strength. The same dronken wyth water is syngularly good agaynst the shortwind sobbyng, the shakynge, the disease of the mylt, the places shronken, and burstynges, the paynes of the syde. It draweth out pryckes and shyuers. If it be layd to: it taketh awaye the scalles or scurffe of bones, and eateth away rotten sores, & scoureth them that are foule or stinkyng. With hony and aaris pouder, it fylleth vp hollowe places, it scoureth the goumes and teeth. The thyrd kind is supposed to helpe the same diseases that the other do, but more weykelye. Mesue writeth that both the rounde and long hartwurt purgeth, ỹ the roundpurgeth fleme, and thynne water more thē the other. they purge the lunges excellently of rotten fleme, the qaantite that is to be gyuen of this herbe, is ether a dram, or a dram and an halfe. The rounde Aristolochia as Galene witnesseth, is more subtyle & fyne, then the other kyndes be: therfore the rounde, for as much as it can more perfytely open, & make more fyne: It healeth better thē the other, such syckenesses as come of stopping or of grosse wynde. The rounde also maketh teeth whyt, & maketh ỹ goumes ciene. All ỹ kyndes are at the leste, hote & drye in ỹ secund degre: & if any be hoter thē other: Galene rekeneth ỹ third kind to be so.

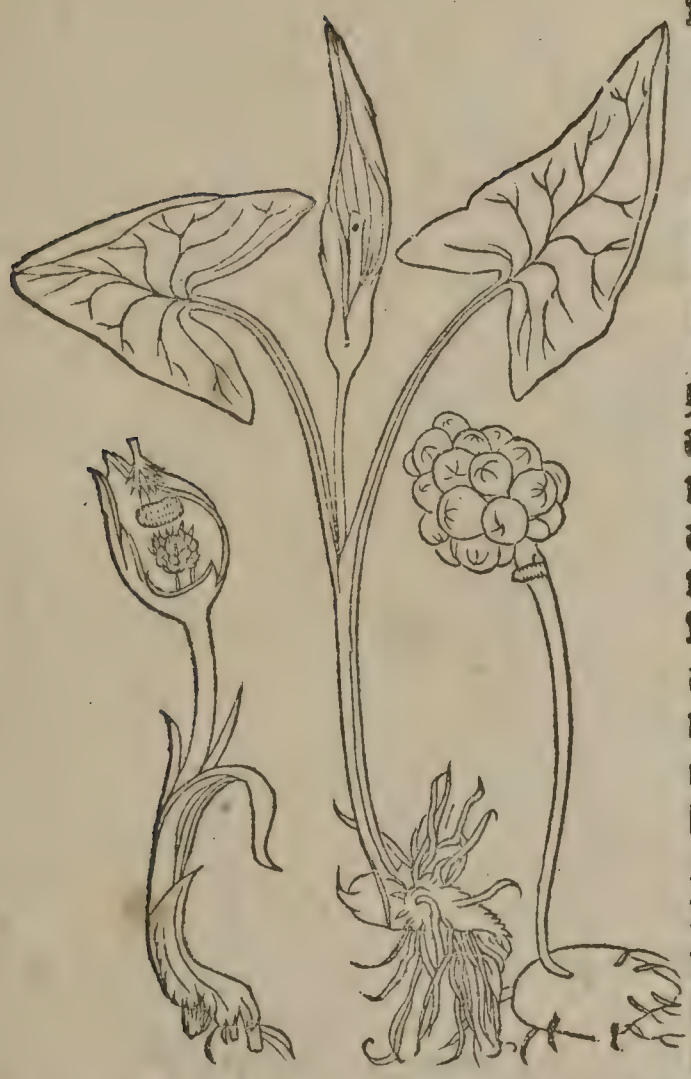
Of aron/ or cockow pynt.

Occowpynt called also in Englyshe, rampe or Aron: is named in Greke Aron, in latin, Arum: in duche, pfaffen bynde: in frenche bydchien of the herbaries, pes bituli, and serpentaria minor: and of the Arabianes luphminus. It hath leues lyke dragon, but longer: and not so full of spottes. The stalke is somethyng purple and lyke vnto a betell, out of whych commeth furth a fruyte of ỹ colour of saffrone.

The

Of cockoupynt.

Cockoupynt.

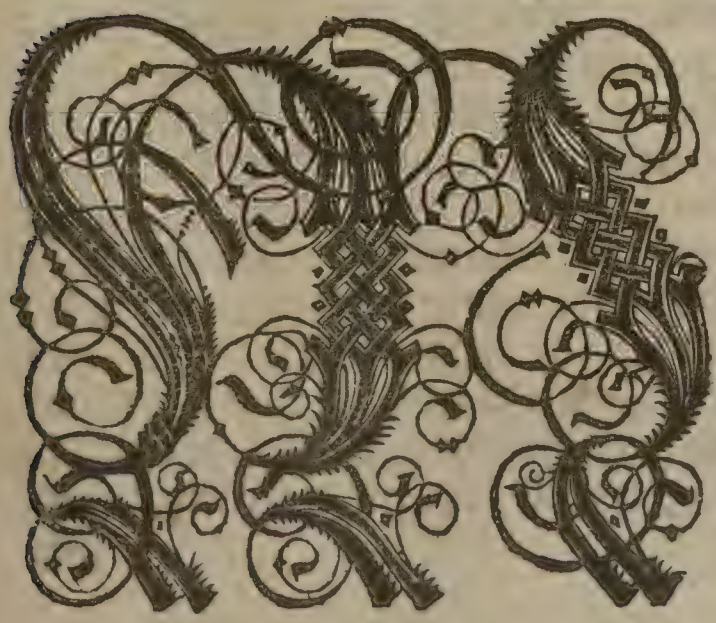


the roote is whyte as dragones is, the whyche, beynge soden, is eatē: because it is not so bytynge, as it was before.

The vertues.

The roote, sede, and leues of aron, haue the same properties that dragon hath. The roote is layd vnto ỹ gowtye membres, with cowdunge: and it is laid vp & kept as dragones rootes are: and because the rootes are gentler, they are desyred of many to be eaten in those countreis, wheras the rootes of coccowpynt are not so bytynge hote, as they are in England and in Germany. Dioscorides semeth by hys wryting, to shew, that where as he was borne, Arō, was not so sharpe, as it is with vs. Galene also writeth, that aron is hote in the fyrst degre, & drye in ỹ same. But it that groweth with vs is hote in ỹ thyrd degre at the leste. Wherfore some peraduenture wyll say, that thys our aron is not it, that Dioscorides & Galene wrote of. But Galene in these wordes folowyng: which are wrytte in ỹ second boke, *de elementorum facultatibus*: wytnesseth, ỹ ther are .2. sortes of arō: one gētle, & another, biting. *In quibusdam regionibus acrior, quo dammodo prouenit, ut prope ad draconti radicem accerat. &c.* In certayne regyons after a maner, it groweth more bytyng, and sharpe: in so much, that it is allmost as hote, as dragon is: and that the fyrst water must be casten out, and the roote soden agayne in the second. Thys herbe growynge in Cyrene, is dyfferyng frō it, of our countre. for it that is wyth vs in Asia for a great parte, is sharper then it, that growth in Cyrene.

Of Mugwurt.



Ugwurt is called both of the Grecians, and latines, artemisia: of the duche, bykus, or bifoit. The true artemisia, is as lytle knowen nowe adayes, as is ỹ true pontyke wormwode: & lesse, as I thynke. for this great mugwurt is suche an artemisia, as our wormwood is absinthiū ponticum: that is bastard, and not the true herbe. Dioscorides wryteth: ỹ artemisia, for the most parte

S.f.j

Of Mugwurt.

Artemisia vulgaris.

Artemisiæ species alia.

groweth about the see syde: and Plinny writeth: that it groweth no where elles, but in the see costes. This cõmon mugwurt of ours, groweth not at any see side, ẏ euer I could se yet: for I coulde nether se it in these costes of england, nor germany, nor yet of Italy: but al waies in hedges, and amõg the corne, far from ẏ see. Artemisia is a bushy herbe, like vnto wormwod: but it hath greater, and fatter lenes, and branches, then wormwood hath. Fyrst this great wormwood that is cõmon with vs, is not the wormwod that Dioscorides compareth artemisiam to: but it is pontike wormwode. But this comon mugwurt is nothinge like pontike wormwod, therfore this comõ mugwurt can not be artemisia Dioscoridis. Galenis artemisia is hote in ẏ secund degree ful, & sklenderly dry in the same. but this comon mugwurt is scantly hote in the first degre. Wherfor this comõ mugwurt can nether be artemisia of Dioscorides nor of Plinny. I found in an plande beside benise, the very right artemisia: which had lenes greater then pontike wormwod a great dele, and fully hote in the secund degree: & with flowres much vnlike vnto wormwod pontike, but som thing agreing in sauor: master doctor Wendy, the kyngs Physycyane can testifye of ẏ same, which dyd examyne ẏ herbe wyth me. Thys kynde may be called in Englysh sea mugwurt. Some do take feuerfewe for one kynde of Artemysya, and tansye for an other kynde, and in dede I thynke not, but that feuerfewe can do it, that is requyred of Artemysya. Howe be it, me thynke that the Description of Dioscorides doth not agre in all poyntes wyth feuerfewe.

For

perhys herbal: 133: (35

Of mugwurt.

For feuerfewe ought to be like in fygure and fashion vnto ryght Wormwode, and also vnto the ryght artemisia. But that it is not. I repoꝛt me vnto them, whych haue sene all the thꝛe herbes. Wherfoꝛe I dare not pꝛonunce, that feuerfewe is one of the fyꝛst kyndes of artemisia. Dioscoꝛides maketh also mention of another artemisia, whych groweth in the myddel lande, and not at the sea syde. That sayth he, is a lytle herbe wyth one syngle oꝛ lytle stalke, and full of floures of a rede oꝛenge colour. Thys herbe describeth Dioscoꝛides to be sphodꝛa micron, that is very litle. Now whē as tansye is a greate hyghe herbe, howe can tansey be thys herbe. Me thynke, that feuerfew shuld be rather thys herbe, then tansey: if it hadde but one stalke, and yelowe floures, as it hath whyte. I thynke therfoꝛe, ꝑ it is not best to pꝛonunce in thys herbe, tyll all thynges be better tryed.

The vertues.

Both the mugwurtes, both it with ꝑ bꝛoder lefe, & it with ꝑ narrower, hete, and also make subtyle: and they made hote vpon ꝑ fyꝛe, are good foꝛ wymen to sytt in, foꝛ to bꝛyng downe theyꝛ sykenes, to bꝛing furth their secundes, and their byꝛth. they helpe also the suffocation of the mother, and the inflammation of the same, they breake the stone: and pꝛouoke bꝛyne, that is stopped. The same layd to the nether most parte of the belly, bꝛynge wemen theyꝛ sykenes. The iuice put into the mowther wyth myꝛre doth the same, that the bath doth. the toppes, and leues of the same herbes, in the quantyte of. iij. dꝛammes, are comonly dꝛonken to bꝛing the foꝛsaid sykenes downe. The right mugwourt is good to be dꝛonken agaynste the poyson of the iuice of poppye, called opium, wyth wyne. Pliny wꝛyteth: that it was the oppynyon in hys dayes, that men that had it vpon them, shuld not be wery: & that no euel medicine shuld hurt them: and that no euell beaste shuld noy them.

Of the reede.

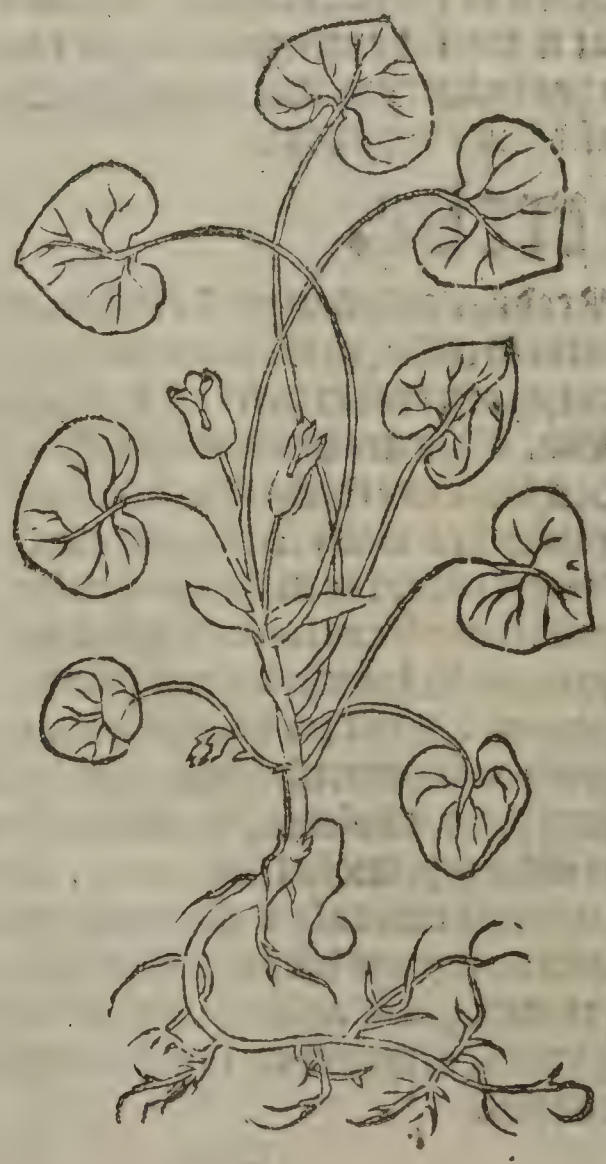
Reede, is called in greke kalamos: in latin arundo, oꝛ calamus: in duch een roꝛ, oꝛ een reede: in frenche, vnge roseau. Ther are dyuerse kyndes of redes, some are thicke redes: wherof arowes are made, in diuerse cuntres: some serue foꝛ to make tonges foꝛ pypes: some serue to make instrumētes to wꝛite w̄, whiche we comonly called pennes. Another kinde of rede groweth about riuerse sides: and thys being thicke, & holowe, is called of some arundo cypꝛia: of other, donax. Another kynde is calle d phꝛagmitis, oꝛ ballatoꝛia: becanse it groweth about hedges, and dyches. thys is small, and some thynge whyte, and well knowen of all men. this last kynde groweth much in England: but the other kyndes growe not in England, that I knowe of: howe be it they are bꝛought in of merchantes out of other countrees.

The vertues of the reede.

THe roote of the common hedge rede, called in latin Canna: bylle selfe, or layde to wyth hys knoppes: drayweth out shyueres, and pryckes. It also swageth the payne of the ioyntes, and membres owte of ioynte, layde to wyth vynegre. The greene leues brooled, and layd to, heleth choleryke inflammacyones, and other inflammaciones also. The alshes of the barke layd to wyth vynegre, heleth the fallynge of the heyre. the downe, that is in the toppe of the reede like flowres: yf it come into a mannes eare, maketh hym dese.

Of Follfoote/ or Asarabacca.

Asara Bacca.



Sarum is called in greke, asaron: in englisshe folfote (because it hath a roũd leafe, lyke a folis fote) and asarabacca in duche, hasell wurt: because it groweth abowte hasell tree rootes: in frenche, cabaret. Folfoote groweth only in gardynes in Englande: but it groweth wylde in certayne places of Germanye. Folefoote is a well sauoringe herbe, and vsed to be put in garlandes. It hath leues lyke vnto yuy, but lesse, and rounder by a great dele: with purple floures, lyke ỹ floures of henbane: and they growe but a lytle from the root, & haue a good sauour, out of the which cõmeth sede, like grapes. It hath many rootes ful of knottes, smal, one lieng ouer an other, not vnlike vnto grasse rootes, but much smaler, well sauoringe, hote, and bytyng vehemently the tonge.

The vertue

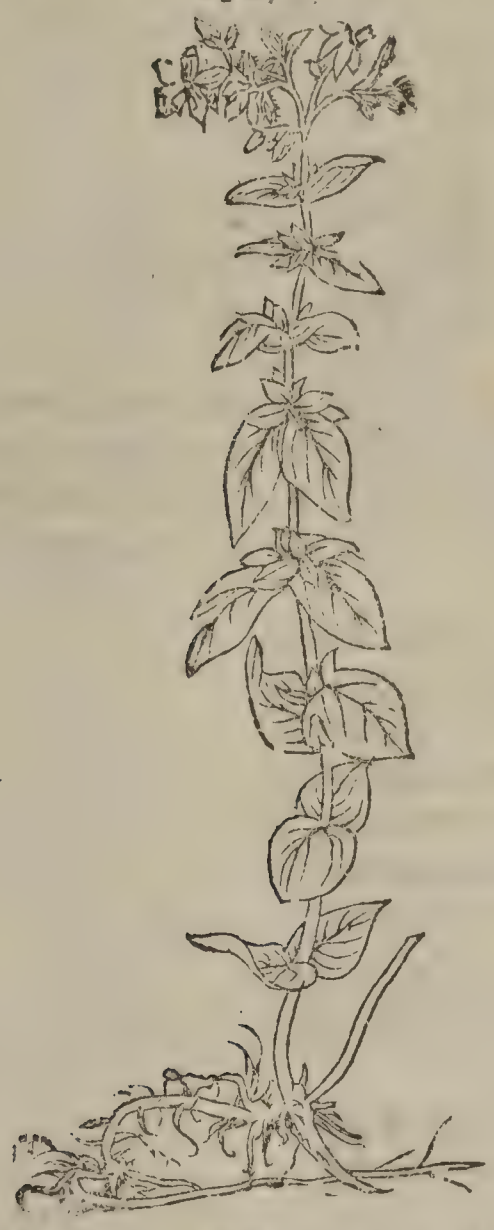
of Folfoot.

THe nature of this herbe is hote, and it prouoketh water: it heleth ỹ dropsy, and the olde sciatica. the rootes prouoke downe a womans likenes, takẽ in the quantyte of vi. drammes with mede: and they purge, as nesing powder called whyte Helleboz doth. Galene sayth: that folefoote is lyke vnto Acorus in strenght: but that thys is moze stronge, and vehement.

Galene

Of great saint Johnes wurte.

Ascyron.



Alene, and Paule conteyne ascyron vnder andrʒosemo: but dioscorides descrybeth thes herbes seuerally, & so maketh them sondry herbes. Ascyron called also ascaroides is a kynde of hyperici, called in englishe saint Johns grasse, or saynt Johns wurt: But it differrith in greatnes. for it hath greater leues, stalkes, and mo braunches, then saynt Johns grasse hathe. I haue marked also thys difference: that ascyron hathe a four squared stalke, and leues wyth very fewe holes in them: whiche I haue not sene in Hyperico. the herbe may be called in englyshe great sayne Johns grasse. I haue sene it dyuerse tymes in syon parke.

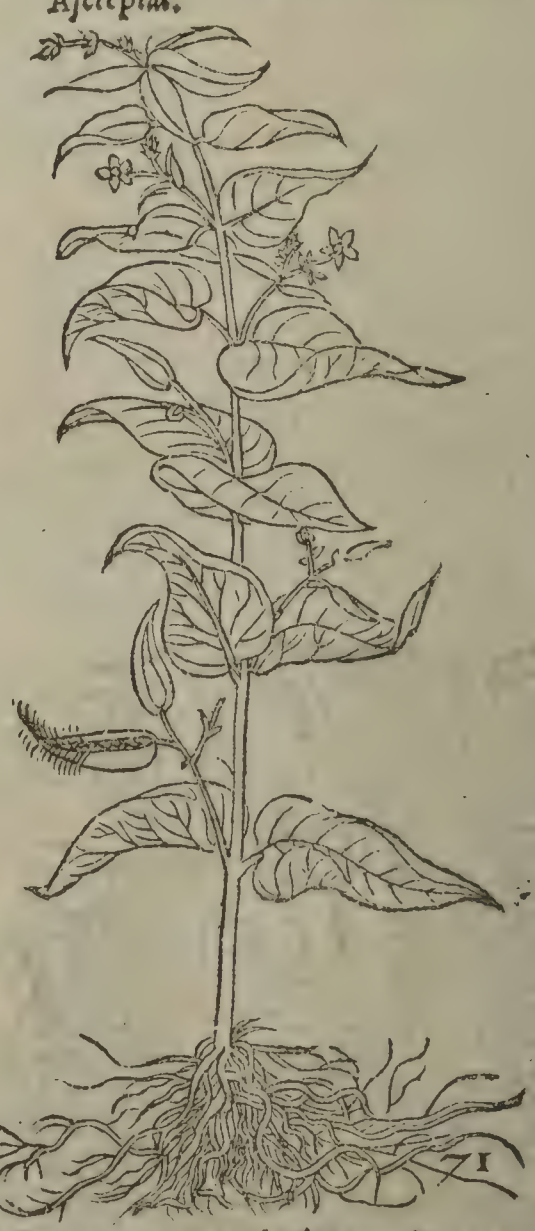
The vertues.

The sede of thys herbe is good for the scyatica. If it be dronken with warer, and honye, about the quantyte of. xx. vnces: it purgeth largely choleryke humores. But it must be taken contynually, tyll the paciente be hole. This herbe is also good against burnynge. also if it be applyed wounde herb E. iij. Asclepias

Of swallowe wurte.

Sclepias is rekened of Fuchsius to be the herbe, whiche is called of the common herbaries hirundinaria, of the poticaries vince toxicum, of the germanes schwalbenwurts. It groweth in Germany in hygh mountaynes, and in stony grounde amonges the busshes. I haue not sene it in Englande: But it may be called in englysche swallowurte. Sum physicianes Italianes, when I was in Italy, supposed this herbe (whichesum call asclepias) to be apocynum. But this herbe hathe no yelow iuyce,

Asclepias.



nether doth it poyson with wyne, as apocynum doth. Wherfore thys herbe cannot be apocynū. Asclepias hath lōg smalle brāches: out of which cum furth longe leues, lyke vnto puy leues: many small rootes, whiche sauour well. the flour is of an vn plesaunt sauour. the sede is like hatchet fyche, called otherwyse securidaca.

The vertues
of swallowurt.

The rootes of thys herbe dronken wyth wyne helpe thē that haue gnawynge in their body, and are remedy agaynst the bytyng of venemous beastes. The leues layd vpon the almost incurable sores of the pappes or brestes, and of the mother, hele them. The later writers of physyke, wryte that thys herbe is good to bryng downe wymens floures: that it is good agaynst the bytyng of a mad doge, and agaynst poyson. Wherfor it is called vince toxicum, that is, master poyson, or ouer cum poyson. They saye that the roote of thys herbe steped in wyne is good agaynst the dropsye. and that the floures, and leaues broken, and put into woundes, heleth them shortlye. They saye also, that thys herbe heleth matery and old sores: and is good agaynst burstynges, and the diseases of the pryuyes.

pounded and sodde

Sperage

Of Sperage.

SPerage is called in Latin, Aſparagus: in Duche, Spargē: in Frenche Eſperage, ſume potecaries cal this herbe Sparagus. Aſparagus is of twoo ſortes the one is called Aſpaaltilis, aſparagus alone, and thie is the comon ſperage which groweth in diuerſe gardins in England: and in ſume places by the ſea ſide, in ſandy hilles: as it groweth right plentuouſly in the ylandes of Eaſt Freſelande, & in highe Germany, with out any ſettyng, or ſowyng. The other kinde is called in latin, Corruda, or Aſparagus ſylueſtris. Thys kinde may be called in Engliſh, prikky ſperage: becauſe it hath prykkes growyng on it. This kynde dyd I neuer ſe but only in the mount appenine. Gardin ſperage is ful of branches: and it hath leaues lyke fetſell but much ſmaller, & a great rounde roote, whyche hath a knoppe in it. When ſperage cummeth firſt furth of the gronnd, it bringeth furth certaine byge twigges: and in the toppes are certayne buddes, lyke vnto rounde knoppes: which afterward ſprede abrode into twigges, braunches, and leaues: the ſede of thys kynde of Sperage, when it is ripe, it is rede. The wilde ſperage in the ſtede of leaues hath nothynge but prykkes: in other poyntes not vnlyke the other Sperage.

Aſperragus.

The properties of gardine Sperage.

THe yonge ſtalkes of gardine ſperage brokene, and taken with whyte wyne, ſtanche the payne of the kydnes: ſperage roſted or ſodē, ſwageth and eaſeth the ſtrangulione, the hardnes in making of water, and the blody flyxe. The roote ſoden wyth wyne, or vinegre helpeth membres oute of ioynte. The ſame ſoden wyth fygges, and cyches, and taken in, hele the iaundes, it heleth alſo the ſcyatica, and the ſtrangurian. The prykkye Sperage is good to make ones belly lowſe takē in meate: and it is good to prouoke vrine: it is alſo good for the ſtopping of the water, agaiuſt the iaūdis, the diſeaſes of ẏ kidnes, &

Of Ceterache.

Scyatyca, it is also good for the tothe ache. Sperage scoureth away the wyth out any manifest het e, or colde.

Of Ceterache.

Asplenon.

Asplenum, as Dioscorides wryteth, is called also Aspleniũ, Splenium, and Hemionium: ☞ thoughe Hemionites be a far other herb in Dioscorides, thẽ asplenum is, ☞ it is called of asclepiades, in the. ix. booke of Galenes worke of the compositione of medecynes after the places, Hemionites, Andromachus in ẏ same boke giueth the same names vnto asplenũ. But Galene in the first boke of simples, ☞ the. xij. chapter: semeth cõtrarie vnto al these. iiij. autentike autoeres, to make. ij. diuerse herbes of asplenum, ☞ Stolopendriũ: whilse he reherseth these wordes, ẏ greater diseases of the milte, ☞ liuer, require, stronger herbes: that is to wit, the barkes of capers, the rootes of Tamarisk, Stolopẽdriõ ☞ Scilla called sea onyon, ☞ the herbe which repreſenteth the same thing by his name called asplenos. What a man should say in this mater, it is not very redy at hand vnto al mẽ, nether had it ben redy vnto me, if that I had not sene. ij. kindes of asplenum. whilse I went by the Rhene side. iiij. miles beneth Binge: I chaunsed vpõ great plenty of aspleno: and ther did I se one herbe, whiche had whyter leaues, deper indented, ☞ sharper leaues, thẽ the other had: in so muche (as I remembre) it drew very nere vnto the likenes of a certain kynde of a lytle thistel, which is indented like Asplenũ. This (as I suppose) was the herbe which Galene did seperate frõ scolopendrion. And yet is not scolopendriõ hartes tonge: which agreeth nothing nether in likenes, uether in description with scolopendrion. Asplenos groweth muche in Germanie, in olde moiste walles, ☞ in rokkes, it groweth also in England, about Bristow: it is named in duche steinfarne in french, Ceterach: as the potecarie cal it. I haue harde no English name oft his herbe: but it may be wel called in Engelish, Ceterach, or multwaste, or finger ferne: because it is no longer then a mannes finger: or scaleferne, because it is all full of scales on the inner syde. Asplenon hath leaues lyke in fygure vnto Scolopendra the beste: whych also called Centypes, is not vnlyke a greate, and roughe palmers worme. The leaues are sum thyng lyke polypodium: and are indented so

that

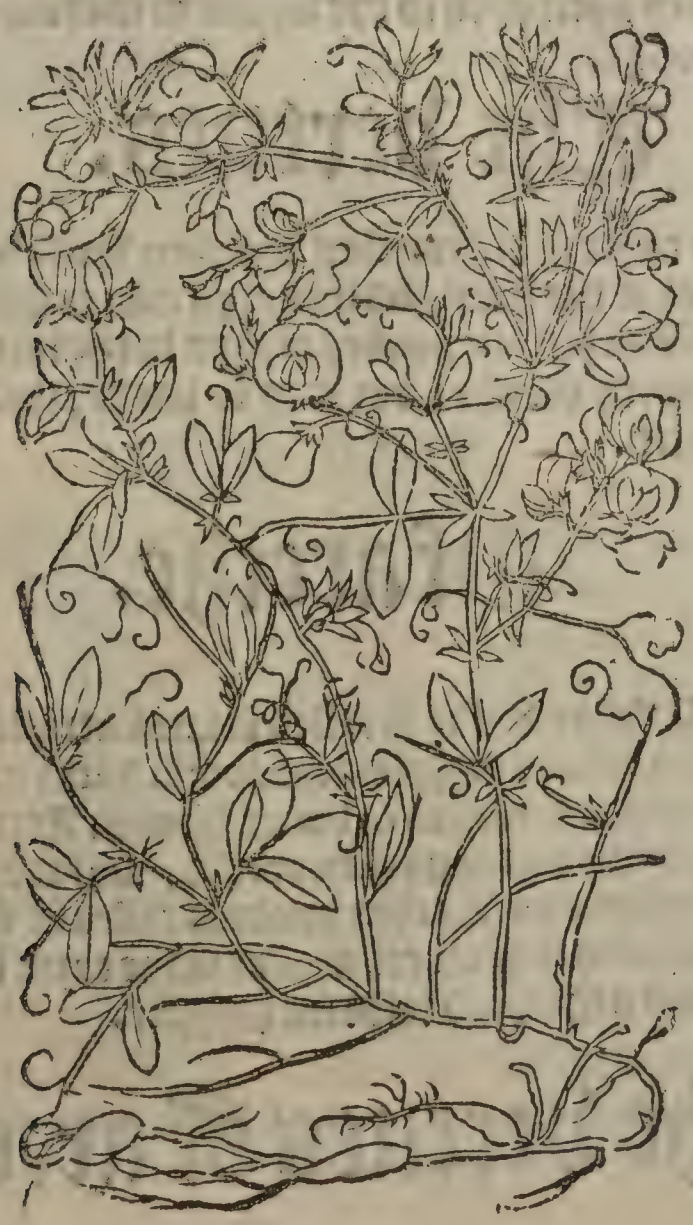
Of Astragalus.

that one indentyng is not right ouer agaynst another: but agaynste euery dyuysyon, cuttynge, or indentyng, standeth a round haise cyrcle. The inner syde of the lefe is sumthinge yelowe, and roughe, wyth small thynges lyke bran, or yelowe scales: whiche with a light occasion fall of the outer syde is grene. It hath neyther flowre, nor seede. If this description can not euydently ynough declare vnto you asplenon: take a branche of polypodium: and take a fynger lenghte of the middes of it, the nether ende, and the high ende cut away: cut of both the sides, the toppes of the leues away, & make then ẏ remaine round: & then shal ye see the very forme of a splenon.

The properties.

THe leues of ceterach haue this vertue: when they are made hote in vynegre, and dronken of for the space of. xl. dayes, that they waste vp the mylt: but the leues must be brused and layde vnto the myltе with wine. this herbe is also good for the straungury-on, and the landes or guelsought. it stoppeth the hichcoke or yiskynge: and breaketh stones in the bladder. Autors wryte that this herbe is not to be yeed much of suche wemen as wold fayne haue many chylder. Asplenum as Galene sayeth is no hote herbe, but it hath subtyll partes, and therfore breaketh the stone, and maketh the mylt to melt away.

Astragalus.



Of Astragalus.

Stragalus is named about Colon, erdekelin: in netherland, erdnutt, in ouerland, ein erdnusse: I haue sene it in England in Come parke, and on rychemunde heth. But I neuer coulde learne the name of it in Englyche. I am compelled for lacke of an other name, to call it peese earthnutt: because it hath leues lyke a lytle peese, or a ciche, and rootes lyke an erthnut. Although all the description of Dioscorides beside dyd agre very well vnto this herbe: yet when as I had found the roote in certaine moyst places very lytle astryngent: I began to dowt, but after that I found that in dyve places, & that it had a manyfest astryction: I douted no more: but that thys herbe was the ryght astragalus, although Fuchsius do contend, that thys shuld be apios. Dioscorides described astragalus thus. Astragalus is a lytle bushy herbe, growynge a lytle from the grounde wyth branches and leues lyke vnto a ciche. the floures are purple and lytle. The roote is rounde as a radyce, and a great wyth all. There groweth certayne thynges vnto the roote, stronge as horne, and blacke, and one wonden in with in an other, and astringent in tast. It groweth in places open open to the wynde in shadowe places, and where as snowe lyeth longe.

The vertues.

The roote of Astragalus dronken wyth wyne, stoppeth the flure of the belly, and maketh a man to make water. It is good to put the pouder of thys herbe into olde sores. It stoppeth bloude: but it is so harde, that it can not well be beaten.

Of areche.

Areche or oreche is called in latin atriplex: in Greke, atraphaxis and Chrysolachanon: in duche molten or milten: in frenche arroches or bones dames. Areche is of two kyndes: the one is garden areche, whyche groweth onely in gardynes: the other kynde is called in englyshe, wyld areche: and it groweth abrode in the corne feldes. Arech, is moyst in the secund degre, and colde int he fyrste.

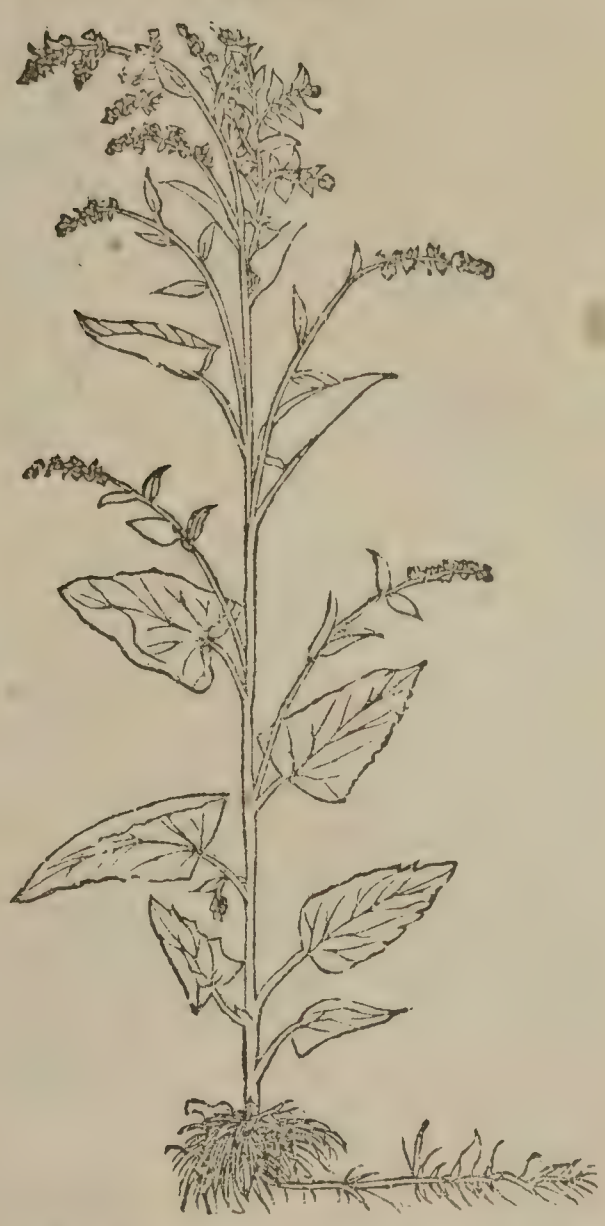
The vertues of areche.

Areche

Of Arrche.

Atriplex.

Arrche.



ARreche softeneth the bellye: and ether rawe, or soden, it dryueth awaye shallow sores, whyche are brode and not depe, called in Latyn, Pani. the sede of thys herbe wyth a certayne mede, made wyth water and honye, heleth the saundyes or guelsought.

Of otes.

is lyke otemele.

Uena is named in Greke, bromos: in Englyshe Otes or Etes, or hauer: in duche, hauer, or haber, in frēche auoine. Ther are. ij. kyndes of otes: the one is called in Englisch comonly, otes: and the other is called egilops in Greke, and in latin auena sterilis, and in Englisch wild otes. Otes are of a could, & a stoppinge nature. Otes are so well knowen, ỹ I nede not to describe thē. Ther is an other kinde of otes, called pillotes, which growe in Sussex: it hath no hulk abydyng vpon it, after that it is threshed, &

Of Baccharis.

Auena.

OTes are good to make emplasteres of, as barly is: ỹ greuel made of otes stoppeth the belly: the iuice of otes in suppinges, or brothes: is good for the cough, Galene wryteth that otes do dry and mesurably disperse abrode, without any bytyng, if they be layd vnto any place.

Of Baccharis supposed to be

sage of Hierusalem.

BAccharis, is a wel sauoring herbe, & vsed to be putt in garlandes: whose leues are sharpe, and haue a meane bygnes betwen the violet leafe, and the leafe of mollen. The stalke is ful of crestes and corneres aboute a cubyt hyght, some thynge sharpe, not withowt lytle branches growynge out of it: the flour is purple, & some thynge whyte, and well smellynge. The rootes are like black helle boze rootes, and the smell of them is like

cinnamum

Of Baccharis.

Cinnamum I haue sought much to synde thys herbe which the Latines cal baccharis. But I could neuer finde any that did so wel agree with the descriptione of baccharis as doth the herbe that we cal in englishe sage of hierusalem & the potecaries pulmonoria. yf any mã can synd any herbe to whom the description of baccharis agreeth better to, then to this herbe, wil I giue places & in the mean seasõ I wil take this for baccharis vntil I synde a better sage of Hierusalem groweth aboute Colen in woddes in greate plentye

The verteus of baccharis.

The roote of baccharis sodẽ in water doth helpe it that is drawen together & burstene, it is also good for thẽ that haue fallen frõ aboue and are brused for, thẽ that ar short wynded, for an old coughe for thẽ that cannot make water wel. It driueth downe wymens sykues. It is good to be gyuẽ in wyne against the bytinges of serpentes. It is good for wymen in childebede to syt ouer: the leues as thei be astringẽt ar good to lay to the hede for the hede ake: for the inflamation of the eyes, for ỹ brestes or pappes that swell to muche after the birth, for the impostemes of the corners of the eyes when they begyn first and burninges and inflamationes. The sauoure maketh a man slepe.

Ballote.

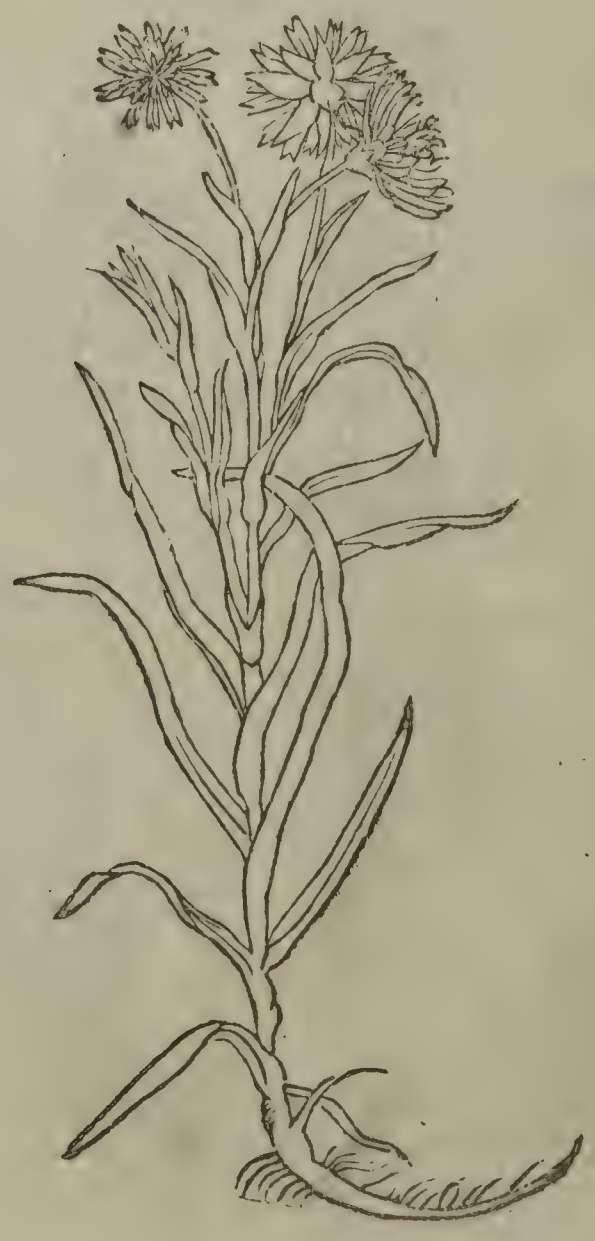
Of stynkynge Horehounde.

Tynkynge Horehounde is named in Greke Ballote, in sume greke bookes megapriasion, and other melanpriasiō of the Latines Marrubium magnum or marrubium nigrum in Duche stinkyn Andorue, in Frenche marrubium noir, it is called also in Englishe blake horehounde: Ballote hath foursquare stalkes blake & smuthing roughe, many growynge furth of one roote, wyth greater leues thē horehunde, roughe and a space goyng betwene sum thing rounde, like vnto apiastrū wecal baume, wherfor sum cal it apiastrū that is banme, white floures do cōpasse the stalke about after ỹ maner of whorles

The vertue of stynkynge Horehunde.

The leues of this herbe layd to w salt, ar good for the bytyng of adoge. If the leues be layd in asshes whille thei faide alitle thei stop the swellyng lumpes that ryse in ỹ fundament: with hony also they purge fylthy and foule woundes.

Barba hircina.



Of bukkes beарde.

Otes beарde is called in Greke tragopogon or keme in latin barba hirci, in Duch Bukkbart, in French barb de bouc. Dioscorides describeth Gotis berde thus: Tragopogon hath a short stalke, leaues lyke vnto saffron, and a long roote whiche is swete, out of the stalke cummeth furth a greate hede in whose top is blake sede or fruite wher vpon it hath the name geuene: thys is the texte of Dioscorides, but I do suspecte that dioscorides text is corrupted: for I thynke that he wolde neuer say that thys herbe shuld be called Bukkis beарde because it hath a blake sede or fruite, for what hath a whyte fruite or a blake, to do with the lykenes of a bukkes beарde, nothyng at all. Therfore where as Dioscorides text is corrupte, it is best to amend it wyth the text of Theophrastus of whome he borrowed all together thys description. Then where as Dioscorides sayeth ont of the top cummeth out a blake sede where of Gotes berde hath the name. Let vs rede as Theophrastus doth. Out of the top cummeth a hore whyte beарde, wherupon it is called gotes beарde: thes be the wordes of Theophrastus. The herbe whiche we cal gotes beарde in barune places hath but a short, stalke but in gardines & in ranke medos, it hath alonge stalke and ful of ioyntes like knees. About London I haue sene in the feld thys herbe wyth a swete roote and wyth blake sede and a yelow floure and after the floure is gone with a great dele of longe whyte doune lyke tuftes of whyte here, but about Colon I saw it whyche had whyte sede and a bytter roote all full of mylke as in other places it doth appere.

The vertues of bukkes beарde

Dioscorides writeth nomore of bukkes beard but that it is good to eat, the newer writers say ỹ it is good for the diseases of the breste & liuer for the paines in the kidnes & bladder and for the ache in the syde: whē it cūmeth first furth of the groūde the tendre buddes ar good & pleasant in a sallat, & so ar also the tendre stalkes a great while after, till the knope in the top cumme furth. The leues ar not vnpleasant afterward, both in sallate & in potage. Thys herbe semeth to be of a temporate warmnes.

Of the Dasey.

A Dasey is called in Latin Bellis, in Duche klein tzitlosten, or monatblumele, in French des magarites & pasquetes, of the herbaries consolida minor or primula veris. There are twoo kyndes of Dases, one wyth a reed floure which groweth in the gardynes, and an other whyche groweth abrode in euery greне and hyghe way the Northren

Of the Daley.

Bellis syluestri. wuylde Dascy. Bellis syluestris.

men call thys herbe a banwuet because it helpeth bones, to knyt agayne. The lefe of the Daley is sume thyng longe and towarde the ende round and there are smalle nykkes in the borders or edges of the leaues. Plini writeth that the Daley hath .l. iij. and sumtime .lv. litle whyte leues whiche go about the yelow knope: it appereth that the double Daleys were not founde in plinies tyme whyche haue a greate dele mo then Plini maketh mencion of.

The vertues of Dalies.

PLiny wryteth that thys herbe dryueth away greate swellinges and wennes, the comõ surgeanes vse this herbe muche in helyng woundes, wherfore they cal it consolidam minorem, and diuerse gyue thys herbe in drynke vnto theyr pacientes that are wounded and do them muche good. The later wryters holde also that the iuice of thys herbe is good for the palsey, for the Gout and for the Sciatica. Thys haue I proued that the iuice of the rede gardene Dalye put into a mans nose drayweth out water wunderfully out of the hede, whereby it can not be couide a herbe after the Doctrine of Galene.

Beta

Of Betes.

Bellis minor syluestris.

Beta nigra.

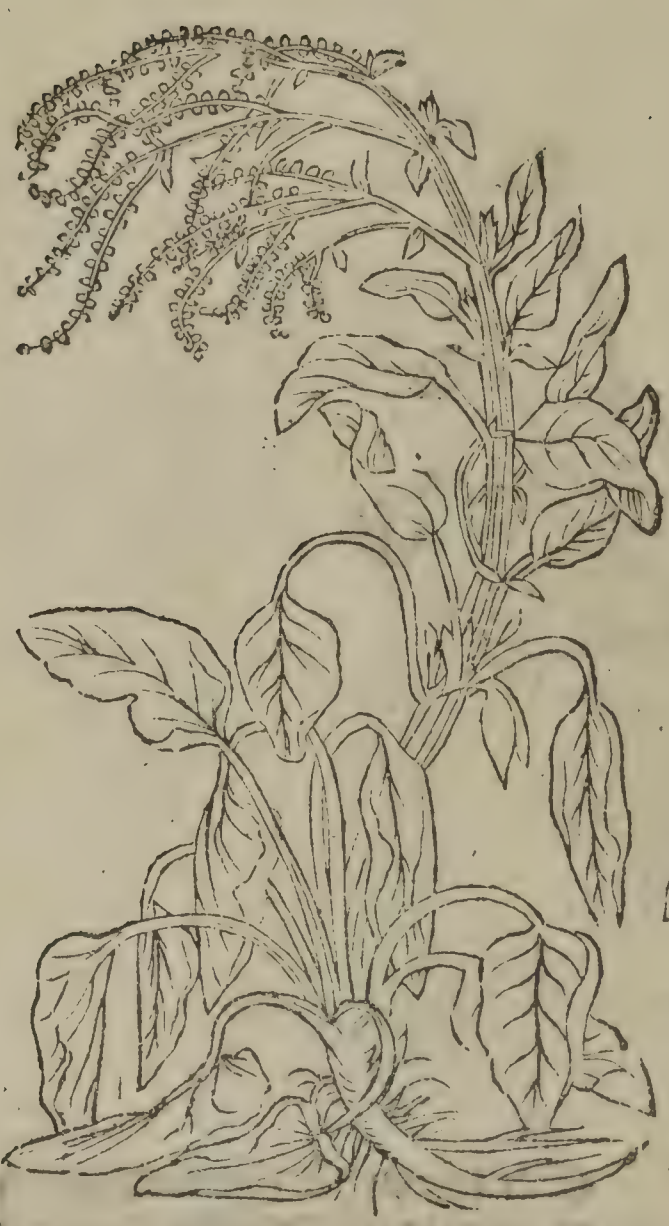
Eta is named in Greke Teutlon or Seutlon in Englishe Abete: in Duche Mangolt: in French poyree, or iotte. Betes haue a stalke full of crestes and corneres of .ij. cubites hyght a leafe lyke areche or lettes, smal yelow floures, and alonge roote whyche hath many small strynges lyke small thredes cummynge furth of it. There are twoo kyndes of Betes, the white bete whyche is also called sicula, and blake betes called in Latin

The vertues of betes.

The blake Bete is sodene wyth Lentilles to stoppe the belly wyth all, whyche thynge is sowne brought to passe wyth the roote. The whyte Bete is good for the belly: but they haue bothe an euell iuice, by the reason nitrolyte or bytter saltishnes which thei haue of their like vnto saltpeter: wherfor theyr iuice

Of Betes.

Beta nigra.



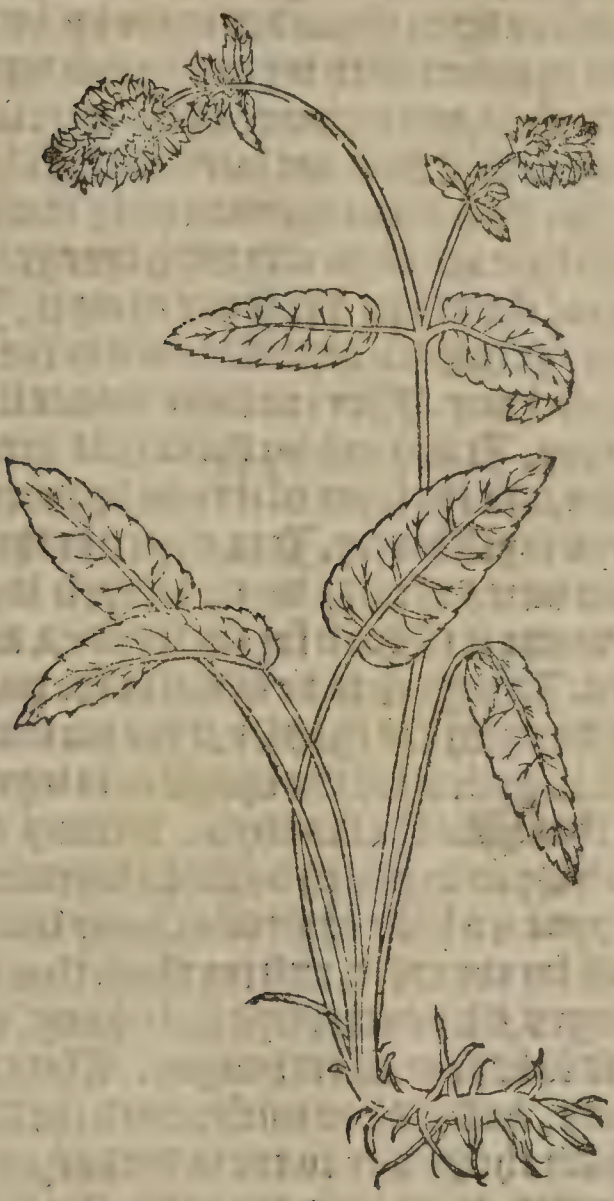
Beta candida.

poured into a mannes nose wyth hony purgeth the head, and it heleth the paine in the eares. The brothe of the roote and leaues scoureth away scurfe and scales and nittes out of the head. It swageth the paines of the moulled or kibed heles. Thesame helpeth frekelles and spottes if they be rubbed ouer before wyth saltpeter naturall. So it helpeth the boyde places, whyche the tallynge of the here make yf they be styrred vp wyth a knyffe. It helpeth runnynge sores, whyche spred abrode and wast vp the flesshe as they goo. It heleth also soddone in water, the burstynge out of wheles, the burnyng that commeth by fyre, the burnyng inflamationes that come of choler or hote bloode. The iuice of Betes doth metely well scoure awaye, and some tyme causeth the belly to be louse, and twicheth and biteth the stomake specially in them that haue a stomache redy to sele a thynge redely, wherefore it is a meate noysume vnto the stomache, yf it be muche eaten. It norysheth but lytle as other pot herbes or wurtes doo: yet is it good wyth winegre for the stoppynge of the lyuer and the mult. Betes are of twoo contrarie natures. The iuice is hote and stoppeth the belly and engendreth thyrst: But hys body is of grosse partes, wyndy, coulde, and harde of digestion.

Betonie

Of Betonie.

Betonye.



Etonie is called in latin betonica: in greke kestron or plychotropon: in duche betonien: in frenche betoine or betoisne. Betonye hath a small stalke a cubit longe or longer, four-squared, wyth a lefe soft, longe, indented about, and lyke vnto an oke lefe, wel smelling and greater nere the roote. In the toppes of the stalkes is sede in a longe hed like an eare, as sume kinde of sauerey hath It hath smalle rootes as helleborhath.

The vertues of betonye.

The rootes of betony dronken in mede, drawe out muche fleme by vomyt. The leues ought to be layde on partes ỹ are bursten and drawen togither, and they are good for wymen that haue the disease of the moother, to releise the stranglynge of the moother, in the quantite of a dramme with water and hony. Thre drammes are to be dronke in

Of Paulis Betony.

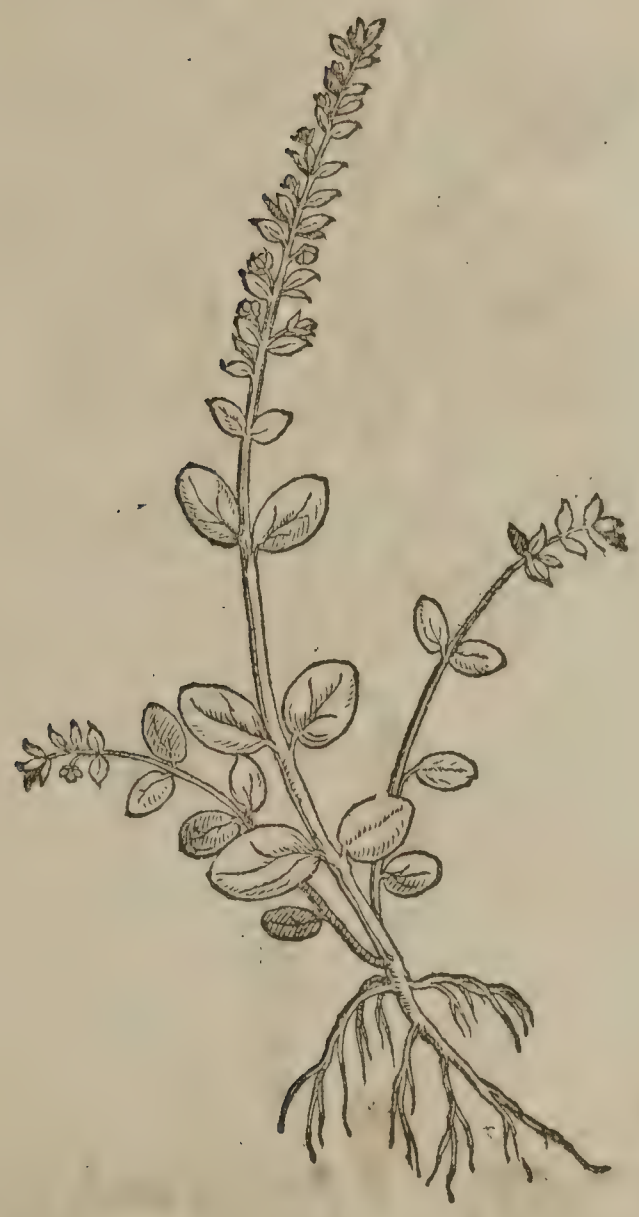
.viij. vnces of wyne against the bitinges of serpentes. The herbe is good to be layd as an emplaster vpon woundes made by venemous bestes. A dramme of this herbe dronken with wyne, is good against dedly poyson. If this herbe be taken afore, and it chance a man afterward to drinke poyson, as Dioscorides writeth, it shall not hurt hym. It helpeth to make water. It looseth the belly. And if it be dronken with water, it heleth the fallyng syknes, and them that are mad. and with vinegre and hony it heleth them that are syck in of the diseas the lyuer or mylt, If it be taken in the quantite of a dramme. It helpeth digestiō taken in the quantite of a bene after supper with soden hony. After the same maner it is good for them ꝑ belche out a soure brethe. It is good for them that are diseased in the stomache, both to be eaten, and the iuyce of it to be dronken, if they drynke afterward wyne delayed wyth water. It is gyuen in the quantite of a scruple and an halfe in two vnces of colde wyne dilayed with water to them that spytt blode. In water it is good for the scyatica, and for the ache of ꝑ bladder, and kydneys. It is good to be taken in the quantyte of .ij. drammes with water and hony for the dropsey, if the pacient haue an ague: If he haue none it is best to gyue it for the dropseye in wyne myxed with hony. It helpeth them that haue the iaundys. Betony taken in the quantyte of a dramme with wyne drayweth downe a wymannis syknes. Foure drammes taken in a pynt & a halfe of mede or hony water: maketh a purgacion, It is also good for the tysyc, and for them that spyt matter or corruption out of the longes, if it be receyuyd with hony. The leues vse to be dryed and broken, and so kept in an erthen pot. Thus myche doth Dioscorides write of betony, and Galene confyrmeth the same, writynge on thys wyse. Betony hath the power to cut in sunder, as the taste iudgeth: for it is sume thyng bytter. and a lytle bytynge. the whiche thynge hys operacion partycularly done, doth testyfye. For it deuydeth in sunder stones in the kydneys, and it purgeth and scoureth the lunges, brest and lyuer. It bryngeth downe to wymen theyr syknes, and suche other operationes hath it whiche Dioscorides hath made mention of. Plini writeth that wyne and vinegre made with betony are good for the stomach, and the clearnes of the eyes.

Of Paulis betony.

Aulis betony is myche dyfferyng from Dioscorides betony, as Paulus witnesseth hys selfe. It hathe small branches, lyke vnto penyryall, but smaller, whyche yf ye do taste of, it hath almoste no qualyte that ye can perceyue, Gesner supposeth that veronica whiche is called in englyshe fluellyn is Paulis betony: But the manifest bytternes of it wyll not sufer it so to be. But the herbe whyche I do set furthe here in thys fygure, hauyng

Of Paulis betoni.

Betonica Pauli.



Lobonius folio: 25: 10
: 28: 314: 315:

hauyng both leues and ſtalkes ſo lyke peneryall that many doth ofte gā-ther it for peneryall, and beyng without all qualyte whyche can be per-ceyued in taſte, ſauynge only a very lytell bytternes, after my iudgement is the true Paulus betonye. Thys herbe groweth in Syon gardyn, and in dyuerſe woddes not far from Syon wyth a whyte floure myxed with blewe, and wyth a ſede lyke vnto burſa paſtoris.

The properties of

Paulis Betony.

PAulus Agineta, who only wryteth of thys herbe, telleth no other good propertie of thys herbe, but that it is good for the diſeaſes of the kydneyes.

Wyche

Of Byrche.

Betula.

Byrche is called in lattin betula, or as sum wryte betulla, in Greke semyda, in dutche birckbaum, in frenche bonlean or beula. I fynd nothyng of the byrche tre in Dioscorides, but thus do I fynd wryten of the byrche in Plini. The sorb or serince tre loueth cold places, and yit dothe the byrche tre louc colde places better. Thys frenche tre is of a wonderfull whytenes and of no lesse smalnes, greatly feerfull to many, because the offyceres make roddes of it. Thesame is good to make hoopis of, and twygges for baskettes, it is so bowing. The frenche men seth out of it a certain iuce or suc otherwise called bitumē. I haue not red of any vertue ȳ it hath in physik: How be it it, serueth for many good vses, and for none better then for betynge of stubborne boyes, that ether lye or wyll not learne. flechers make pyrke shaftes of byrche because it is heuier then espe is. byrders take bowes of this tre and tyme the twygges and go a batfolynge wyth them. fyllheres in northumberlande pyll of the vttermoste barke and put it in

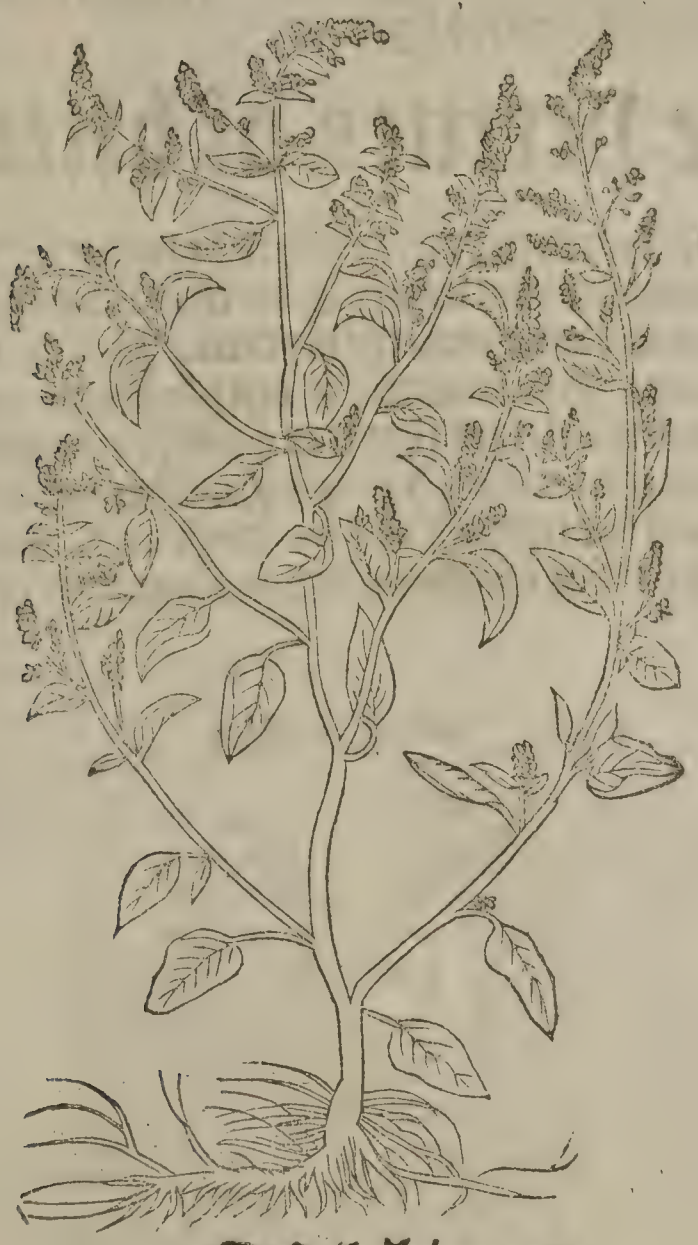
Solomeus folio:

(105

Of blites.

the clyft of a ſtyke and ſet it in fyre and hold it at the water ſyde and make fyſhe cum thyther, which if they ſe, they ſtryke with their leyſters or ſammon ſperes. other vſe of byrche tree knowe I none.

Bliton.



Of blites

Litun is named ingreke bliton or bleton in duche maier, in frenche dublyte or eſpinars. I haue not heard the englyſhe name of this herbe, nether dyd I euer ſe in englād any gardin blitun. But I ſaw wyld blitun growynge in my Lordes gardyne at ſhene but I could learne there no name of it. It may be called in englyſhe a blyte or a blete. Blitun hath leues like vnto a bete but myche leſſe and liker vnto amarantho purpureo called in englyſhe purple velued floure, yit myche greater then veluel flouze is. the common blyte hath a grene ieke but there is an other blyte which I haue ſene in Italy with the one half of the ieke red

and e

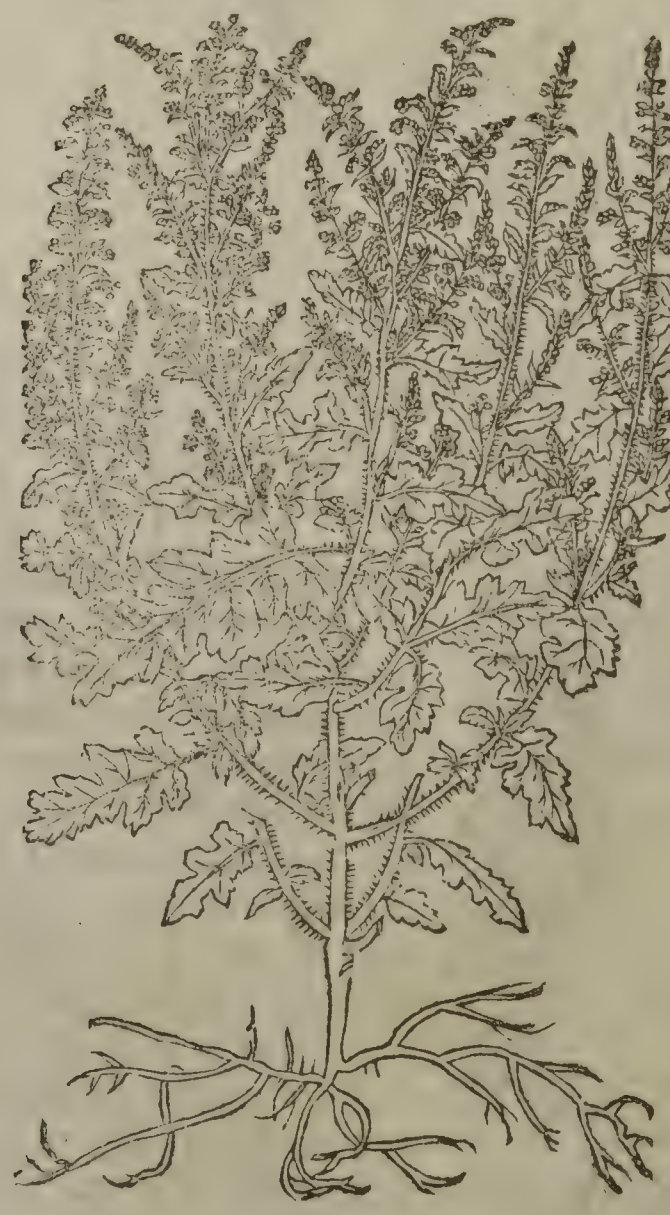
Oke of Hierusalem.

and tha other grene. the leues of blyte are vnsauery & are of no qualyte, ỹ sede of blite is as betis sede is, with a skyne about it, and very plentuouse. Blites haue no rootes then one, not going right downe but a wrye. The wyld blytes leues are smaller then purple veluet flouris are, & in the top of the herbe, ther is wonderfull great plenty of smalle sede hangynge to gether as it were in clusteres lyke grapes.

The vertues of blites.

BLite (sayeth Plini) semeth to be dull & without all sauour and scharpenes where vpon the husbandes in menander make a rebuke vnto the wymen. It is nought for the stomache. It troubleth the belly so that it maketh choler in sum. Yit sum saye that it is good dronken in wyne against scorpiones and for agnayles, and for the mylt, and for the ache of the temples layd on wyth oyle. Hippocrates supposeth that the blody isshue of wymen may be staunched with thys herbe taken in meate.

Botris. Oke of Hierusalem.



Oke of

Iodocus folio: 242: 243.

Of Oke of Hierusalem.

OKe of Hierusalem is named in greke bo-trys, and the latin men vse the same name, the duche name it trauben kraut, and sum frenche men call it pymen or my graine. How be it, other frenche men say that pymen is a bushe. Oke of Hierusalem is an herbe all yelow and all full of branches and spred abrode, and hath many holes betwene the stalke & lower end of the branches, lyke vnto mennis arm holes. The sede groweth thorow all the hole branches. The leues ar lyke cichori leues. and all the hole herbe hath a plesant sauour, wherfore it is layd among clothes.

The properties of Oke of Hierusalem.

OKe of Hierusalem semeth to be an hote herbe, and dry. Paulus, Dioscorides, and Plini do agre all together: that this herbe dro-ken with wyne is good for them that are short wynded, and cannot take their breth, except they hold their neck right vp. Other properties of this herbe haue I not red, in any good autor. The herbe groweth about waterlydes, and in many gardines in england.

Brasica prima.

Brasica secunda.

Of Cole or kolwurts.

Cole is named in greke, krambe: in latin, brassica: in duche kol: in frenche, chaues: of the common wyters, and apothecaries, caulis: because of all other herbes it hath the greatest stalke, whiche is called in latin caulis. beside the common cole there is another kynde: whyche is called in greke krambe kephalote: in latin, brassica, lacuturris, or triciana, or brassica fessilis: in englyshe, cabbage cole: in duche cappis kraut: in frenche, capuci.

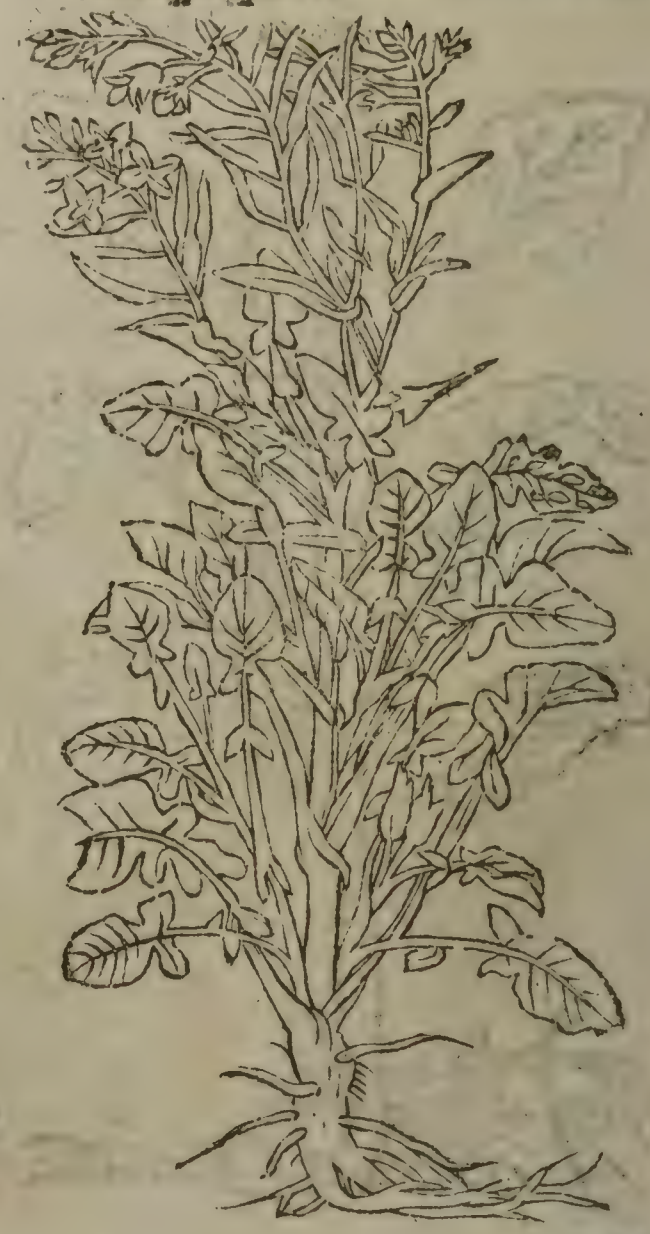
Cole hath a great brode lefe, and thyke, wyth certayne swellinges, not equall wyth the synewes: whyche are as manifest in cole, as in any other herbe. The stalke is very great, the floure is yelow, & sumtyme whyte. the sede is in lytle longe coddes black, and greater then rapesede.

The vertues of cole.

The gardyne cole is good for the belly: if it be lyghtly heted, and so eaten. If it be thorowly soden, it stoppeth the belly: and myche more, it that is soden in lie. Cole vexeth the stomache. The summer cole is ꝑ sharper. The cole of Egipt is so bitter, ꝑ it can

Brassica tertia.

Brassica quarta.

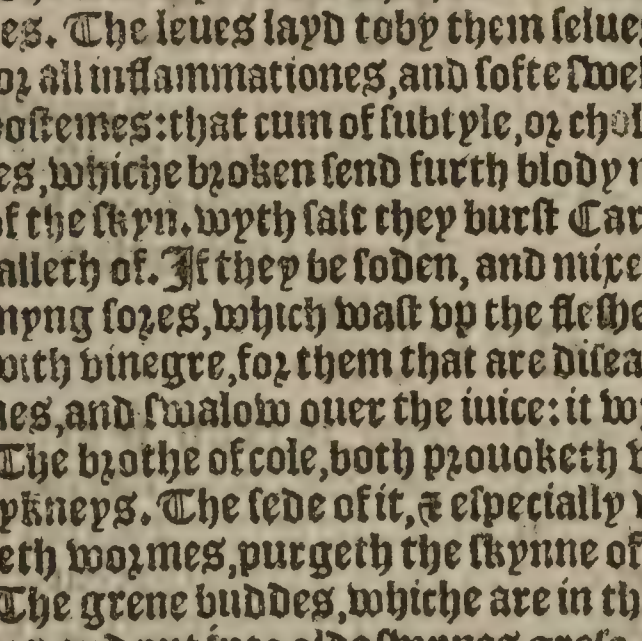


not be

Of see Cole.

not be eatē. Cole eatē is good for thē that se not well, & for the trymblyng of the membres. Cole taken after meat, dryueth away the euel, or hurt, & cummeth of surfettyng, and of drynkyng of wyne: if the persones vse not surfettyng, but fall into it by a chance the tender and ponge buddes, that are in the top, ar better for the stomache, thē other partes are: but they ar sharper. wherfore they are the abler to prouoke vryne. But thesame layd vp in souse, are euell for the stomache, and trouble the belly. The rowe iuice with erise, and salt peter, especially naturall, dronken softeneth the belly. The iuice dronken wyth wyne heleth the bytynges of viperes. It is also layd with the mele of fenegreke, and vynegre, vnto the membres: that haue the goute, and the payne in the ioyntes. It is good for fylthy, and olde sores. If it be put in the nose thrylles, it purgeth the hede. The same put in with the floure of darnel draweth downe wymens floures. The leues layd toby them selues or bruised wyth barly mele, ar good for all inflammationes, and softe swellynges. They hele also, burnyng in postemes: that cum of subtyle, or cholerik bloode: and litle sores, like wheles, whiche broken send furth blody matter: and leyres which are diseases of the skyn. wyth salt they burst Carbuncles. They hold also the heere ỹ falleth of. If they be soden, and mixed with hony they ar good for consumyng sores, which wast vp the flesshe. The leues raw are good to be eaten with vinegre, for them that are diseased with the mylt. If ye chew the leues, and swalow ouer the iuice: it wyl bryng agayn the voice, that is lost. The brothe of cole, both prouoketh vryne, & also helpeth wymen to theyr sykneys. The sede of it, & especially which groweth in egypt, dronken kylleth wormes, purgeth the skynne of the face, & the frekylles that are in it. The grene buddes, whiche are in the tope of the stalke, burnt with ỹ rootes, and put into olde swynes grese. do helpe the ache of the syde: whyche of longe tyme hath contynued. Ther are certayne harmes that cum of this herbe: if it be not taken in ryght tyme, and quantyte. This herbe to mychе occupied in meat ingendreth euell, and melancholyke iuice. it dulleth the syght, and it troubleth the slepe with contrary thynges, whiche are sene in the dreme. The floure of cole, of a certayne propertye that it hath, destroyeth sede: it hurteth also the lunges. cole is hote, and drye in the fyrst degree.

Of see Coole.



Rassica syluestris is named in greke, krambe agria. It may be called in englyshe, se cole: Because it groweth naturally by the see syde. I neuer saw it in all my lyfe, sauyng in Douer clyffes. This is mych lyke the other cole: but it is whyter, and rougher, and bytter with all. But the leues of it, that I sawe, were mych lesse, and narrower, then the gardyne cole. Theophrastus describeth a certayne kynde of wyld cole, that hath smouthe leues: Whyche apperethe to me to be

Of Soldanell.

to me to be a certayne kynde of carloke, that groweth in the corne, wyth outher leues then the common carloke hath. Thesame is called in Northũberlande this day, wyld kele. There are yit. ij. kyndes of wyld cole, whereof I fynd no mencion in any wryter. The one is a wonderful great cole: & hath leues thryse as thike, as euer I saw any other cole haue. it hath whyte floures, and round berryes, lyke puy: where in the sede is conteyned. This herbe groweth at douer harde by the see syd. The other kynde of wyld cole groweth euer by water sydes, with a leafe indentyd, as rokket is: in taste, smelle, fasshione of floure, and sede, lyke vnto the gardyne cole. of thes I name in latyne brassicam dobricam, in englysshe douer cole: because I found it fyrst besyde douer. The secund kynde I cal brassicam fluniatilem: & in englisch, water kole, because it groweth euer by water sides.

The vertues of see cole.

The tender buddes of this cole are not vnpleasant vnto ỹ mouth, if they be sodden in lye. The leues of this herbe layd to, after ỹ maner of an emplaster, do bynd and close vp woundes: and dryue awaye, and scatter abrode in flammations, & soft swellinges.

Of Soldanell.

Brassica marina, is called in greke, krambe thalassia: in duche, merekoel in frenche soldana in the latin, that ỹ apothecaries, & common herbaries vse, soldanella, it may be called in englysshe, soldanell, or see solefot: of the lyknes of the lefe, & the place wherin it groweth. I haue not sene it in england sauyng only besyde Norbek. Howbeit, I thynke verely, that it is in other places, in great plentye. I haue sene it myche in myddoes by ỹ see syde, whiche are at certayne tymes of ỹ yere ouer flowene with the see: and in the bankes of small crekes, & dyches: wherinto, not alwayes, but at certayne tymes, cumueth the salt water. Sum call thys herbe in freselande, leppell crout: because when the leues cum first furth, they appere vpon a metly longe stalke after the lyknes of a leppell: which we call in englysshe a spoone. Dioscorides describeth brassicam marinam after thys wyse. Brassica marina is nothyng lyke to brassica hortensis. It hath long leues, lyke vnto aristolochia rotũda, called round astrologia, or rounde hartwurt. Euery lefe cummeth out by it selfe, of branches beyng sum thynge red: and euerye lefe hath but one stalke, owt of which he groweth, as ỹ puy lefe doth. it hath whyte iuice, but not myche. It hath a saltysh taste, & sumthyng bytter, wt a fat growing together. The herbe, whiche I take to be soldanel: whẽ it cummeth first vp, hath vpõ a long stalke very round leues: almost as roũd, as gardyn solsot,

whiche

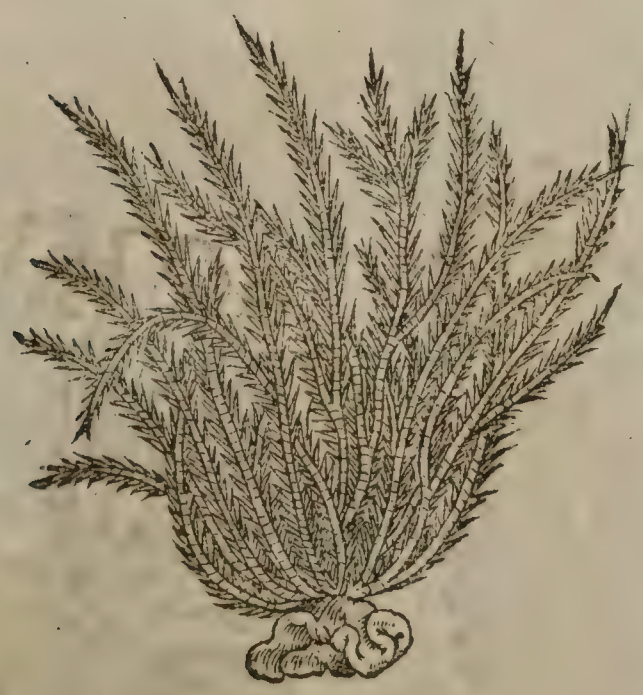
Of Soldanell.

whiche is called asarun: and very fat, and thick, and bytter in taste, & sumthyng salthysh with a manifest hete. the leues that cum not streight way from the rootes, as the fyrst do, but out of the stalke, are longer mych, then the other: which Dioscorides semeth to haue considered in his descriptiõ. the flours ar whyte, & the sede is bonnysh blak. The herbe doth appere in freseland, in may, & iune: and in august the sede is rype. Here are ỹ reders to be warned: that ỹ translation of Ruellius in ỹ descriptiõ of this herbe hath moze, thẽ is foũde in our greke textes. Foz wher our textes haue only thes wozdes: *Phylla echousa makra ta strongyle aristolochie omoia:* that is, it hath long leues, lyke vnto the rounde aristolochia: he addeth, tenuia. that is, thyn: whiche is clene contrary vnto experiences whiche teacheth vs, that they are very thick, & fatt: namely when as they cum fyrst furth.

The properties of Soldanell.

The herbe is hole euell foz the stomache, and sharpe. it lowseth the belly vehemently. Because it is so sharpe, it is vsed to be sodden with fat flesche. It is founde by the experience of the later wyters of physike, to be very good agaynst the dzopesy: because it purgeth water wonderfully.

Corallina.



112)

Of Bryon thalassion.

:32:

Bryon thalassion, is called in lattin, muscus marinus. But muscus marinus is of.ij.kyndes, as muscus is. one kynde of mosse is brode, like vnto liuer wurt: which is named in Dioscorides a moss in this wordes. *Ieichen bryon esti pros sechomennon tais endrosais petrais*. And ẏ there is an other kynde of mosse, whiche is small, lyke heres: Dioscorides, in the description of this herbe, doth testifie. And euen so many kyndes are there of bryon thalassion, although Dioscorides do describe but one. Bryon thalassion, that Dioscorides speaketh of, groweth vpon stones, and oysters, and suche other lyke fysshes shelles, by the see syde: smal, and lyke heres, & without any stalke, but Plini, and Thephrastus write of another kinde of bryon thalassiō: which Theophrastus describeth, in thes wordes. Ther is another herbe called bryō, wh a lefe al grene, & large: not vnlike vnto lettis, but fuller of wrynckles, & drawene in togyther. Plini in the. xxvij. booke, & viij. chapter hath ẏ same description. The learned men of Italy haue taken a lytle thynge lyke mosse, that groweth here comonly vpon oysters shelles, which they cal corallinam, for bryon thalassion Dioscoridis: whose opinion I can not vtterly refel. But I know a see herbe like moss in dede.

Bryon thalassion see moss. *Bryon thalassion. Slank.*

with a taste playne astringent: whych semeth to me more like to be Bion thalassion, and the potecaries call thys herbe, vlnea marina: and it hath woddishe matter, when a man byteth on it: but the other called Coralina, is made of many lytle stony ioyntes commyngly knyt together: and if ye byte it wyth your tethe, it wyll crashe vnder your teth: as lytle stones or grauell do. Vlnea marina may be called in Englishe, see mosse, Coralina, may be named in Englishe, Coralline, the byon thalassion of Theophrastus, and Plyny, is called in Northumberland slauke: whyche in lent the poore people sethe, and that with lekes, and oyniones. They put it in a poot, and smore it, as they call it: and then it looketh blake, and then put they oyniones to it, and eat it.

The vertues.

BRyon thalassion that is sea mosse, is made of an erthly, and watery substance: and both could, for it byndeth also the taste, and is astringent, and the same layd vnto any hoote thyng, coulleth it, and heleth it, it dryueth bake the gatheryng of humores together: aud helpeth the gout, whyche had nede to be couled, sume vse corralliue to kyll wormes: and hold that it kylleth them in dede: whereof, as yet I haue no experience.

Of Borage.

Buglossum.

DIuerse well learned men, as Leonicenus and Ruellius, wyth other mo, haue supposed: that the herbe whiche is called in latin Borago Frenglyshe, Borage, is Buglossum in Dioscorides: and thys opinion hathe longe preuailed. But two freers of Rome, wrytyng vpõ meſue, say: that they haue found in Spaine the true Buglossum, and that thys our Borage is not the true buglossum: their resones are these Borage hath not leues like vnto mullen (say they) nether lyke Comfrey: but Dioscorides maketh buglossum lyke them bothe. Therefore Borage is not buglossum dioscoridis. I aunswer that mullen when it cummeth first vp, hath leues like vnto the brode leues of Borage, when they cume fyrst furthe: but as the leues of mullen that cũme out of the stalke, are longer then they, that cume streyght way out of the roote:

Of borage.

so are also the leues of Borage longer, whyche growe on the stalke, then they that cume from the roote. Therefore the vnlykenes of Mollen, and of Borage shal not hynder borage to be Buglossum. What yf mullen haue longer leues then borage hath: it foloweth not yet vnt that borages lefe may be lyke mullens lefe. Dioscorides, I graunt, wryteth that the leues of Symphyton are sumthynge longe drawynge nere vnto Buglossum. the wordes of Dioscorides ar these *Phylla dasea. Stená hypomécе prós tà tôn bouglossou.* That is the leues of Comfrey: are ronghe, narrowe, and sumtyng long, lyke the leues of buglossum. Thys doth not make Borage and Comfrey vnlyke, because comfrey hath longer leues thē borage hath. Nether doth Dioscorides say, that Comfrey is longer then Buglossum: but Comfrey hath sumthyng long leues, like vnto them of buglossom. That buglossum nede not to haue so long leues as comfrey hath, Dioscorides doth partly signyfie, where he saythe that Cirsion (whyche I take to be oure langde befe) hath longer leues then buglossum. Dioscorides also maketh those leues makra, that is longe, whyche are not wyth out comparison longe, but longe in comparison of shorter, and rounder: so doth he call the leues, of Brassicamarina long, whyche are not longe, but in comparison of other rounder and shorter leues: therefore that reason wyll not serue. Is it not possible that there may be .ij. or .iij. kyndes of an herbe, wherof Dioscorides describeth but one? Dioscorides describeth but one kind of bryon thalassiō: and yet Theophrastus maketh many kyndes. Dioscorides maketh but one kynde of Cornus: and Theophrastus maketh twoo. And where as Dioscorides maketh mention but of one kynde of herbe, other autores haue founde out two, sumtyme three, and sumtyme foure. Wherfore, yf it were so that thys description of Dioscorides dyd not throughly out agree in all poyntes wyth thys herbe: yet it myght be a kynde of it, seyng that it agreeth both in taste, and muche in lykenes wyth buglosse: whyche can not be denyed, but it is agreeyng wyth the description of buglossi Dioscorides. How be it, I wyll not graunt as yet, but that Borage agreeth wele enought vnto the description of buglossi. Let learned men iudge bothe my iugement, and also the iugement of the twoo freres of Rome: whome I can not so muche dispraise, for their hypocritical kynd of lyuyng, beynge in Babilon: as I can alowe them, for they? diligent labores taken in sekyng out of symples, and restorynge of mesne vnto thys ryght and true text, and fyrst wrytyng. Dioscorides describeth thus buglossum. Buglossum is lyke vnto Mullen, and hath a lefe spred vpon the grounde, but blakker, and roughe, muche lyke vnto an oxes tounge. In the description of Comfrey, he maketh it lyke vnto Buglosso.

The vertues of buglosse or Borage.

Dioscorides doth not speke muche more of buglossum, but that it semethe to make men merry, yf they drynke of the wyne, that it is put into Symeon Sethy a latter wryter amongest the Grecians sayth, that Buglossum prouoketh vrine, quencheth the thyrst and that the stalkes of thys herbe, ether rawe, or sodden, and so eten ar good agaynst the diseases of the lyuer: ther may be also a good iulep made of it, for men that go by the way.

Of Orey.

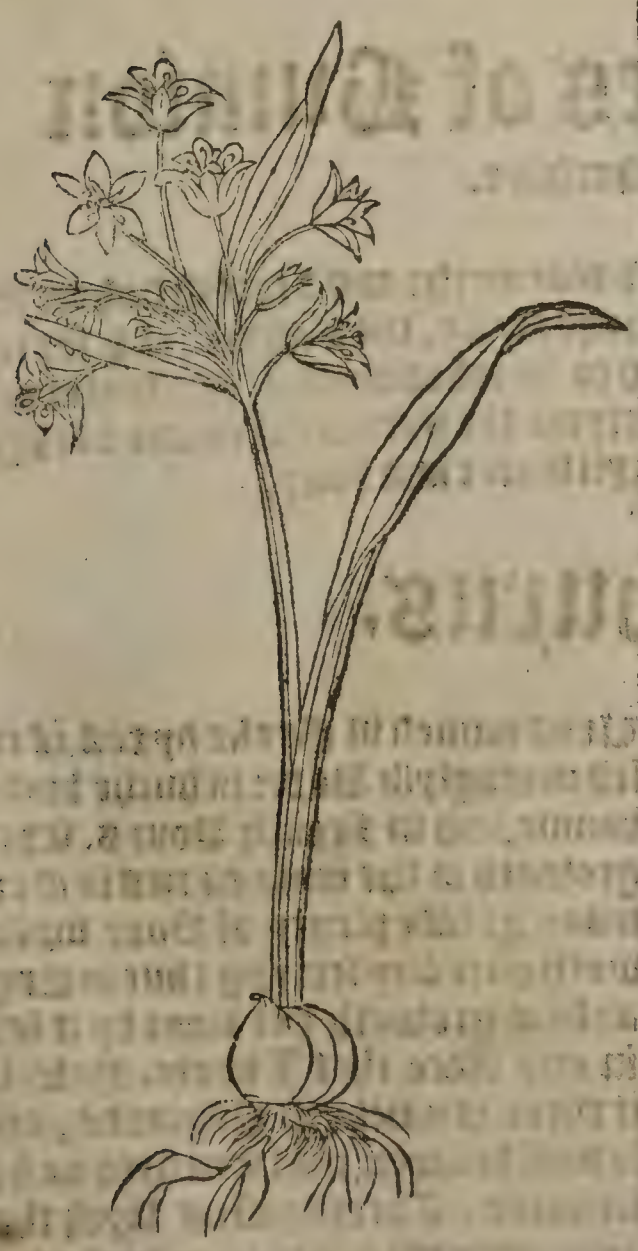
Buphthalmus hath no other vsed name, that I know, nether in Latin nor Englishe: nether haue I seen it in England. But it may be called in Latin Oculus bouis and in Englishe Orey. I haue seen it in Italy, and in hyghe Almany: there is very lytle difference betwene it, and yelowe camomyle, sauyng that thys hath greater knoppes and longer leues then yelowe camomyle hath. Dioscorides describeth Buphthalmus thus. Buphthalmus or orey putteth furth small braunches, and softe, and hath leues lyke fenel and a yellowe floure greater then Camomill, lyke vnto an ey, wherupon it hath the name. It groweth about townes, and in great playnes.

The vertues of orey.

The floures of this herbe broken, and mixed with wex, in a salue dryue away swellinges and hardenes. It is also reported that yf a man drynke of it, after that he is cume furthe of the bathe, in continuance of tyme he shall be deliuered from the iaundes.

Of bulbine or wylde leeke.

Bulbus siluestris.



Plyny maketh mentiō of a kind of Bulbus, whiche he sayeth, is called of the grecianes Bulbine, and hath leues lyke lekees, and a hede or knoppe. The herbe which I take to be Bulbine, groweth amonge the corne, and hath floures about the begynnyng of Aprill. It hath long small blades lyke leekes: but muche smaller and sharper, the blades that cume from the roote ar very small and longe: but they that cume out of the top of the stalke, and grow hygher thē the stalkes, ar broder. The floures grow out of ẏ top of the stalke, & they are yellow: the vessell ẏ holdeth ẏ seed is .iij. square the stalke is small & not a span longe the roote is rounde lyke an oynione wyth a dunne hulke, and sumtynge redish with in, and a lytle bytter and clammy. It groweth much in Germany, about Bon and Colon. Plyny wrytethe that the propertie of thys herbe is to hele woundes, and close

the

Of Parselye.

it Bulbus, whereof this is one kynde, hath many other good properties. But I wyll not gyue no more vnto the herbe, then my autor doth: except I had experience that he had not seen or proued. Some in Duche lande call thys herbe hundes dillich: and it may be called in English Corne leeke or wylde leeke.

Of wylde Parselye or

square Parselye.

Bumium hath no other name that I know: nother in Latin, Duche, nor in Englishe: for I neuer sawe it, nether in England, nor in Germany, nether in any other place, sauynge only in Italy, in the vniuersite of Bonony: yet lest it shulde be nameles, yf it shulde be here after founde, or brought into thys realme: I do name it, of the lykenes that it hath of parselye, square parselye, or wylde parsely. Dioscorides describeth Bumiũ thus: Bumum putteth furth a stalke square longe, of the thyknes of ones fynger: and hath leues lyke parsely, but muche thynner and muche lyke vnto Coriander leues: it hath floures of dyll, and swete sauorynge sede, lesse then henbarne.

The properties of Bumion

or square Parselye.

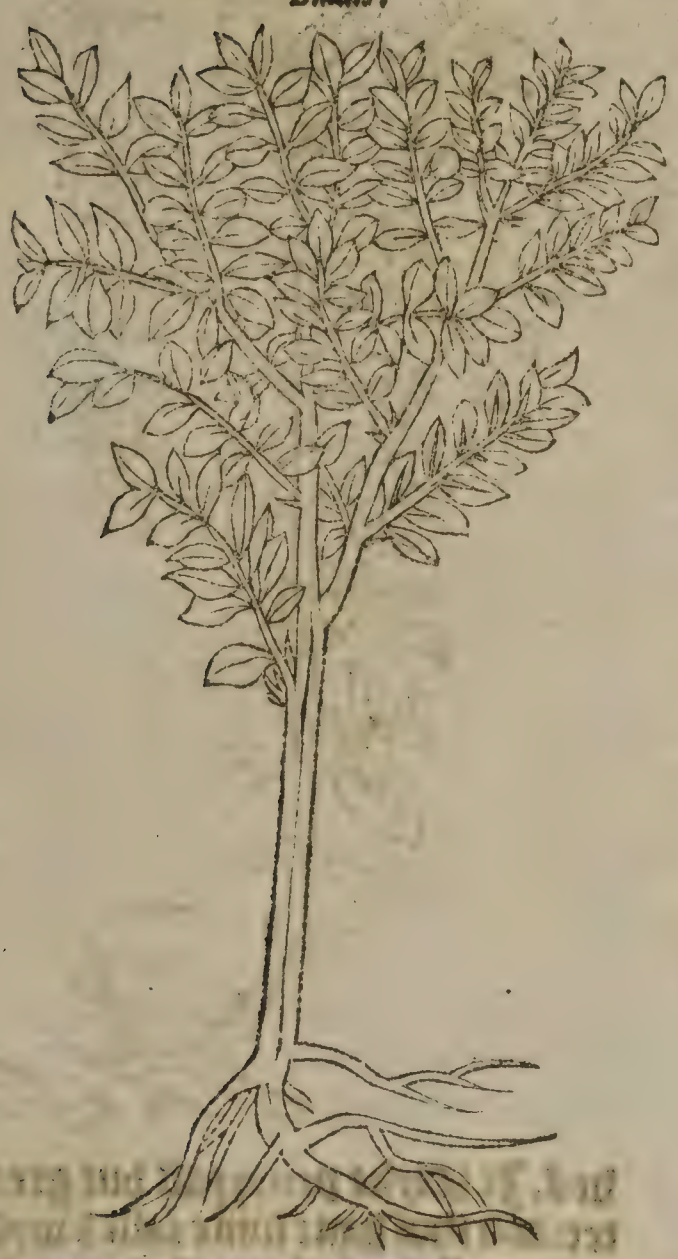
Bumion prouoketh vrine, and warmeth: and dryueth downe the secoundes: and it is good for the mylte, the bladder, and for the kydneis. This herbe is vsed to be taken wyth a lytle water and hony, bothe moyst and drye, and sumtyme the iuice is taken out bothe of the stalke and of the roote wyth a lytyll water and hony.

Of buxus.

Urus named in Greke pyxos, is called in Englyth Boxe: in duche bucks bonme, and in French Bouys. Ther groweth in the mountaines in Germany greate plenty of Boxe wylde wyth oute any settyng: but in Englande it groweth not alone by it self, in any place that I know. How be it there is muche in Englande, and so well knowen, that it nedeth no description. Theophrastus sayth that boxe groweth neuer to an highe tree and that the leues of Boxe are lyke

vnto

Of Burs,


Buxus.

vnto myrt tree: But he telleth not of whyche Myrt tree he meanethe of. Indede in thyknes of leues whyche are very nere one vnto another, Boxe is lyke vnto the gardyn myrt: but bygnes of lefe, it is more lyke the wylde myrte. How be it the leues of boxe are both rounder, and greater then wylde myrt leues ar. Boxe hath rounde lytle vessells, whyche holde blake seed in them. The wood of boxe is yelowe and pale: and serueth for no vse in medecine, that I haue read of: the floures of thys tree make bytter hony: wherefore it is not good to be planted, wher as bees are kept This writeth Pliny in the. xvi booke of hys naturall story.

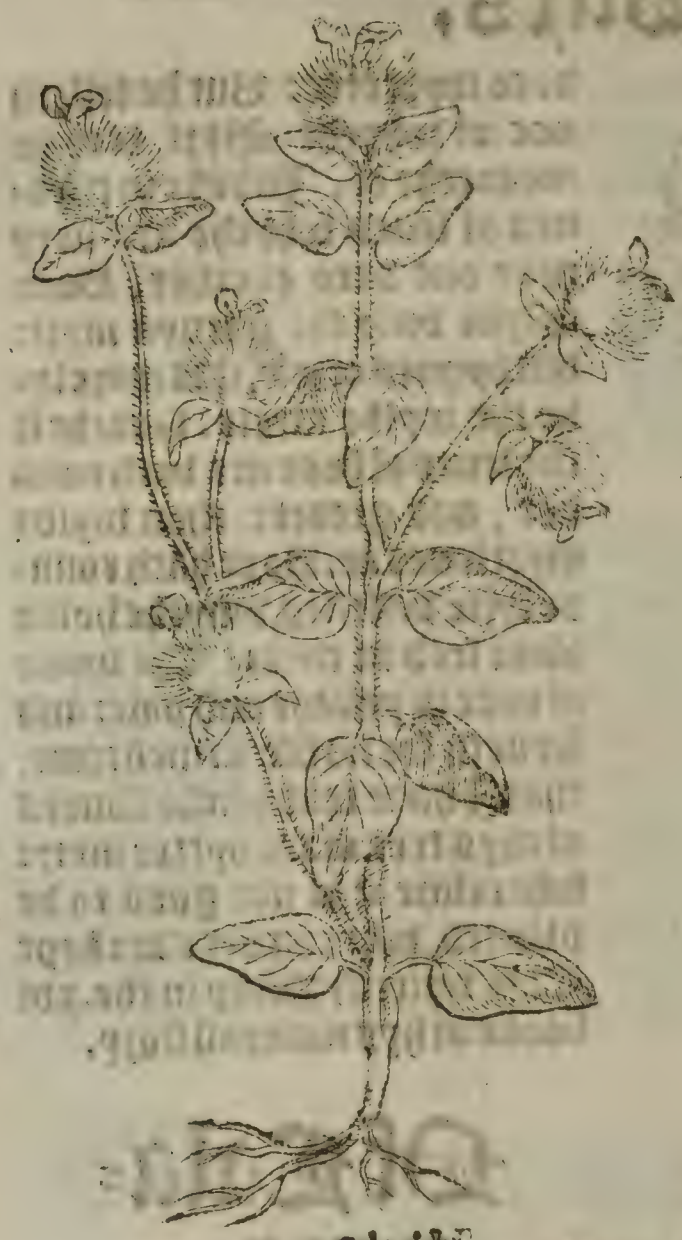
Of Cala-

mynte.

Dioscorides maketh three kyndes of Calamynte: the firste kynde he describeth thus. It groweth comonlye in mountaynes, and hath leues lyke vnto Basyll, whyte in vnder, dry branches: and squared stalkes: and a purple floure. This herbe groweth muche in Germany aboute Bon: and in Englande aboute Syon, it hath leues lesse then great Basyl, muche lyke vnto the comon organe, or wyld marierum: but they are roughe on bothe sydes, but more roughe of the vnder part, and whyte wyth al, but grene of the ouer part: yet not wythstaudyng myxed wyth certayne horynes: and the stalke is foure square, and all roughe wyth a whyte hore, where about doth grow in equal order, one from onother certayne knoppes, lyke whorlles, lyke vnto them that ar in horehounde: out of the whyche do growe purple floures: the leafe is hote: and holden vnder ones tethe, bryngeth furth flauer and hath also a very good sauoure: but sumthyng stronge wythall: the rootes are small muche lyke vnto the rootes of the comone organe: thys kynde may be called in Englishe roughe Organ bushe Calamynt. The seconde kynde is thus described of Dioscori-

des

Calamintha. roughe Calamint.



Calamintha.

Calamintha altera. Cornemynt.

des. It is lyke penyzyall but greater: and this haue some called wyld penyzyall: because it is lyke it in sauoze. The Latines cal it Nepita: thys kynde of Calamynte groweth much in England among the coznes: and it is called in Englishe commonly cozne mynt: and of the Potheraries Calamentum. Yow be it at those dayes the Latines call it not nepitã: but vse the Greke terme of Calamynte. The thyzd kynde, as Dioscozides wryteth, is lyke vnto wyld mynt, with longer leues: with greater braunces, and stalkes then the other kyndes haue. but it hath lesse strengthe, then the rest: thys kynde is now adayes called of the Pothecaries Nepita: in Englishe Nepe: in Duch Catzencraut, oz katzenmintes: in French herbe auchat the cattes comenly, wher as they can finde it in any garden, wil eat it vp, wherfoze some cal it in English Catmynt thys herbe groweth farre from cytyes

ties,and townes,in hedges,and in stony groũdes. Calamynt is hote and drye,in the thyrd degree. Dioscorides writeth that calamynt groweth in playnes:hyghe and rokkye placyes:and in watery places.

The vertues of Calamynt.

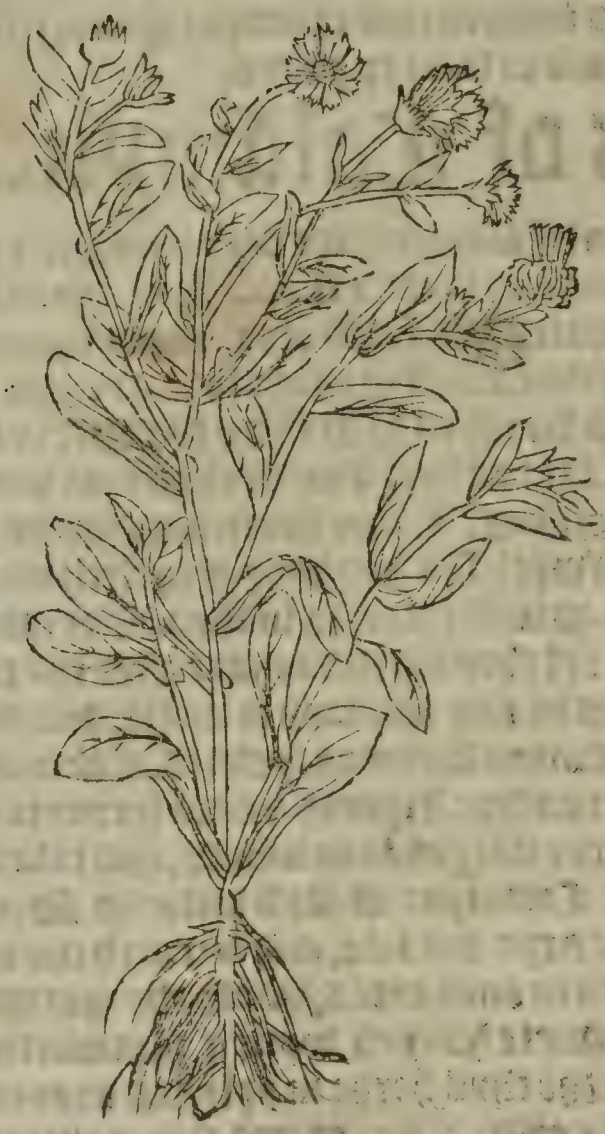
THe leues of all the kyndes of Calamynt,are very hote and bytyng. Calamynt ether dronkẽ,or layd to the place, is good for them that ar byten of serpentes,the broth of calamynt dronkẽ dryueth downe wymens sycknes:and prouoketh water:and it helpeth places brused,and bursten and shronken or drawen togither:and them that ar shortwynded:and them that ar vexed wyth choler, or with shakynge,it scorweth awaye the Janondies. If it be taken aforehande,it wythstandeth poyson,if it be dronken wyth salt and hony,it kylleth wormes in the belly:and that wyll it doo as well rawe,as sodden. The same herbe eten heleth the comon lazares: yf they drynke whaye after the receyuyng of thys same herbe: the leues brosed and layd in wolle, and put into the place of conception,draweth downe wymens sycknes. Calamint eyther strewed on the grounde, or set on fyre,dryueth awaye serpentes. If it be sodden in wyne, it maketh blacke scarres to be whyte, and taketh awaye the blacke colour of brasynge Calamynt is layd vnto the Sciatica,to drawe humores oute from the depe botome, and burneth the vtter part of the skyne. The iuice powred in ones eares,killeth the wormes there. Galen sayethe yf it be taken in swete honyed wyne it prouoketh a man to sweate and that sume vse to sethe thys herbe in oyle and anoynte all the body wyth it to dryue away the colde of agues and that it cutteth a sundre grosse humores.

Of Marigoldes.

Altha is called of the Herbaries Calendula in Englishe a Marigolde in duche Ryngblomen: in French soulsie:it is not yet surely knowne howe that this herbe Caltha was called amonges the grecians for it is hard to fynd any mentiõ of this herbe purposedly discribed,how be it I fynde mẽtion of Caltha in the descriptione of chrisanthemon for Dioscorides after Ruellius translation sayethe these wordes *Chrysanthemon aut Caltha non nullis Buthalmos herba est fructicosa.* that is, Chrisanthemõ or caltha which sum cal buthalmus is a bushy herbe if this text were trew,we myght be sure to know a greke name for caltha. For beside that it were a greke name it self,it shuld be called also chrisanthemon:but my greke Dioscorides which cornarius hath setforth hath calcas wheras Ruellius hath caltha which thing maketh me doute whether the grecias

Of Marigolde.

Caltha.



hath made any mencion of Caltha or no, for chrysanthemon or Goldeflowre may as well be called chalcas of the brasen colour that it hath (for chalcas in greke is brase in English) as it maye be called Buthalmus of the lyknes that it hath of the oxeye Caltha is but slenderlye described of the Latin authores: for Virgill doth only call it reed yelowe caltha and pliny amonge yelow violettes and other yelowe floures maketh mention of Caltha and sayeth that it hath a stronge sauour, of whyche places wee can only gesse that oure marygold shuld be the Latin mens Caltha.

The properties of Marygoldes.

Marygoldes floures dronken, draw downe wymēs syknes: also doth the iuice of the herbe: whyche is a present remedy for the toothe ake, if the mouthe be washed with it: summe vse to make theyr here yelow with the floure of this herbe, not beyng contēt with the natural colour, which God hath geuen thē. A perfume made of the dryed floures of this herbe, and put to the conuenient place, bryngeth downe the secoundes.

Of Hempe.

Cannabis named of, both of the Grecians and latines, is called in englishe Hempe: in Duche hanffe: in French chanure. Hempe, sayeth Dioscorides, is profitable for many thynges in mans lyfe, and specially to make stronge cables, and roopes of. It hath lenes lyke an Ashe tree, wyth a stronge sauour: longe stalkes, and round seed.

The properties of Hempe.

Hempsede taken largelye in mete wasteth vp the natural seed, the iuice of grene Hempe is good agaynste the ake of the eare yf it be poured in. Symeon sethy writeth, that hemp seed, if it be taken out of mesure, taketh mens wyttes from thē, as coriander doth: & of the pouder of the dryed leues of hemp maketh men dronken. Pliny writeth that the iuice of hemp put into ones eare killeth wormes & all bestes that ar in the eare: but ỹ it maketh the hed ake, & that hemp is of such a nature, that it can

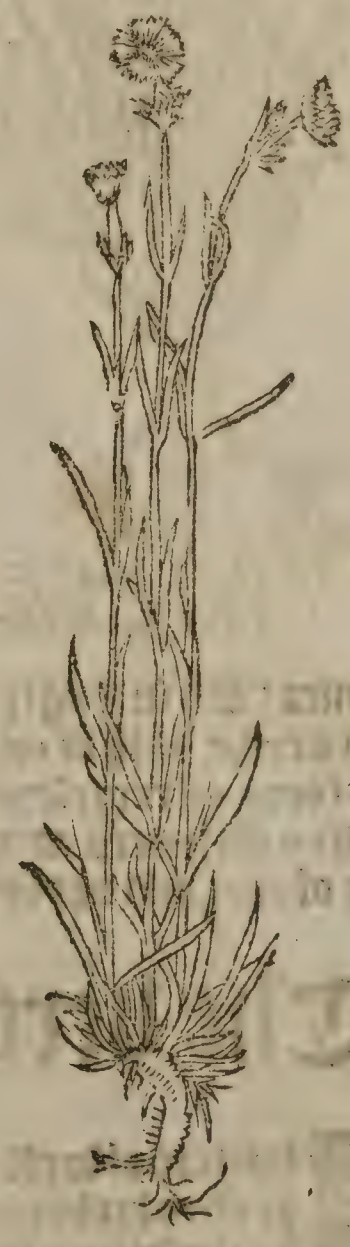
fullers Vis: 61: 62:

it can congele the water, and make it go together: and that therfore it is good for bestes mawes, dronkē in water. The roote lodden in water maketh softe the ioyntes, that are shronke togyther and gowtes, and lyke diseases he sayeth, that it is also good to be layd vpon burned places, but that it must be oft chaunged that it drye not. Dioscorides maketh mention of an other kynde of wylde hempe: whiche sume recken to be eupatorium vulgare: but that can not be, for it hath nother seedes like vnto marishe mallowe, nother may a man make ropes of the barke of it: whyche thyng belonge vnto wylde Hempe: wherfore it can not be wylde hempe.

Of wylde Gelouer or Gelyfloure.

Cantabrica. Gelouer.

Cantabrica. wuylde Gelouer.



Diuerse lerned men haue iudged, the herbe that wee call in Englyshe Gelouer or a Gelyfloure to be Betonica in Dioscorides: but seynge the place, out of whyche they gather theyr oppnion is proued to be but bastarde, and set to by sume other to Dioscorides: They haue no sure grounde of theyr oppynon. And where as sume allege, that Paule makethe twoo kyndes of Betonie, that

Of Gelouers.

Cantabrica.

theyr opinion myght take place: yet it is nothyng to the purpose, for the leues of the one Betony are indented lyke an oke: and the other is lyke penyrialle and theyr Betonica hath leues like aleeke or brode gras so that theyr betonica can be nether of Paulis Betonies. And wher as Pliny is alleged, to haue twoo kindes of Betonica or betonica: it can not be founde so in Pliny, that is right corrected: therfore they haue no foundation to bylde theyr opinio vpon I thynke that our Gelouer is Cantabrica in Pliny: for he describeth cantabricam thus. In the selfe Spayne was founde cantabrica, of the people of Cantabria, in the time of Augustus. It groweth euerye wher with a ryshy stalke a fot highe: wherevpon ar long floures, in long vesselles after the forme of a Lyly floure, that is to wyte, lytle at the setting on, and broder euer toward the ende: and in thys is very small seed. Thys description of Pliny semeth vnto me, to agree very well vnto the herbe called of the potheca eyes Tunica: and in Englyshe wylde Gelouer, for it hath a small stalke lyke vnto a ryshe, both in color and quantite: and hath such a longe vessell vpon the toppe as representeth the forme of it called in Latin Calathus. The gardyn Gelouers ar made so pleasaunt and swtte wyth the labous and wytt of man, and not by nature.

The vertues of Gelouers

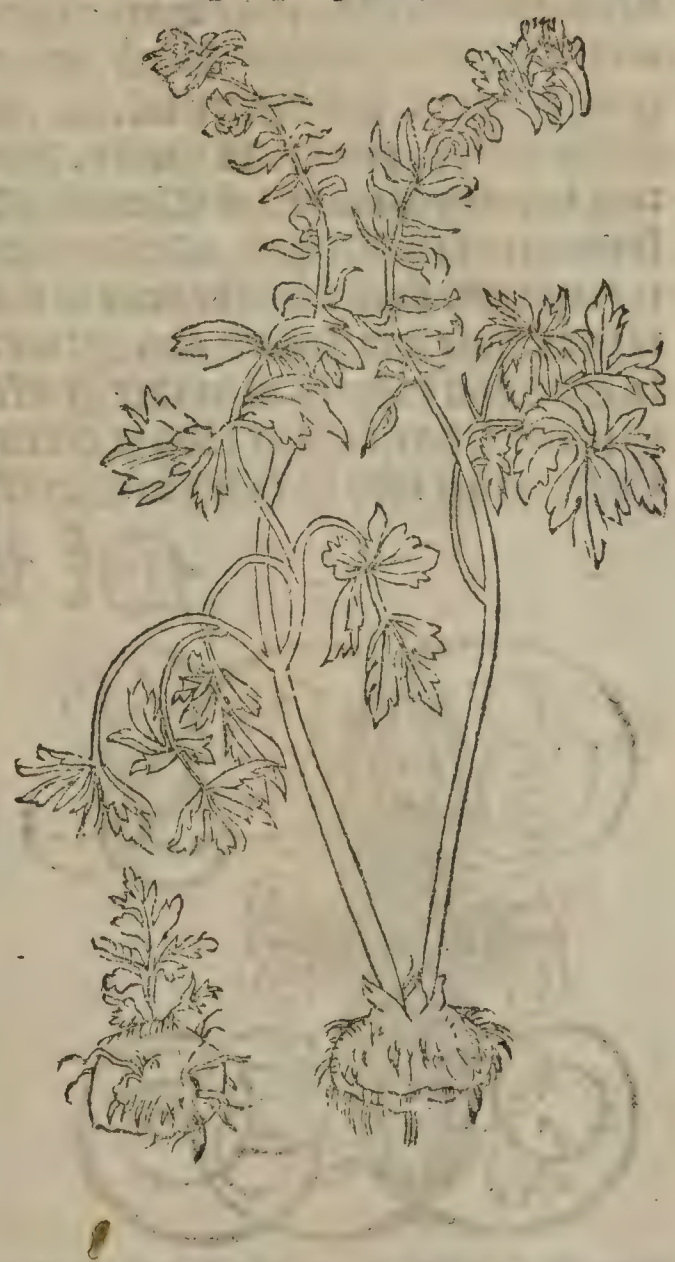
THe iuice of wylde Gelouer, as the later wryters do holde, is good to breke the stone: and to bryng furthe: and is also good for the fallyng syckues. The roote of the gardyn Gelouer is good agaynst the plage: and therefore sume vse to make conserues of the floures, and vse it in the tyme of pestilence: they holde also, that it is good agaynst the shakyng of a quartane ague: and that the iuice of it is good for the toothe ake, holden in ones mouth fastynge: and that it is also good for synewes that are cut, for the ache of the gowte, and for the bytynge of a madd dogge, yf it be layd vpon the bytten place, broised or the iuice of it.

Fumitory

Of Fumitory.

Capnos.

Capnos phragmites.



Umitorye is called in Greke Capnos: in Latin Fumaria: of the Pothecaryes Fumus terre: in Duche Erddzauche or duuenkeruell. Fumytorye is a buſchy herbe, and very tender, and lyke vnto Coziandze: but it hath whyter leues and them in greate number, whych are as thoughe it were of an aſhe coloure and purple floures. In the toppe of the herbe ar litle roonde knoppes after the floures begon. It groweth in the corne in gardins, in viniardes, in hedges, and in al plowed and dygged places. Fumitorye is hote and dzye in the ſecond degree, & of a manifeſt bitternes, which is a witnes of the hete of the ſame

The vertues of Fumitory.

The iuice of thys herbe, whiche in dede is ſharpe, maketh clere eyes & teres to cume furth: wherfore it hath the name: layd to w̄gūme it

(24)

Of Capers.

wyll not let the doble heres of eye lyddes to growe agayne: the herbe etē dryueth furth choleryke water: the later wryters vse fumitory, to purge and make clene mennes blood, and gyue it in waye, or other liquores agaynst cabbes, and scoury diseses, and suche other lyke: whyche come of melancholey, and burnt choler. Plyny maketh mention of another Capnos, whyche is named of Theophrastus capnos fragmitis, that is to say, fumitory of the hedges. This herbe hathe leues lyke coriandre, but greater: a purple floure in the toppe of the stalke, and sumtime whyte, the roote is rounde, and hollow, and bytter: wherefore it hath the propeetye for to open, and to breke in sundre grosse humores. It groweth in great plēty in the hedges about Bon in Germany: and it is called in Duche Hollwortze: and it may be called in English Howellwort or hollowe wort.

Of Capers.

Apparis is a Greke worde: which the latines vse as their owne also: and capparis, is called in Theodorus Gaza: in latin inturis: & it is called in English capers: in duche Cappres: in Frenche Capres. Capers is a pricky bushe, which lying vpon the grounde stretched furth vnto a round circle, and hath prickes as a brambie, crokyng in, after the fashion of a hoke: it hath roūde leues lyke vnto quynce tree, and a fruite like an olyue: which whan it gapeth, and is opened sheweth a whyte floure: and when it is shakē away ther is a thing sound in it, lyke a long acorne, which whan it openeth, hath cornes lyke vnto the cornes of pomgranates, lytle and red: the rootes ar hard greate and many. I haue seen Caperes grow in diuerse gardins of Italy, but not in the feldes that I remembre of.

The vertues of Capers.

Capers, as Simeon sethy writeth, ar hote & dryye in the second degree: but they ar of diuerse & sundry qualites: one is bytter, wherwith they clenge, purge, & cut in sundre. Another is byting, sharpe, wherwith they hete dryue abrode & make thinne, the third is astringēt, or binding together, wherwith thei draw together & binde: wherfore they helpe hard miltes both takē in & also laid without wyth vynegre or oxymell, Caperes also prouoke wymens sycknes: the same sodden wyth wyne and vynegre ar good for the tothe ake. But the roote is stronger in all these cases, then the leues, the stalke, and the fruyte are. Caperes do make soft the hardnes of wennes, and kernelles and suche other lyke harde lompes: the iuice of Caperes kylleth the wormes of the eares wyth vynegre: they do open the stoppynge of the lyuer and mylte, and of a certayne natural propertie, they ar specially good for the mylte, they are also good for the sciatyca: but they hurte the bladder

and

Of Archychockes.

and the kydneys. Dioscorides writeth that both the stalkes, & also ỹ frutes of caperes, are layd vp in pyckell to be eten, & that they trouble ỹ belly: ar euell for the stomake: and ingendre thyrst: and that the frute of them droncken in wyne fourty dayes wasteth, awaye the mylt, and dryueth forth blody water. But they say also, they are good to be dronken against the palsey, and agaynst burstynges, and places drawen together.

Of archichockes.

Arduus, called in greke Scolimus after Galene: Aetius & Paulus: is a sundry herbe frō cinara. But other authors make oneiy this difference, ỹ carduus should be wylde archychock, and cinara should be the gardyn archychok. Archychock is very slenderly, & to shortly discribed of Dioscorides. For he describeth it no largelyer then thus, it hath leues of chameleon, or blacker then the whyte thystel, & thycker. It hath a long stalke, and fulle of leues, with the hed ful of pryckes, and a black roote, and a thick. Theophrastus sayth that archychock is markyd to haue this propertey by it self, that the roote is good to be eaten, both rawe and sodden: and that it is also very good, when it flowrysheth: and that, when ỹ roote waxeth harde, it sendeth forth a white iuice, lyke mylke. Plini wryteth, that it is a meruell to see, how that in the kyndes of archychock sum bryng fourth floures all the holle sommer: sum do cōceyue: and sum bring forth fruyte. Archychocke, when it is very yong, it hath very sharp pryckes: But when it is old, it hath no pryckes at all. Thus far haue I reherssed the wordes of Dioscorides, Theophrastus, and Plini: whiche are sufficient to declare, that our archychoke is the herbe that they cal Scolimus and cinara but beside ther discription, for the better knowlege of thys herbe, it is to be added, that the leues of archychock are very deply indentyd, euen to the very synewes whiche depart the myde leues. And the frute of archychocke is mych lyke vnto a pyneapell nut: But the thyke leues of the hed, whiche after the maner of scales lye on vpon an other, are a great dele broder and thycker, then they that are in pyneaples. the wylde archychock hath a great dele narower leues, then the other and much lōger and sharper pryckes, thē the gardyne archychock hath. And the fruyte is all prikkye and very sharp.

The vertues of archychock.

Aetius writeth that the roote of archychock sodden in wyne and dronken, dryueth out muche stynkynge bryne. And therfor that it heleth the stynkinge of all the hole body. He sayth that it is hot in the begynnyng of the thyrde degree, and drye in the seconde, whiche qualites in the archychockes that we haue in England, I could neuer yit perceyue.

Of Caruwayes.

Galene sayth that archychock hath a noughty iuice, and geueth and maketh euell nourishement to the body: specyally if it be harde, for then it hath in it a choleryke humore in great plentye: and hath the hole substance harde, in so myche that of it is ingendred a melancholyke nourishemēt: and of the iuice of it is ingendred a thyn and a choleryke humore. Wherfor it is best to eate it sodden wyth oyle and wyth wyne. Plini wryteth, ꝙ thys herbe taken in wyne, slurreth vp the luste of the body. But he affyrmeth that Hesyodus and Alseus wytnes, that lykewyse as thys herbe prouoketh lust in women, so it abateth thesame in men.

Of Caruwayes.

karos.

Caruwayes is called in greke karos and karon: the latin men cal it carum and careum: the poticaries call it carui: the duche men call it matkumell or wyshen kumell: and the freses hofcumyne. It groweth in great plenty in Frees lande in the medowes ther, betwene maryen hoffe and werdone hard by the see banke, Caruwayes hath many squared stalkes and hollowe, commyng out of one roote. and out of the toppes of the stalkes growe-

(122

Of Segge or shergres.

weth sedes after the maner of fennell or dylle: and it hath white floures & leues lyke wylde carrot. the rootes ar long, small, and yelowe, and pleasant in taste. the sede is hot and drye, almoste in the thyrde degree. but the roote, and the herbe are not so hote.

Herbal :38:39:

The vertues and properties

of Carnwayes.

Arnwaye wanneth the body: and prouoketh vrine: and is good for the stomake: & maketh one haue a swette breth. It helpeth also digestion: and it is myxed amonges preseruatyues, and suche as easely goeth thorowe one. It maye be vsed in the stede of Annis: and it is good against wynde, both in the stomake, and in the guttes. The stalkes, when they comfyrst vp, are wonderfull plesant eaten in a sallet vnsodden. And the hrbe serueth to make swete and well sauored potage.

four minutes

Of Segge or shergres.

Arex is the latin name of an herbe, whiche we cal in english segge, or shergresse: wherof I fynde no mẽcion, nether amõg the grecianes nether among the latines, saynge that I haue rede of it in Vergile, and in Calphurnius. Calphurnius writeth thus of this herbe. *Ipse procul stabo, uel acute carice lectus*, I woyll stande fare away couerȳd with the sharpe segge. Vergil also in his Georgykes maketh this shere gresse tobe sharpe: and in hys egloges he maketh it to growe thycke to gether in bushes in these wordes. *Tu post tarecta latebas*, thou lurkedest behynde the segge bushes. This herbe, that I do take to be carex, groweth in fennes and in water sides: and hath a short roote red wythout, and many lytle stringes at it. The leues, as they cum out fyrst, are three square: afterwardes they do go abrode & represent along small knyfe, but not wythont certayne squares. And the edges of this herbe ar so sharpe, that they will cut a mannes hand: and haue a certain roughnes, whiche maketh them to cut the souner. of the whiche propertie the northẽ men call it shere gresse. it hath a long stalke, and three square: and in the top of that is a sort of lytle knoppes, in stede of seedes: and floures muche lyke vnto our gardyne gallyngal. I haue not red any vse of thys in physyke. the people of the fenne countreys vse it in for footer and do heate ouens with it.

Of Doder.

Doder

Dodoneus folio:

Of Doder,

Cassuta.

Oder is called of some of the grecians cassũtas: of the later latin mẽ cassutha. It is calleth of the potecaries, and commõ herbaries cuscuta, and podagra lini: the duche mẽ call it fyltz kraut, doder, and wzãg, in frenche it is named Gowte de line. Doder groweth out of herbes, and small bushes, as miscelto groweth out of trees: And nother of bothe grow out of the grounde. Doder is lyke a great red harpe stryng: and it wyndeth about herbes, foldyng mych about them: and hath floures and knoppes, one from an other a good space: Wher in is sede. this herbe hath nother leues, nor stalke, nether root in the grounde. the herbes that I haue marked doder to growe most in, ar flax and tares. We call in england sauery that hath doder growinge on it, laced sauery: and tyme that hath thesame, laced tyme. laces that goo about tyme is epithymum meslues: but not the epithymum, wherof Dioscorides, Galene, and other olde wryters haue made mention of. I haue sene it in Germany and in england in plenty.

perhaps herbal :67: 68:

The

The nature of Doder.

DOder openeth the stoppyng of the lyuer, and mylt. It dischargeth the vaynes of flegmatyke and choleryk humozes by the vryne. It heleth the Jaundes, that cometh of ỹ stoppyng of the lyuer. It is good foz chylder, ỹ haue the agwe. But myche vse of it hurteth the stomake, but that hurt is taken awaye, by puttynge a lytle Annys vnto it, wyth wozmwode it purgeth a man of yelowe choler.

for wound Lind

Of Chelnut tree.

Castanea.

Dodonens folio

perbis Kerbas
:45:46:47:

Astanea, called castonos in greke: & of some dios balanos: is named in englyshe a chelnut tree: in duche een kesten baum: in frenche castaigney. The frute of it is called of som glans sardiana, that is a sardiane acozne. Chelnut tree is a great tree, and hath leues long and indentyd, lyke a nettell, the huske of the fruyte is all rough without, and within it hath a bzowne skynne, & whyte meat within. Chelnut trees growe plentuously in kent abzode in the feldes, and in many gardynes in England.

The

The vertues of Chestnuts.

Ymeon Sethi writeth, that chestnuts are hote and drye in the fyrst degree: and nourishe the body muche. They ar long in goyng downe, and in digestynge: and in gender grosse humors: and are full of wynde: and stoppe the belly, but if they be perched, or dryed, they put awaye a great dele of the hurte that they would haue done rawe. Dioscorides sayth that the brown skyne next vnto the meate, stoppeth myghtely: and that the meat of chestnuts is a remedy agaynst the poyson of the herbe Ephemerum.

Of Nettell tree or lote tree.

Lotus arbor, siue Celtis.

Eltis is named in greke lotos, is called in frenche, as Gesnere sayth, Algriez or ledomier. but howe that it is calleth in englyshe and in duche I can not tell. For I neuer sawe it, nether in germany, nor in englande: but I haue sene it in Italy. It hath a lefe lyke a nettel: therfor it may be called in englyshe Nettell tree or lote tree. Plini writeth thus of lotus. Affryca in that part, wher as it turneth towardes vs, bryngeth furth an excellent tree called lotus, or celtis whiche also groweth mych in Italy. It is of the bignes of a pere tree. Howbeit Cornelius nepos maketh it a shorte tree the lefe is indentyd mych: elles it myght seme to be the lefe of ilex. The frupte of this is of the bygnes of a bene: & of the color of saffrone, before it is rype. It hath many dyuerse colors as grapes haue. It groweth in Affryca thyck as myrtelles doo: and not as cheryes do in Italy. It is so swete meat that it dyd gyue a name vnto ỹ people there wher it groweth. they say that the bellyes of them that eat that shal fele no lykno. it is better without the inward kernelles: the whiche in a certayne ocher kynde semeth as harde as a stone. There is also pressed out of thys frupt wyne lyke vnto honyed wyne: the whyche, as it is sayd, can not endure lenger then. x. dayes. We haue red sayth Plinu, that hole hostes of men in Affrica haue ben fed with this same frupte. the wood hath a black color and is myche desyred of men for to make pypes, to make knyffe hefles, and suche other lyke thynges, of the rootes of it. Dioscorides descri-

beth an

Of centory.

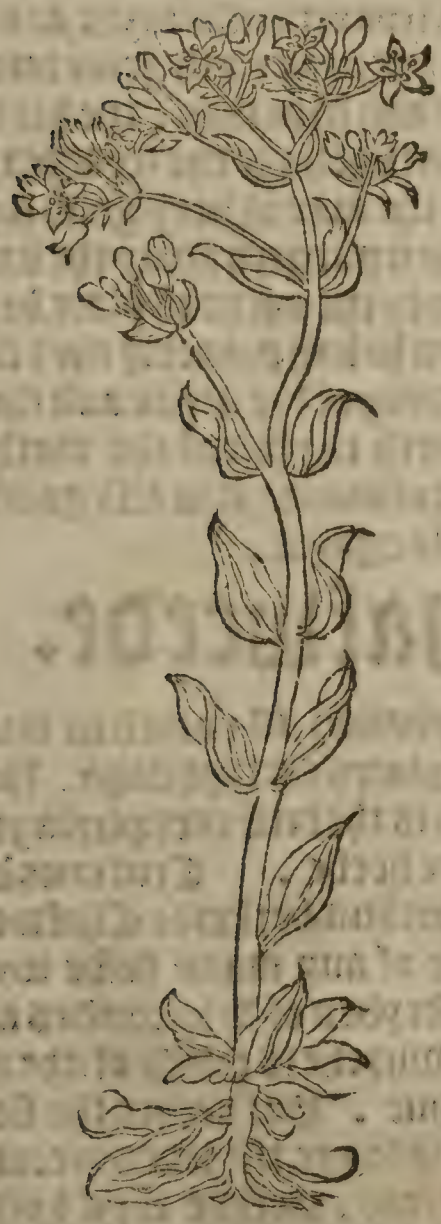
beth an other kynde of lotus, whiche he sayth is of a wonderfull bygnes, and bryngeth furth a bery bygger then pepper, swete, and plesant in mete, and esy for the stomake. of thes authors we do gather, that there are. ij kyndes of lotus: of the which I haue sene but the one kynde, and that in clauenna a litle cyty, as we enter in at the foote of the moũtaynes, besyde an old castell.

The vertues of Lotus.

The beerys stoppe the belly, the broth of the shauinges or shyuers of this woode either in wyne, or in infusion, helpeth ỹ blody flyxe & the flyxe of the mother, it maketh ones heare rede, & stoppeth ỹ belly.

Of Centory.

Centaurium minus.



Centaurium is of two sortes: the one is called centaurium magnum, and it is called of the potecaries ruponticum: & in englishe rupontike. It groweth onely in gardyns. I neuer sawe it, sauyng only in Italy and germany. The secõd kynde is called in latin centauriũ minus: in englyshe centaury: in duche Tusent gulden: in frenche fel terre. great cẽtaury, other wyse called ruponticũ hath leues like vnto a walnot tree, som thyng long, of ỹ grene color of cole indented roũd about it hath a stalke like vnto a dock of two or three cubytes of hyght in the top, of the whiche are heades like vnto poppy, round & long. the floure is blew. the seed is like wyld saffrone wrapped in certayn flockes like wole the roote is thyck, heuy and sounde, of three foote longe, and full of iuice, bytyng wyth a certayne astriction, & som swetnes, ỹ color of it is redd. ther growe many bastard stalkes out of ỹ roote, besyde the principall stalke. Centaurium minus, that is the les centaury, whiche is our common centory in england, is an herbe lyke vnto or game, or wyld marierum, or saynt Johnes worte. It hath a stalke full of corners a spanne long, and more: with a floure lyke vnto rose campyon, ỹ is to wytt crymesyne turnyng toward purple. The leues are lyke rewe, long, & smalle: the frute of it is lyke vnto wheate. The roote is very smal, smoth, and of no valewe: but it is bytter.

perhaps Herbal 41:42:

The vertues and proper-
ties of rewe pontyke.

THe roote helpeth burstynges, and drawynges to gether, those that are sycke in the pleuresy & them that ar short wyndyd, the olde cough, & them that spyt bloode without an agewe ꝺ wyne, if they haue an agewe, if it be take̅ with water in ꝑ quantite of .ij. drammes, so that it be brosed and geuen to the pacient. So likewyse doth it helpe the gnawynge and payne of the mother. It prouoketh also wymens syknes, and dryueth forth the chylde, if it be put in to the secret place of conceptyone, and the iuice doth thesame, it heleth woundes well if the herbe be grene and brosed, or if it be drye and then steped and brosed. It byndeth to gether and heleth vp woundes, the flesh wil growe to gether if it be sodden and brosed with this same herbe. Plini writeth ꝑ this herbe is good for the diseases of shepe.

The vertues of centory.

THe herbe brosed, when it is grene, if it be layd vnto woundes it doth ioyne them together agayne, it scoureth olde sores, and couereth them with skynne it dryueth out choler and grose humores, thorowe the belly, if it be sodden and droncken. the broth ꝑ it is sodden in, is good to poor in, agaynst them that haue the scyatyca, for it draweth the bloode, and easeth the payne. the iuice is very good for to put in the medicines for the eyes, for with hony it purgeth away the darknes of the eyes, the same layed in with woole into the naturall place, bryngeth downe wymens syknes, the iuice dronken heleth properly the diseases of the synewes, cētory is good for the stopping of the mylte and the lyuer, for the collike it kylleth wormes, and heleth the ake of the mother, som do wryte also, that it doth let the spyttyng of bloode, it is also good to laye without vpon a harde mylt to make it softe agayne.

Of cudweed of chafweede.

CEntunculus named in greke gnaphalion, is named in duche rurkraut, and in englyshe in some places cartaphilago. How be it there is an other herbe whych is the true cartiphylago is myche differynge from thys same herbe. Centunculus called in Yorkeshyre Cudweede, and in Northumberlande Chafwede because it is thought to be good for chafynge of any mans flesche wyth goynge or rydynge. Gnaphalion whiche is discrybed of Dioscorides and Plini, at the fyrst syght is lyke vnto the herbe whyche is called of the potycharyes stechas citrina and in duche ryndblome. But nether the floures are so bright yellowe, nether the leues are so longe, the leues of centūculus haue both without a whyte wolle, or cottone. Besyde thys kynde that Dioscorides describeth there is also an other kynde, whyche hathe a rough thyng lyke woole both without and within the leues. This hath leues lyke vnto rosmary but longer, and all the stalke thorough is full of browne floures growing thyk to gether in knoppes hauīg leues al about them but specially in vnder the floure, the former kynde groweth mych in heathes and mores, the second kynd groweth in watery places & specially there wher as turffes haue bene dygged.

The

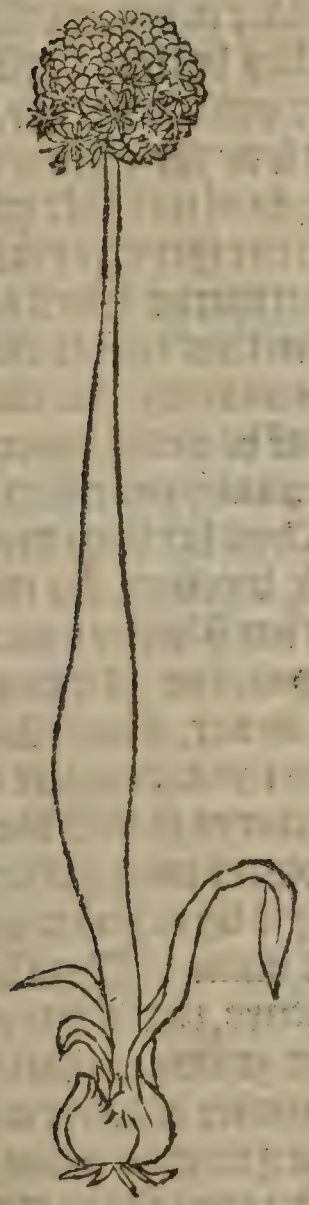
The vertues of cudwede

or cudwort.

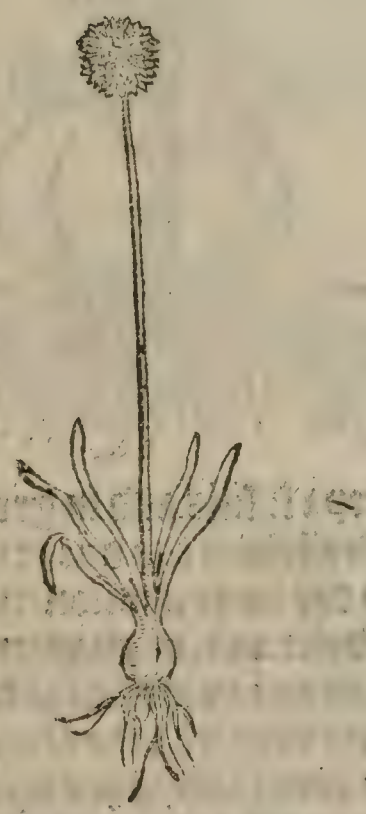
Cudwort or chafweed is good sodden in tarte wyne against the bludy flyxe, and against the common flixe. it stoppeth also wymens floures, it is also good to be put in to the fundament against the voyd desyere ofgoyng to stolle when that men can do nothynge, it is good also to lay vpon rottyng sores to hele them with all.

Of the kyndes of onyons.

Cepa.



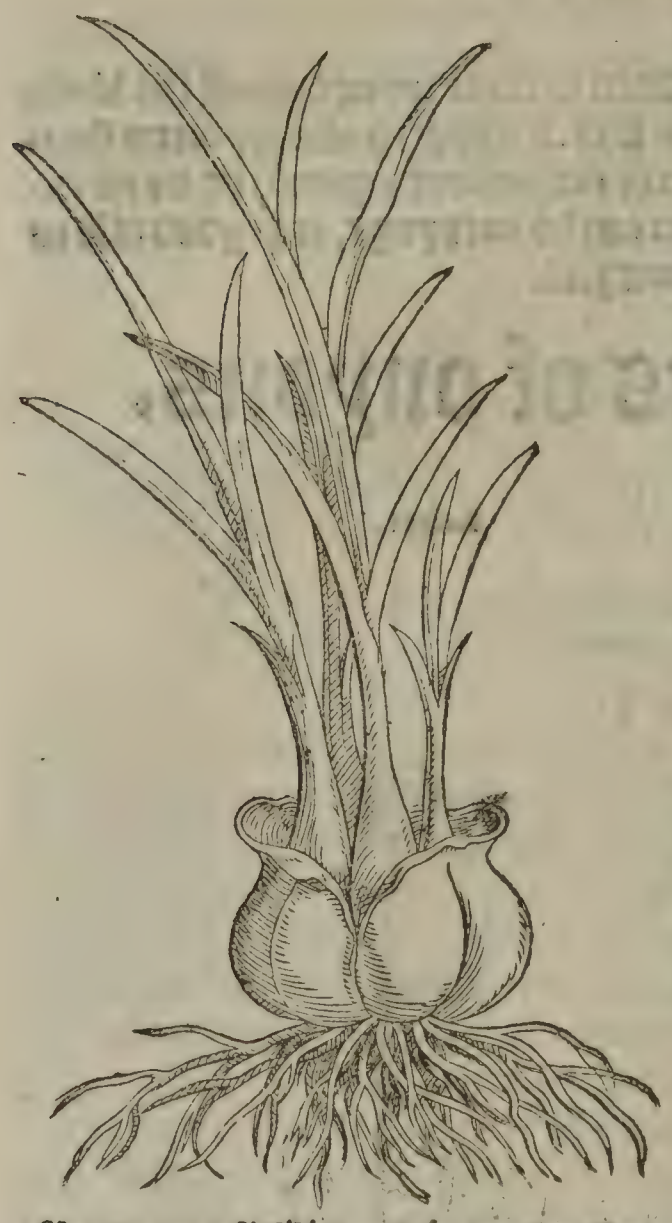
Scalyon.



AN onyon was ones called of the old latines vnio. Because one herbe dyd growe vpon one roote, and now it is called cepa, or cepe, the grecianes call it crommion. the duche men call it zwibell, or Sepel, the frenchmen cal it oignon ther are diuerse kindes of onyons, ỹ fyrst kynde is our cõmon onyõ which hath lõg hollowe leues lyke pypes, a round hollowe & smoth stalke in whose tope groweth a great knope al ful of seedes, ỹ root is round like a rape but that it is not so thycke, & hath a rede skynne about it, this kinde is called commonly in latin cepa or cepe. The second kynde is called in

Of onyons.

Cepa fissilis.



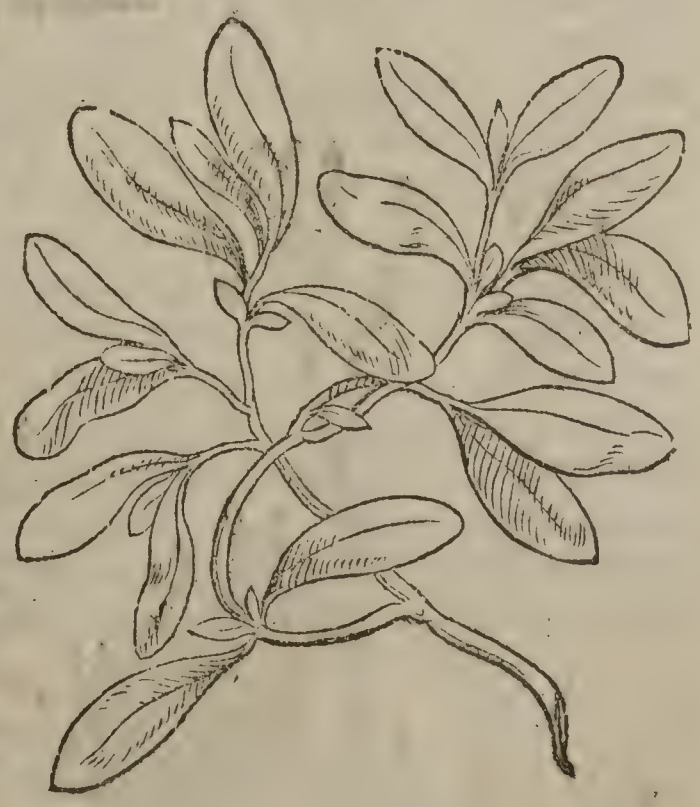
greke crommyon askalonion, in latine Cepa ascalonia, and in englysh a Scalion. Ascalyon differeth from an onyon in that it hathe a great deale lesse heade and a longer neck, and thycker. Theophrastus in the viij. booke of the story of plantes, & the fourth chapter wryteth thus of the kyndes of onyons cepe fissiles (whiche hath their name that one is clouen from an other) and astolonie whiche haue their name of ascoloma a place in iewry differ amõges them selfes both in dyesshynge in ȳ gardyne & also in nature. the gardyners do leue the clouen onyons in wynter, as of no effect with their leues. In the spryng tyme they take of the outwarde leues and trym ȳ rest, when that this is taken away, other do bude agayne and then are they clouẽ be nethe wherof thei haue their name, & be called clouen onyons. Thus far hath theophrastus of whose wordes, we may playnly gather that ȳ herbe which is called of hym cepa fissilis and in greke Crommyon Schiston, is it that we call in englysh holleke & the duche men call Sere or Suer, & in fresland Suerley. And the same opinion may be confirmed by the aucthorite of Plini in the. xix. boke and. vi. chapter of his naturall historye in this wordes. they leue the onyon called Schiston Cromyon in winter with his leues and in the spryng they do take of the leues, & other ryse vp in vnder agayn with thesame deuisions, wher vpon they haue their name. Thus fare Plini. The onyons that w. cal hollekes ar of this nature, that if one be set alone that their wil a great sorte within a shorte space growe of thatsame roote, without any sowyng. and if ye take one of the cluster of, wher as there are a dossene together, and set it in haruest in the grounde alone, that one shall bryng you out a dosen, if the grounde be fruytful the next yere, wher forseyng this herbe, lasteth in the grounde all wynter it were better to call it wynter onyon then holleke Plini also putteth a very playne difference betwene the scallyone and the holleke in thes wordes. This is the proper nature of scalliones, they are barron in bringing furth by the roote, therfore the grecians haue counsellyd to sowe them and not to set thẽ, thes are Plinies wordes wherof we gather that one kynde of onyons is plenteous and maketh increse by the roote. But seyng that nether the cõmon onyon nor the scallyone bringeth furth by the roote and ther are but iij. kyndes of onyons, & our holleke is one kynde, it followeth that it must be the kynde of onyons whiche bringeth furth fruyte and maketh increase by the roote, therfore it is cepa fissilis.

Onyons

The nature of onyons.

Onyons, as Galene sayeth, are hote in the fourth degree, & substance is of grosse partes, wherfore they open the emrodes, both layd to, and after the maner of an implaster & also as an oyntment with vynegre. Dioscorides writeth that if it be put in as a suppository, that it openeth the emrodes, and suche other places as excremētes vse to yssue out by. The long onyon is sharper then the round & the yelowe sharper then the whyte, & the drye sharper then the grene, & the rawe sharper thē the soddē or the rosted. yit do they all byte and ingendre wynde. the iuice of onyons layd to with hony heleth the darknes of the eyes, & dulnes of syght, the hawes and clowdes of the eyes. shotyng of bloode in the eyes when they begyn, they ar good for the quinsey, if the place be anoynted wt it, the iuice dryueth out wymens syknes, and purgeth the hede, poured in at the nose thrylles. It is good to laye to the biting of a dog. wt raw hony and vynegre, it is good for the chasyng of ones foote with his shoo, layd to with capons greece or hennes greece, it is good to laye vpō their heades whose hear fallieth of. Onyons eaten in meat largely make the head ake, when they are sodden they prouoke more plentuously bryne, they make them forgetfull whiche in the tyme of their syckness vse them owt of mesure. Onyons sodden with raysyns and a fygges make rype swellynges and burste them very quyckly.

Cepa. Brooklyme. See porcelline.



J. iij. Brooklyme

136 Dodonæus folio:

Of Broklyme.

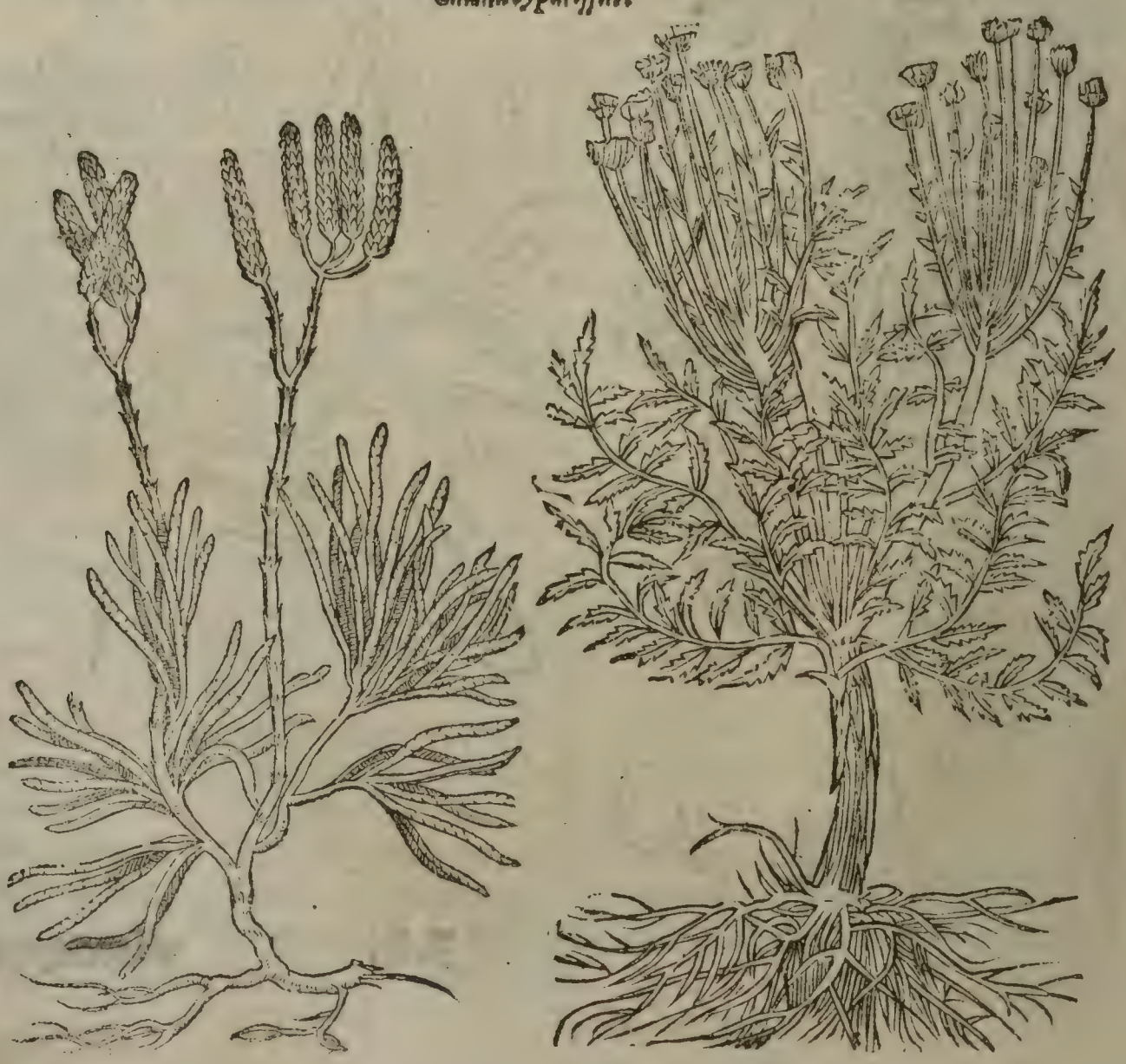
Broocklyme as I iudge, is called in Dioscorides Cepea whiche as Dioscorides wryteth is lyke vnto porcelline, but it hath blacker leues an a small roote. Plini sayeth that Cepea is like purcelline but it hath a blacker roote & nothyng worth, growyng in sandy see shores, with a bytter taste. Dioscorides maketh Cepea lyke vnto purcellyne sauing in blacknes of leues. And Plini makyng Cepeam also lyke vnto Purcellyne, wryteth that the difference whiche is betwene them, is in the blaknes of the roote wherfor, if the bokes be trewe Cepea Dioscorides and Plini are not all one. I haue sene ȳ herbe that Plini describeth oft in Freslande, by the see syde within the see bankes, in suche places as the see commeth , to euery spryng tyde, it may be called in englisshe see purcellyne the leues ar very lyke purcellyne and ar more salt then bitter as ofte as I haue proued. I found thesame herbe of late besyde the Ile of Porbek.

porkys
or bisf
25.26.

The vertues of cepea.

The leues dronken in wyne help the straungulione, & them that haue scabbes in their bladder, & that doth it chefly e if it be taken in wyne wherin the rootes of wylde sperage is sodden.

Chamæcyparissus.



Dodonæus folio: 677:678

Of hethe Cipres.

CHamaecyparissus is supposed of some men to be the herbe that we call Lauender cotton: whose opinion as I do not vtterlye refuse, yet I found an other herbe in the mountaynes aboue Bon, whyche beyng in all poyntes muche more lyke a Cypres tree then lauender cotten is: me thynke is rather chamaecyparissus then it is: it may be called in English hethe cypres, because it groweth amonge hethe, or dwarfe cypres. Thys herbe that I speke of, is lytle more then a spāne longe, and hath leues as ye see in the pycture very lyke to a cypres tree, and lytle knopes in the toppe lyke vnto a cypres nutt, but some thyng longer for theyr quantyte, the leues are playne astringent wyth oute any heate at all, thys herbe groweth in a heathe beyonde Bon, in the syde of a mountayne: but I neuer sawe it any where elles, sauyng there in all my lyfe.

The vertues of

Chamacyparissus.

THe herbe of Chamacyparissus which may be called grounde Cypres or hethe cypres, dronken in wyne, is good agaynste all poysone of all serpentes and scorpiones, other properties I fynde in no authour of thys herbe, wherefore I dare not geue vnto it all the propertyes of the Cypres tree, as some men do, because it hath some qualites lyke Cypres tree and hath the name of cypres tree, and thys worde Chamae, whyche betokeneth by the grounde or lowe for as Chaunemelum hath the name of chamae and melon, and one qualite of an appell, that is to wytt, the smelle and yet hath not the nature of an appel. And as chame daphne, whyche hath the name of chamae and daphne, that is a low bay tree and hath leues lyke a bay tre and yet hath not the vertues of a bay tree, euyn so it foloweth not, that because chamaecyparissus hath the name of chamae, and cyparissus whiche is a cypres tree and hath some qualytes of the cypres tree that, what so euer propertyes the cypres tree hath that chamaecyparissus shal haue the same, thys therfore haue I gyuen you warnynge of, to read all newe wryters wyth iudgement and to trye theyr sayinges before ye put them in practyce.

Of Germander.

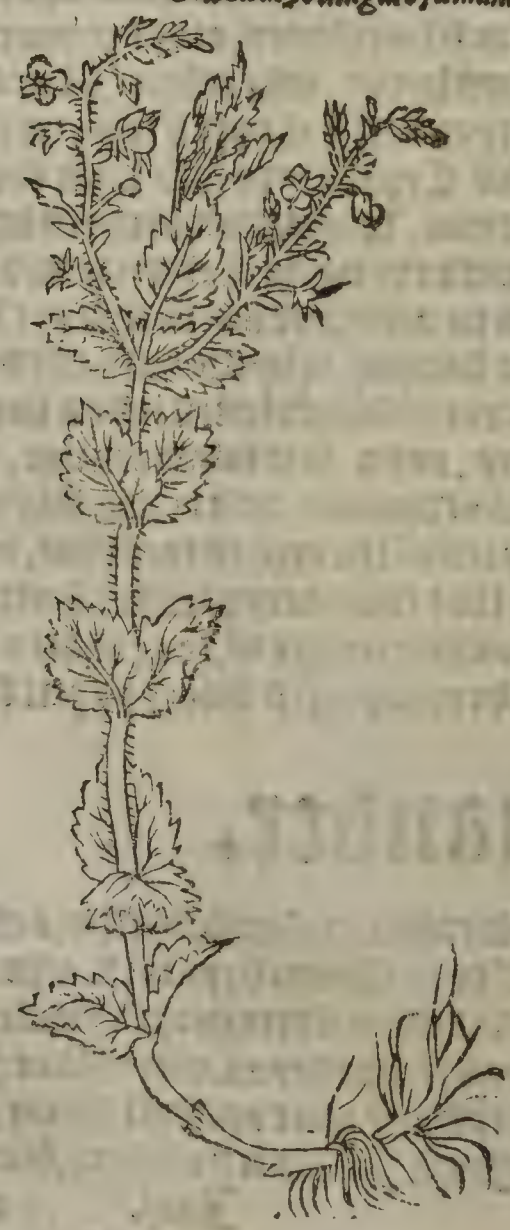
GErmander, whyche is also called in Cambrige shyre Englyshe triacle, is called in Greke Chamedrys: in Latin trissago: in Duche Garmanderlin: in Frenche: gelimandre: it is called of the pothecaryes chamedrypos. Germāder groweth in the rockes of Germany ouer agaynst Byng, besyde Erenfelde. In England I sawe it nowhere, sauyng

Dodonens folio:

Chamædrys uera.

Chamædrys fœmina.

Chamædrys uulgare fœmina.



Chamædrys uulgare mas.

Of lutken Gollande.

onely in gardines. It is hote and drye in the thyrde degree: it is a lytell bushe, of a spanne hyghe and more: and hath lytell leues and bytter: in forme and indentyng of the leafe, lyke vnto an oke leafe: the floure is lytel and almoste of a purple color. It is best tyme togather it, when as it is ful of floures, redy to bringe furth seed.

The vertues of Germander.

GRene Germander sodden in water, and dronken is good for the coughe: for the hardnes of the mylte: and for the stoppyng of the water: and dropsyes that are in the begynnyng. It proketh also womens sycknes to come downe, and the same dronken wyth vynegre wasteth awaye the mylte. It is also a speciall remedy wyth wyne both dronken, and also in maner of an implaster, agaynste the bytynges of serpentes. It scowreth also olde sores wyth hony, the same layd on wyth oyle dryueth awaye the darknes of the eyes. It cutteth in sunder all grosse humores: and openeth all the inwarde partes. The leues of Germander, as Theophrastus wryteth, broken and layd in olye are good for burstynges, and agaynst woundes: and consumynge sores. The fruyte of germander draweth out choler. The leues also broken in oyle are good for the whyte hawe, or the perle in the eye.

for the rough
for wounded
for wounde

Of lukken Gollande.

Hamelence called also populago, farfagium, and Farranum, is not al one herbe in Dioscorides, & Aetius, and Galene, for Aetius and Galene seme to make of Chamelence and Bechiõ all one herbe, and specially Aetius: for he wrytynge remedyes againste the coughe, geueth the same properties vnto Chamelence, that Dioscorides geueth vnto tussilago or Bechion. Pliny also in hys tyme sayth, that there was some that toke chamelence and Tussilago to be all one: and in the names that were added vnto Dioscorides tussilago was called chamelence: how be it, in Dioscorides they are twoo contrary and dyuerse herbes. For he wryteth contrary discription of them in twoo sundry chapiters. Chamelence hath leues bowyng inwarde: and hath certayne braunches: but tussilago hathe playne and streyght leues, and wanteth all kynde of braunches, for euery lefe commeth out by it selfe out of the roote, and not of the stalke. Dioscorides sayth that chameleuce is a grene herbe, wyth the leues bowyng inwarde, and wyth certayne braunches, wyth a floure lyke a rose: where vpon it foloweth that they can not bothe be one herbe. Thys herbe vseth to growe comonly about water sydes, and in watery medowes, the proporciõ of ỹ lesse is much like vnto a water rose, otherwyse called nunefar, but the lefe is sharper and many partes lesse and there growe many leues

Of Chamepeuce.

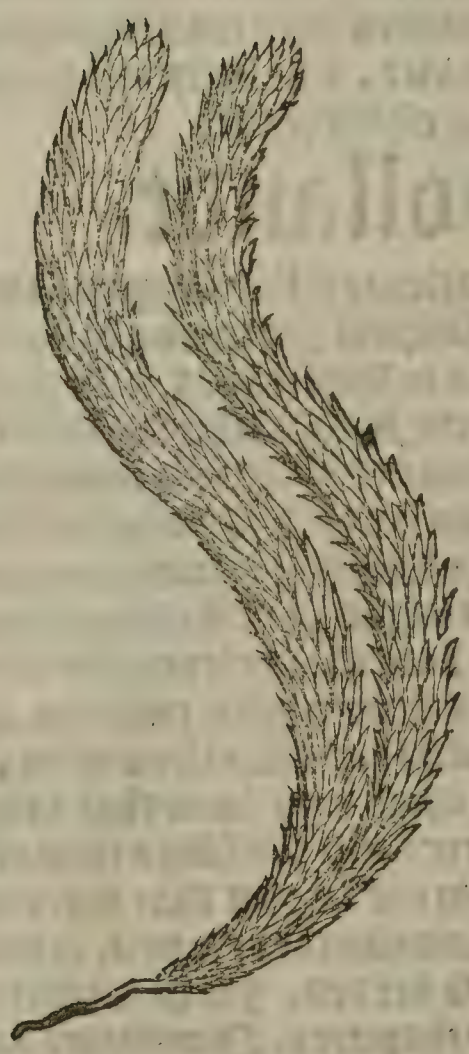
nes on one stalke, and in the toppe of the stalke is a yelow floure like vnto the kyngcuppe called Ranunculus: but the leues of the floures are thycker, and turne inwarde agayne, in the maner of a knoppe or lyttell belle. But ther is one thyng, that wyll not suffer thys herbe, that I call lucken gollande, to be galenis chamelence: and that is, that thys herbe is colde, when as Galene maketh hys Chameleuce hotte all moste in the thyrde degree.

The vertues of Chameleuce.

I Can not fynde in Dioscorides any other propertyes that Chamelence hath, sauyng only that it is good for the ake of the loynes.

Of Chamepeuce.

Chamepence.



Chamepeuce, as plini writeth, hath leues lyke vnto a Larche tree, whyche is called in latine larix. I can fynde no mention of thys herbe in any authoure, whyche hath wryten of herbes, sauynge only in Pliny, and he describeth it no largelyer then ye reade before: wherefore it is harde to tell whych is the herbe that Pliny meneth of. Gesnerus reckeneth that the herbe whych is called in Duch barentopen, and of other called pata vlyna, shuld bechamepeuce, the herbe that he supposeth to be chamepence groweth in the top of the alpes: and it is of a fynger lengthe and a halffe, bowyngesumthynge downe, lyke a fether that standeth in ones cap: and it is set about euery where from the roote vnto the top wyth lytle greene leues: wherby it dothe wonderfly represent an ere of corne: but (sauyng Gesnerus iugement) I knowe an herbe, whyche groweth in heathes plentuosly in Germany, whyche is more lyke the Larcheboume agreet dele: and that herbe is called of the Pothecaries of Louane spica celi it. It runneth vpon the grounde lyke a vyne, all roughe, and ful of lytle leues lyke vnto the leues of a fyr tree: and it is deuided out in braunches: and euery branche resembleth a crowes foote, sauyng that the toes comme not a lyke out of one place: and euery toe is lyke vnto a greene ere of corne: and

at the

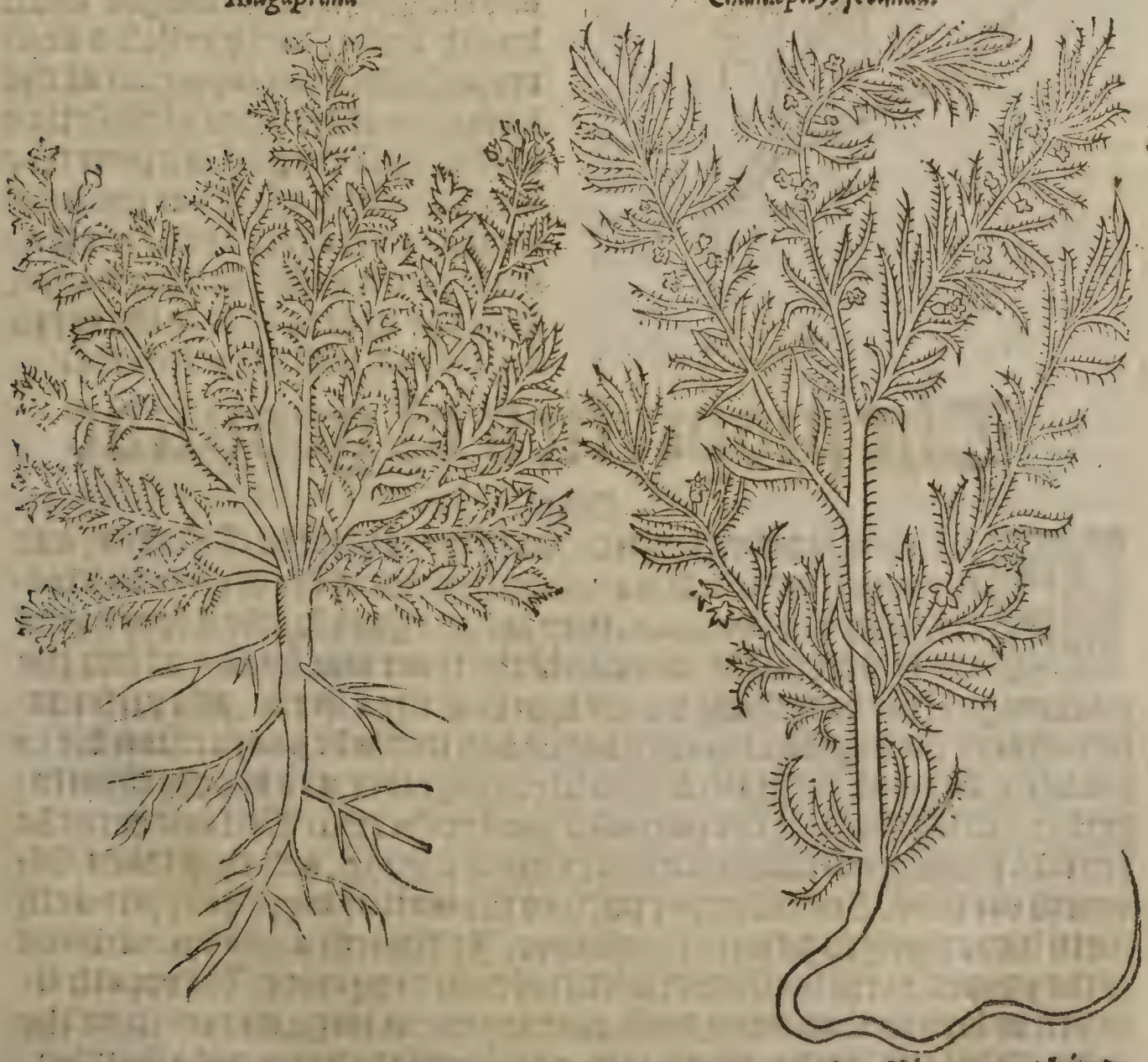
at the farthreſt ende of the herbe, when it is growen as muche as it wyll growe, there cummeth out of the one of the braunches a lytle ſtalke, lytle more then an ynche and a halfe longe, whyche is full of ſmall ioyntes: and euery iointe hath lytle horre tuftes comyng out: out of the end of ỹ ſtalke cummeth twoo roughe fruytes, muche lyke vnto the longe blomes that cume forth of the hafell nutt tree in wynter: but they ar a great dele ſmaler and yellower, then the nutt blomes are, and ſume thynge roughe. It may be calleed in Englyſhe hethe crowfott, or hethe fyrz.

The properties of Chamepeuce

PLiny ſaythe that Chamepence, is good for the ache of the loynes and of the ridgebone, thei vſe it in Denmarke and in Eaſt freſeland wyth olde wyne or mylke, agaynſt the ſcuerbuch whyche is called in the North cuntre the ſcruby ell.

Of grounde Pyne.

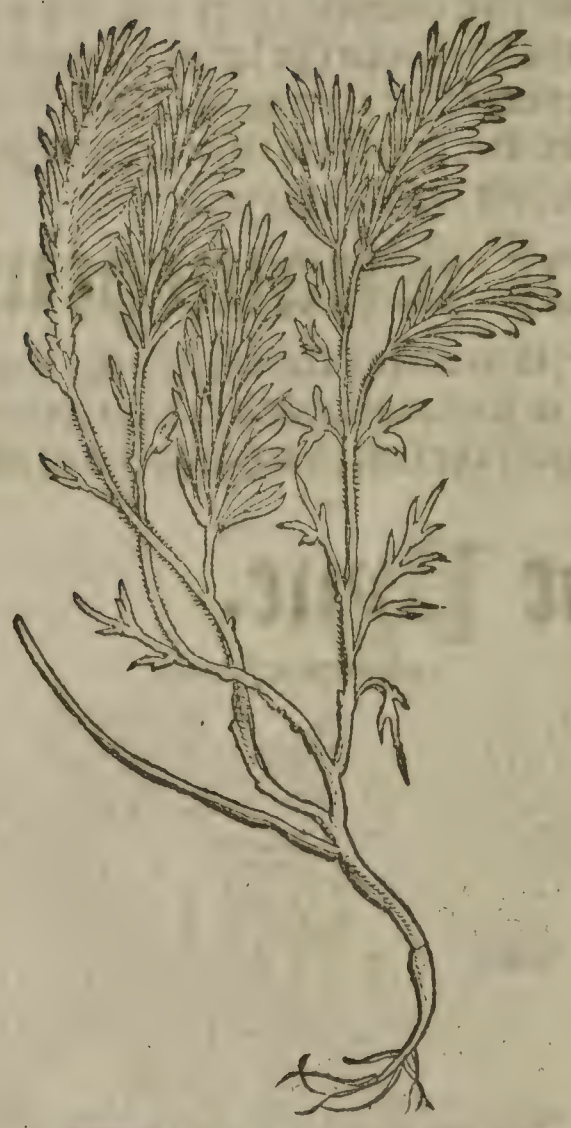
Aiugaprima. Chamæpitys ſecunda.



CHamepites in Greke is called in Latine Aiuga, or abiga: and of the pothecaries Jua muſcata: in Duch eye lenger ye lieber: and in Frenche Jue muſcate: and it maye be called in Engliſhe grounde pyne. It growethe muche in the mount Appenine beſyde Bonony, and aboue Bon in Germany. I here alſo that it is founde nowe in diuerſe places in

Of grounde Pyne.

Aiuga tertia.



in england chamaepitys is of three kindes. The fyrst kinde hath leues like vnto stone crop, but much thinner, roughe and fatte and thycke aboute the boughes, and hathe the smelle of a pyne tree. The floures be yellowe or whyte: the rootes ar lyke Succore rootes. Thys herbe crepith vpon the ground, and sume thynge croked. The second kynde hathe braunches, of a cubyt hyght or length bowynge in after the fashion of an anker, and smalle, wyth leues lyke the other, and a whyte floure, and a blake seed. The third kynde is called the male, and is but a lytle one wyth smal leues, whyte and roughe, wyth a roughe and a whyte stalke, wyth yellowe floures, and a seed commyng out at the setting on of the leues, al these thre kindes haue the smel of a pyne tree The twoo fyrst kindes ar not very comē: but the thyrd kynde groweth very plenteously in Germanye, grounde pyne is drye in the thyrd degree, and hote in the seconde.

The properties of grounde Pyne.

THe leues dronken seuen dayes in wyne hele the Jaundes, and the same dronken .xl. dayes with meade made of hony and water, helpe the Sciatica, they are also good for the stoppynge of the water: for the diseases of the lyuer and kyndnes: and the gnawynge of the belly: sume vse the brothe of thys herbe, as a preseruatiue against the poyson of wolfes bayne and leopardes bayne: sum vse to put barly mele and the broth of this herbe together, and kneade them together and vse them for the purposes aboue rehersed. The same herbe beten into pouder, and made into pylles wyth a fygge, and then taken, softeneth the belly. Grounde pyne put into the mother wyth hony, dryueth furth suche thynges as hurt the mother. It dryueth away the hardnes of the pappes, or the brestes: it closeth woundes together. It stoppeth also, yf it be layd to with hony, sores that do rune at large, and consume the flesshe. Plini also sayth e, that it is good agaynst the bytyng of a scorpion. If it be dronke, it draweth out cloddy or clotted bloude. It maketh men to sweat if they be anoynted with it. It is also good for a newe coughe lately begon. Some do write that thys herbe sodden wyth vynegre, and dronken, wyl dryue out a dead chylde out of the mothers wombe.

wounded

wyl procure

Chondrilla

Of gume Succory.

Chondrylla.

CHondrilla is not in Englande, that I haue sen: it is much in highe Germany and because it hath leues lyke succory and stalkes lyke rysshes, it maye be named in Englysche rysshe succory, or gume succory: because it hathe a clammy humor in it. Ther is mention made of twoo kyndes of chondrylla in Dioscorides: of the which the former kinde is thus described Chondrilla which is called of some men serys and of other succory: it hath a stalke floures, and leues like Succory: Wherefore some call it wylde succory: but it is hole together smaller, in whose stalkes there cometh furth a gume lyke mylke in a lumpe like a beane. There is another kynde of Chondrilla, wyth a longe lefe indentyd, and as it were gnawen rounde about, spredyng it selfe vpon the ground the stalke is full of mylky iuice, the roote is smal wel lykyng yellow and full of iuice: the second is it, that I haue seen in Germany: the leues of this herbe are spreade vpon the ground, and ar indentyd much lyke vnto dande lyon: the stalkes and braunches ar smalle: and in the top of euery braunche is a yellow floure, which when it fadeth is turned into whyte downe.

The properties gume succory.

THe leaues & the stalke of gume succory haue the poour for to degest. The iuice bowethe backe agayne the heare of the eye browes, that stande not in order. It groweth in ranke & manord groũdes, some do recken that it is good agamst the byting of a serpent: because it is knowen by experience that when the feld mouse is hurte, she doth eate it.

Of chrysanthemon.

CHrysantthemon is of .ij. kindes: one of them is spoken of in the intreatyng of Camomyll: and it is called in englysh yellow camomylle. The other kynde is it, whereof I intreate nowe of. The herbe, whyche I take to be Chrysanthemon groweth plentuously vpon the walles of Andernake in Germany, it hath smalle leues, after the figure of tansey: but many partes lesse & much indentid, it

Of chrysanthemon.

Chrysanthemon.

is full of braunches, and euery branche hath yellow floures & wonderfully bright Dioscorides, describeth chrysanthemō thus. Chrysanthemō or calchas whiche is called buphthalmus of some, is a tender herbe and full of braunches and bringeth forth smothe stalkes, and leues cut or indentid. it hath floures wonderfully shynynge yellowe, and resemblynge the appell of an eye: where vppon it hath gotten the name of orey: it groweth besyde townes: the herbe may be called in Englysh goldenfloure.

The propertyes of Goldenfloure.

The floures of goldē flour broken, and myxed wyth oyle and waxe, are supposed to dryue away the fat that is gathered vnder the skynne after the maner of a lompe: they hele the Jaundies, and restore a man to hys color shortly yf a man after the longe vse of the bathe, drynke of them after he is come forthe oute of the bathe. There is suche agrement betwene the discriptions of Buphthalmus and Chrysanthemon, and the vertues are so lytle dyfferynge one from another that I suppose, that althoughe bothe the descriptions be had in Dioscorides, yet the one of them is put vnto Dioscorides by some other man, and not by hym selfe. For who wolde thynke Dioscorides so vnwyse a man, that he wolde gyue vnto twoo herbes all one description, and in all poyntes lyke propertyes, ye and bothe one name: and yet make twoo of them, by settynge them in dyuerse chapyters: no body I thynke, that knoweth the learnynge and wysdome of Dioscorides, therfore I do suspecte that one of thesame Chapiters, is none of Dioscorides but set to bysome other man, but here it is harde to iudge whyche of the Chapiters shoulde seme to be counterfeyt, and set to, seynge that bothe the herbes are described in suche placies, as the vnlykenes of them that are described aboute thys twoo herbes, cannot hynder any of them to stande iustely in suche places. For chrysanthemon standeth betwene elychrysō and ageratum: whyche haue bothe very yellow floures as chrysanthemon hathe. Buphthalmus is described after anthemis, and parthenium: and one kynde of anthemis hath yellowe floures all hole: and Parthenium hathe a yellow knop and whyte floures aboute it. Therefore I can gyue no certayne iugement in this matter, but leue it vnto the iugement of the readers.

Of cicerbita.

Cicerbita.

Cicerbita is named in greke sogchos: in Englishe a sowthystel: in duche hasenkoel or gense distel: in frenche lateron: it groweth commonnoughe in all cuntries. There are twoo kyndes of sowthystel: There is one that is a wilde one, and hath more pyckes vpō it. and the other is but soft and tender, much desired to be eaten in meat: wyth a stalke full of corners and hollow wythin: sumtyme red, with leues indented about the edges of thē. The other sowthostell is yet tenderer, after the maner of a tree: hauyng brode leues, the leues departe the stalke whych groweth out in to braūches

The vertues

of Sowthystell.

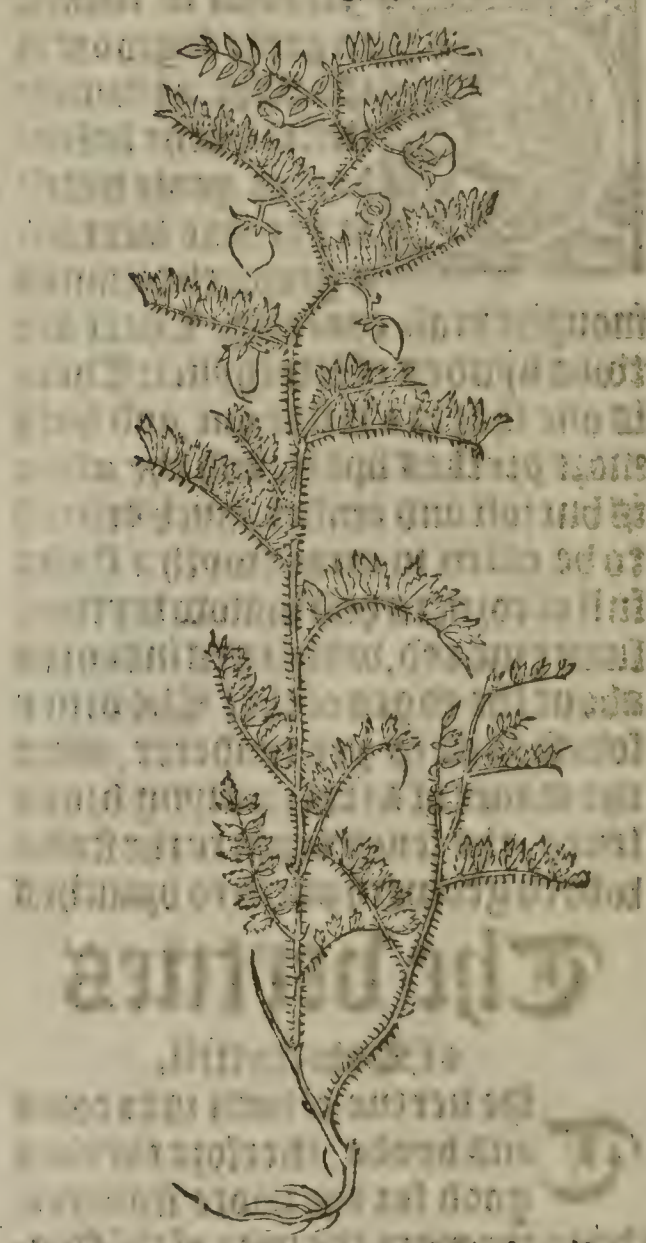
The vertue of both is to coule and bynde, therfore they are good for the hoote stomake: and also for inflāmatiōs, if they be layd vnto the place, the iuice of thē swageth the gnawing of the stomake, if it be dronken It prouoketh also milke if it be layd to in woll. It helpeth the gatherynge together of mater, that is about the foundament, and the mother. Bothe the herbe & the roote: is good for them that are byten of a scorpion, yf it be layd to in the maner of an emplayster.

Of Lich or ciche pease.

Cicer is called in greke erebinthos, in duch kicherus kicherbs: and zisserne in frenche ciche ou pois ciches. Cicer is muche in Italy and in Germany I haue seen them in the gardine of the barbican in London and I haue it in my garden at kew. Cicer may be named in English ciche or ciche pease, after the french tonge: cicer is described nother of dioscorides, nether of theophrastus, nether of plini sauing ỹ Plini sayeth, ciche hath a rounde cod, but other pulse haue longe and brode after the figure of the seed, theophrastus saythe that ciche hath the longest roote of any pulse and that cicer differeth from other pulses by many properties, first in that it is long in bringynge furth the floure & doth hastely bryngforth the fruite, for within .xl. dayes afterthat it is come vp it may be made perfit, as some saye. It is also very fast & harde as wood, it is very ill for new fallowid ground by the reasō that it wasteth it

Of Ciche.

Cicer.



vpon it kylleth al herbes, and moste and soneſt of al other, ground thiſtel euery grounde is not fytt for thys pulſe: for it requirethe a blake and a groſſe ground. Ciche alſo as Pliny sayeth cometh wel vpe with saltnes and therfor it burneth the ground, ciche ought not to be sowene except it be layd in stepe aday before, there are dyuerſe kyndes of ciches, one is called cicer arietinũ which hath the name of the lickнes of a rames head and this is the moſt comõ ciche and moste vſed nowe adayes. Ther is another kynde whyche is called cicer nigrum that is blake Ciche and that haue I ſeen in Germany, but ſeldome. There is another kynde that is called cicer albũ that is white ciche, muche leſſe and rounder then the comon Ciche: thys alſo haue I ſeen dyuerſe tymes in Germany. There is another kinde that is called cicer columbinum & venerium, whyche kynde I do not remenbre that I haue ſeen. Theſe be the fragmentes which I haue gathered out of Theophraſtus and Plinij to ſupplye partly the Rome of a deſcription. But I wyll deſcribe it as I haue ſeene it. The comon Ciche hath a very harde ſtalke and ſome thynge roughe, and at the fyrſt ſyght, it loketh lyke apeaſe, but the leues are a great dele ſmaller and lightely indentyd about there growe of euery braunche twoo orders of leues, but they ſtand not wyngewyſe, that is one ryght againſt another, but one higher then another, the braunches and the ſtandyng and forme of the leues, ar not vnlyke vnto lychores: the floure is moſte comenly purple, but ſumtime white the code is ſhorte and rounde, the roote is lyke the coloure of the earthe and not very longe.

Of the propertis of Ciche.

Ciche, as Galene wryteth, is a wyndy pulſe, and nourylſheth muche, and good for the bellye, conuenyent to prouoke water, and to ingendre mylke and ſeede. It prouoketh alſo wymens floures, but it that is called rames Ciche, dothe more effectuallye prouoke vryne, then the reſte: the broth of it breaketh the ſtones that be in the kidneys. The other kynde of Biche hathe the ſame power of drawynge to, of makynge rype, of cuttynge in ſundre and in ſcourynge awaye, for they are hoote and meſurablye moyſte, and haue ſome bytternes, by the whiche ſtrengthe they ſcowre the Mylte, the Lyuer, and the kydneys, and clenge awaye ſcabbes

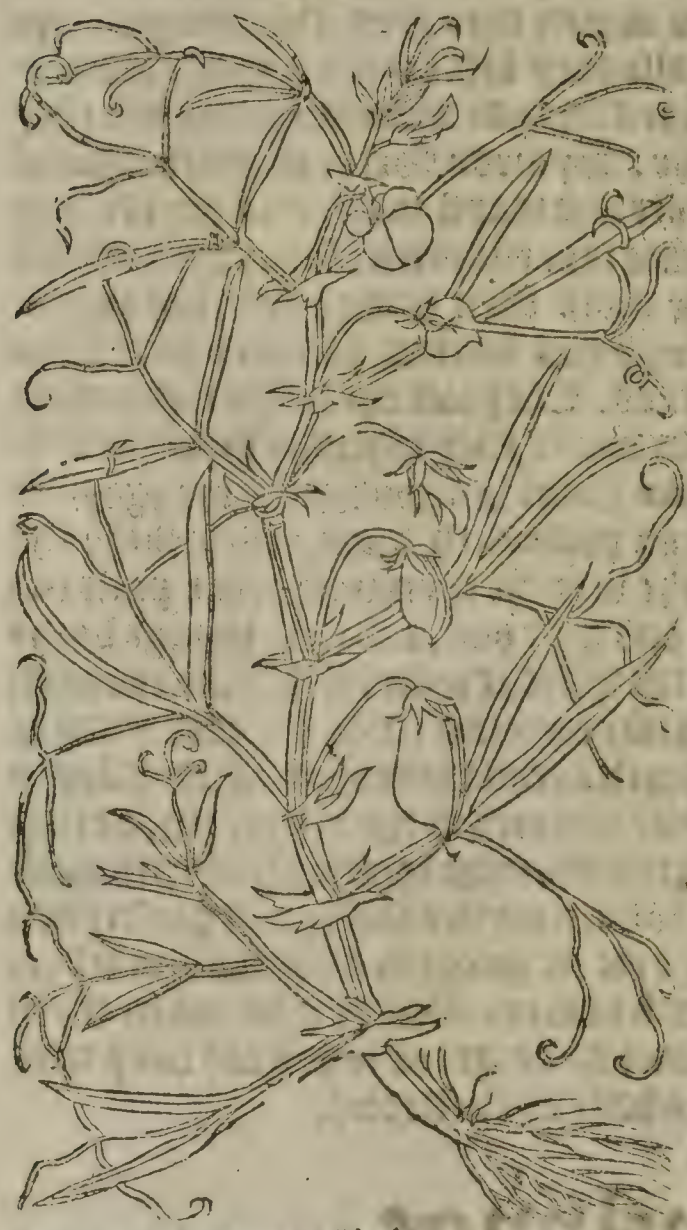
awaye scabbes and Lepres and fowle scorfe that is vppon the skynne. They dryue also awaye impostemes aboute the eares, swellynges, and hardenes of the stones: wyth hony also they hele sores almoste vncurable, Dioscorides wryteth that Ciches amende a mannes colour and they helpe also the byrthe to come forthe. Symeon Sethi wryteth thus of Ciches. All kyndes of ciches are hote and moyst in the fyrst degree, and are harde of degestyone, and ingendre superfluyties. They prouoke the pleasure of the bodye, and norysshe more then beanes doo: but they open and purge and dryue downe wymens floures, and they haue some salt and swete qualite wyth the saltnes. They lose the bellye wyth theyr swetnes they prouoke a man to make water, they ingendre wynd, increase mylke and do scoure. But the blake Ciche is a good medicine agaynste venome and poysone, and moste of all prouoketh vrine, and breketh the stones of the kydneys and blader, the whyche thynge no other pulse can doo so well, and specially the blake and lytle one, and that thynge dothe the brothe of them more myghtely, the whyche pulse for all that, aboue all other pulses hurte the sores and exulcerationes. But the rede Ciche is hotter then the whyte, and ingendreth agrosse humores. Ciches steped in water a nyght and then taken, kylle wormes in the bellye. But he that hath taken them let hym fast. vi. houres after: the brothe of ciches is good for the Ianondes yf blake Ciche be sodden wyth radisshe and parsely and the brothe be taken wyth almonde oyle, it purgeth effectually and dryueth out the stones of the kydnes and blader. But yf it be taken wyth beanes it maketh a good plyte and fatt flesshe: grene ciches are very windy, hard of digestione and make men haue an euell colour.

Of Cithelynge.

Cercula semeth to be a diminitiue of Cicera and not of Cicer for then it shulde be named cicerculum. Cicera is founde in Palladius whyche sayeth that cicera differeth onely in thys from cicercula, that the colour is vnpleasanter and blackker, cicera is called in Greke of Theophrastus orobos, and he sayeth that it is hote and dryye, and therefore can preserue it selfe from corruption: Cicercula as Columella wryteth hathe sedes lyke a peese but full of corners Pliny sayethe that cicercula is of the kynd of ciche, which is not equal but ful of corners, as a peese. Theophrastus reckeneth cicercula among erulles and peese, whiche haue a stalke falling vpon the ground: other markes or tokens wherby cicercula may be knowen, haue I not rede of: it is called in greke lathyros, & it may be

Of Homloke or hemloke.

Cicercula.



called in Englyshe a Chichelynge. Cicercula, whiche I haue seen growyng, hath very long and narrow leues, and a stalke all ful of corners and crestes, and greater and shorter coddes, for the quantite of the pulse, then peese haue: the seede is whyte and full of corners. It groweth much about mophedorp about three english myle from boue Bon.

Of Hemloke or Homloke.

Cicula is called in greke koneiou: in english, homlocke or hemlocke, in duche scheirlinge: in frenche cigue or secu. Cicuta, as Diascorides wryteth, hath a stalke ful of iointes or knees, as fenel hath greate and full of bowes in the top the leues are lyke vnto feuel grant or herbe sapapene called ferula but narrower and stinking. Ther growe out of the top both braunches, and also a spoky top & seed whyter then anyse: but Plini sayth the grosser and thycker, the roote is hollow and nothynge worthe. Plin sayth that the stalke of cicuta is smothe and ful of ioyntes, and sumthyng blake: higher then two cubites and that the leues ar smaller then coriandar leues: herre I thinke it worthy to be noted that the herebe whiche wee call homlocke hath leues not very well agreynge vnto the descriptiõ of dioscorides, for dioscorides writeth that cicuta, hath leues like vnto ferula, which hath leues like vnto fenel, sauing ỹ they are much sharper & broder, but our homloke hath leues like vnto perlely, & in al poyntes vnlike vnto fenel wherfor dioscorides knew an other kinde of cicuta then we know: how be it the description of cicuta in Plini agreeth in al pointes wt our homloke, for Plini maketh the leues of cicuta like vnto coriander, but smaller & thinner which ar a great dele bigger thẽ the leues of ferula, as ye shal wel perceyue when ye compare them bothe togyther therfor I thynke that this hõloke that we haue here, is the trew cicuta of Plini. Sume wolde recken that therefor it shuld not be the trewe cicuta because it hath not such *per illus properties* as auncient autors giue vnto cicuta to whome I answere that al herbes haue not like vertues in all places, for aras in sume placies is eatẽ, & in other it is so sharpe ỹ it can not be eaten as galene sayth in his boke de facultatibus cimentorũ: helleborus is not alwaies alike good in euery place as dioscorides writeth, & theophrastus writing of cicuta, sheweth ỹ in sum placies cicuta is much strõger thẽ in other sum: cicuta is strongest in sulis, & in al colde and shadowy placies

Therfor

Of homloke or hemloke.

Cicuta.

Therfore if it haue not all the hole strenght that it hath in sulis, yit it ought not therfore to be iudged for any other herbe then cicuta. How be it this same, if that it were ordered as I knowe howe that it might be ordered, it wold do harme more then enough. Plini also wryteth that in sum places men vse to eate the yong stalkes of homlokkes in sallattes. But I wyll counsell no man to do so, for fere of it, that may folowe.

The properties of Homloke.

If that any man be aferd that he hath eaten or dronken homloke, let hym drynke pure hote wyne, whiche is not to subtyle. the maner of keppynge of the iuice of homloke is this. Take the toppes of homlok, before the sedes and leues wer harde, and bruse them, & presse out the iuice, and set it in the son, & let it harden wyth sonne, and whē it is harde, lay it vp and vse it. This is good to put vnto eye medicines, to quē che the ache with all. It quencheth the out ragyous het called saynt Antonies fyer, and runnyng sores whiche fyrede abrode very mych. The herbe wyth the leues broken and layd vnto a mans stones stauncheth the imaginations and dreamyng of the bodely pleasur whiche chaunce vpon the nyght: but it febleth the member of generation. The same layd vpon a lately delyuered womans Pappes wasteth away the mylke, and if it be layd vpon maydens brestes in the tyme of their virginite, it holdeth them downe, and suffereth them not to growe. Homloke of candy is of moste strength, and it of magara, after them, it of athenes and they that growe in cio and in cilicia.

eye medicin

for cote-mou

wast milke

Of the see gyrdell.

Alga whiche is a common name vnto a great parte of see herbes, and is commonly called in englyshe see wrak, and in greke phycos is deuided in to dyuerse kyndes, and euery one hath a sondry forme from another. Virgill maketh mencion of alga, wher he saith *proiecta uilior alga.* Viler then the cast out sewrake. Among all other kyndes Theophrastus describeth one after thys maner. Ther is a certayne kynde of sewrake with a brode leafe, of a grene color, to the whyche sum

Of lang debeke.

geue the name of a leeke other call this gyrdell. the roote is rough, and without it is full of scales within very longe and thyke and not vnlyke vn to the herbe called syue onyon. This kynde may be well called in englysh see gyrdell, it is called in latin cingulum and in greke zoster. This herbe is plentuously sene in purbek by ỹ see syde after a great tempest hath bene in the see, whiche commonly lowseth suche see herbes and dryueth them vnto the syde. Dioscorides maketh. iij. kyndes of fucus or see wrake, one, rode, and other kynde long and rede, and the thyrd kynde whyte, I saw the see gyrdell this year in Juli with all the properties that Theophrastus requyreth in his see gyrdell in the forsayd place the rootes was lyke vnto garleke, many chyues makyng one great hede and the leues had the forme, of aleke, but they were a saudom long.

The propertees of see wrake.

Dioscorides wryteth that all the kyndes of see wrake, doo coole and helpe not only the gout, but also hote burnynges, called inflammations. If they bee layde vnto the places greued, yit grene and moyste after the maner of an emplaystter. In the bysshopriche of Durram the husband men of the countre that dwell by the see syde, vse to fate theyr lande with see wrake.

Of langdebeke.

Cirsion.

Of lang debefe.

Irsium called in greke kirsion as Dioscorides wryteth, is a tender stalke of twoo cubytes longe, and. iij. squared, the lytle leues that cum out benethe, resemble in lyknes a rose, the cozneres are ful of pzickes, & it is soft in the spaces that are betwene. The leues are lyke vnto the leues of buglossum, mesurable roughe and longer, whyte in vnder, full of pzikkes in the extremyties oz edges. The tope of the stalke is rounde about and rough, and in that are purple hedes whiche wast away into down at the length, Plini describeth Cirsion thus. Cirsion is a tender lytle stalke of twoo cubytes longe lyke vnto a tryangle cumpassed about with pzykkye leues. The pzykkes are softe, the leues are lyke vnto oxe tonge, but lesse, whyte in vnder and in the top are purple hedes, whiche consume in to dowue, we haue no herbe in Englande that I knowe to whome all thes hole descriptions do agre. They do not agre vnto oure common buglose, foz besyde that the floure is not resolued into dowue, the ozder of pzykkes in the lefe, doth not agre. I knowe no herbe in england where vnto thes descriptions do agre better, then vnto our lang debefe. How be it, it wanteth certayn tokens that the descriptiõ doth requyze. that is purple floures. foz ours hath yellowe floures, and a thze squared stalke and as sum reken that the leues that are vndermoste resemble not a rose. As foz the colоz of the floure I passe not so myche of, seyng ꝑ it is consumed into a down, foz I know many herbes whiche by nature should haue blewe floures, & yit haue whyte floures as Chychozy violettes and bozage. As foz the. iij. squared stalke, it maye be so that at sum tyme of the growynge, it hath a. iij. squared stalke which Dioscozides hath marked, and not many other, oz it may be. iij. squared where as Dioscozides hath sene it and not here in england, as haue marked in our englyshe ebulo, in Cambzige shyze that the stalke was rounde and not four square, whiche thynge Dioscozides requyzeth in hys cuntre ebulo. Dioscozides doth also requyze in hys elder, purple blakkysh berryes. Yit all the elder berryes whiche I sawe in the alpes and in thetia, were as rede as scarlat, Dioscozides requireth in hys les centozy cremisyn floures turnyng into purple, I haue sene an hole felde full of whyte centozy. Then wher as al the other pzoperties and tokẽs do agre, and no other kynde can be founde here so lyke cirsion as this herbe is: I reken ꝑ the coloure of the floure, and the squares of the stalke (whyche is yit squared in dede) ought not to put furth our lang debefe, out of the kynde of cirsion, although it be not all the best. As towchyng the lytle leues which should repzesent the fozme of a rose, I reken that Dioscozides meaneth ꝑ the leues spzedyng on the ground should haue a certayne lyknes vnto the figur of a rose whiche thyng this our lang de befe doth not want. Here is to be noted foz them that rede Dioscozides in latine of Ruellius translatiõ that they truste hym not to myche without the greke text, foz he trãslateth in the description of Cirsion makrotera maiozа when in other. iiij

herbes

Of Listus.

herbes he trãslateth, ỹ same word longioza. It is alsonot to be passed ouer in sylence that Plini hath here, where as Dioscorides hath makrotera & Ruellius maioza, minoza, that is lesse leues, so that Plini meaneth that cirsion hath lesse leues then buglossum hath.

The properties of cirsion.

Dioscorides sheweth that Andreas the herbary wrote that the roote of cirsion bound to the syke place, swageth the ache of the great veynes whyche beyng to myche in larged, send to many humores to one place.

Of cistus.

Cistus is named in greke kistos kitharos and kissaros, of the common herbaries rosago and rosa canina, and in frẽche rose canine as gesner saith, I haue sene it in Italy in certayne gardynes and ones in england in my lordes gardyne at lyon. But it that I sawe at lyon hath broder and longer leues thẽ it whiche I sawe in Italy, I haue not heard as yit any englysche name for cistus, but for lak of other, it may be called cysthusche or ciste sage, of the lykness that it hath with sage. Cistus as Dioscorides wryteth, is a thycke busche and full of branches and groweth in stony places full of leues but not hygh, the leues are rounde and tart with a certayne byndynge, and rough. The male hath a floure lyke a pomgranat, the female hath a whyte floure. Plini also sayth that ther are. ij. kyndes of cistus the male with a floure lyke a rose & the female with a whyte floure.

The properties of cistus=

Cistus is astringent, wherfore his floures dronken twyse on ỹ daye in tart wyne stope the blody flyxe, they layd to by them selues, stope sores whiche eat vp the flesche, the floures myxed and made with wex after the maner of a treate, hele old sores, and the places that are burnt with the fyre. Hypocistus called of the pothecaries hipoquistida, groweth about the rootes of Cistus, and is lyke vnto the flour of pomgranat, sum of thẽ are yelowe, sum grene, sum white the iuice is melted, out and made thyk as acacia is, but sum dry it, and stepe it when it is broken, and seeth it and do all other thynges that is done with licio. It hath the strength of acacia, but it dryeth sumthyng more & byndeth. But dronken and put in, it is good for the blody flyxe of wymen.

Tere

Of cistus ladanifera.

THer is (as Dioscorides sayth) an other kynde of cistus called of sum ledō whiche is a bushe and groweth as ꝑ other cistus doth, but it hath longer leues and blacker, which in the spryng of the yere haue a certayne fatnes. The nature of the leues is a stringēt, & is of as great strēght as cistus is ꝑ of this, is made gum, which is called ladanū. For when as the gotes and gote bukkes eat the leues of cistus, they gather manyfestly the fatnes with their beardes, & cery away with their clammynes it that cleueth vpon their

Cistus ladanifera.

hery and rough fete. The whiche the inhabyters of the cuntre combe of and streyne it, and make it in lumpes to gether, and so lay it vp, other pul ropes thorowe the bushes, and with them take of the clammines, & make ladanum of it. It is moste cōmendable that sauoreth wel, and is sumthyng greue and is sowne softe and fat, not full of sande, or euell sauored, and full of rosin as it of Cyprus is. It that cummeth out of arabia and lybia is viler then the other be.

The nature of Ladanum.

LAdanum, as Dioscorides sayth, hath the propertie to bind to gether to warme, to make softe and to open the mouthes of the veynes. put myr and myrtell oyle and wyne vnto ladanum, & it wyll holde styll the here that goeth of. With wyne layd vpon scarres of woundes or sores maketh thē loke better fauored. Ladanū poured in to ꝑ eare with honyed water or rose oyle heleth payne of the eares, and the same in a fumigation draweth downe the secoundes. Ladan put into the mother in a pessary or in a long fasshion of a suppository heleth the hardnes of the mother. It is good to be put into medicines for the cough and in softenyng emplasters. Ladan dronken with olde wyne stoppeth the belly, and prouoketh vryne. Ladanum is full hote in the fyrst degre, as Galene saeth and recheth nere vnto the seconde.

Clematis

Of Perwyncle or perywyncle.

Clematis. Pervuyncle.

Clematis is so named of Dioscorides without any addition, of other it is called clematis aegyptia because it groweth plentuously there. it is called of Plini in sum places daphnoides in other chamcedaphne, in other vinca pervinca it is called in Englysshe perwyncle, or periwyncle, in duche ingrien and in frenche dulisseron. Clematis is named in englysshe perwincle and it groweth in fatt and well beryng groundes, it hath litle branches of the bygnes of arisshe. The fygure and colour of the leues, are lyke vnto a laurell or bay lefe, but they are lesse a great dele. Thus doth Dioscorides descrybe clematis. It hath pyety blewe floures and the herbe crepeth vpon the grounde very thyke, one branche wouene about an other.

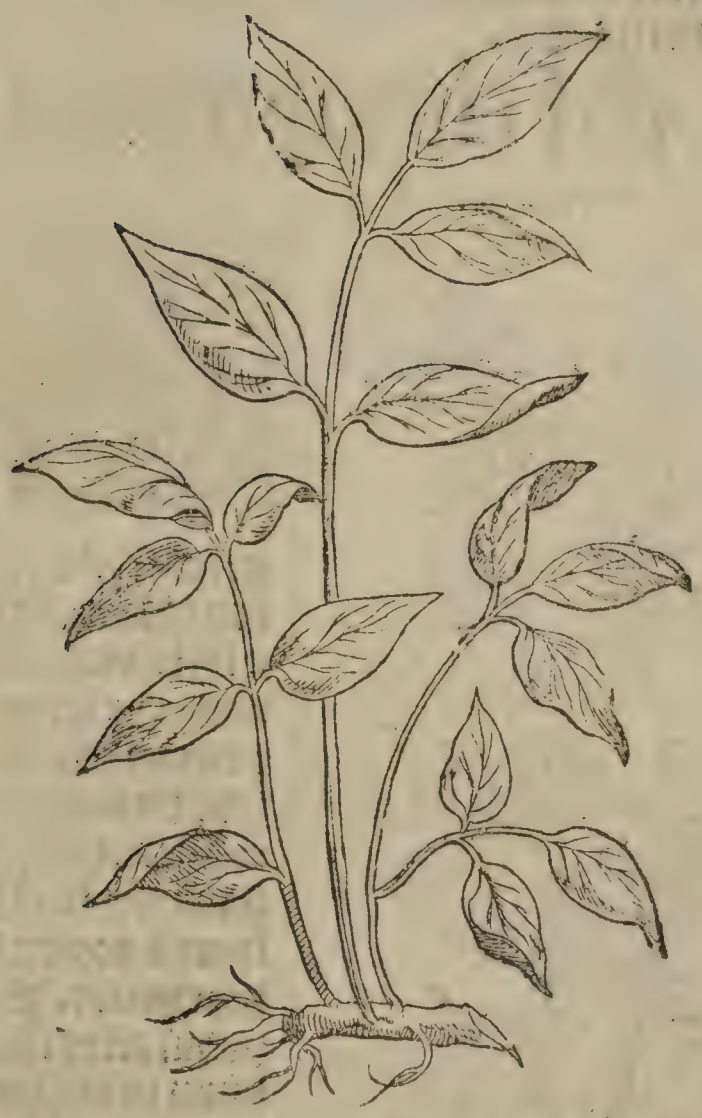
The properties of perwincle.

The leues and stalkes of perwincle dronken wyth wyne, stop both the blody and other flyxe, with mylke and rose oyle or priuet oyle, thesame put into a pessary, or mouther suppository, release the payne of the mouther. Perwincle chewed stanched the tuth ache. Thesame is medicinable to be laid vpon the places that are byt ten of serpentes. Perwyncle groweth wild in many places of germany & it groweth plentuously in Englande in gardynes and wylde also in the west cuntre.

Clematitis

Of Clematitis.

Clematis altera.



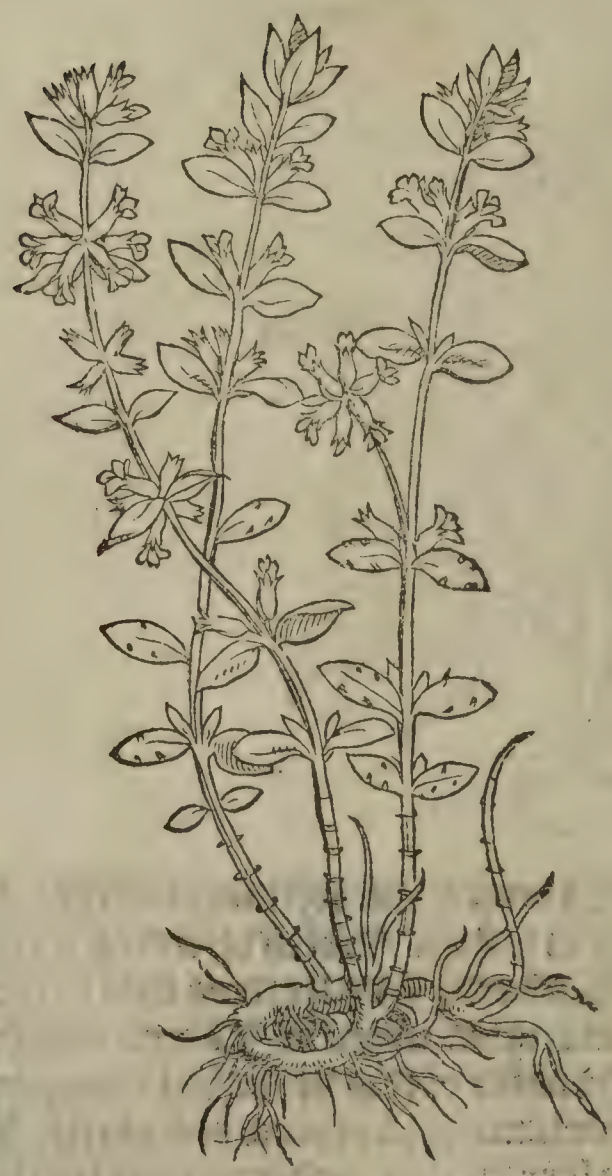
CLematitis putteth furth a long branche, sumthing rede, & tough, the leafe is byting in taste, & maketh blysteres, it creepeth vpon trees as smylax doth. I neuer sawe this herbe nether in germany nor in englād: wherfor I know nether the englysh nor the duche name of this herbe, but it may be called in englysh bushe periuincle, or bytynge perwincle. I sawe this in a gardyn in ferraria, & it had leues not vnlike vnto the leues of clematis daphnoydes. But they were lōger & sharper, at the ende & very lyke vnto the small leues of the bytyng vynde, called in latin vitis syluestris. Ruellius ioyneth in his traslation of Dioscorides clematis & clematitis to gither & setteth them in one chapter: when as my Dioscorides in greke describeth clematis in the beginninning of ỹ fourth boke, and clematitis in the ende of thesame boke. Whiche thyng Galene maketh mention of in the boke of symple medicines wher as he chekketh Pamphilus the herbary, for confoundyng thes. ij. herbes together, whose nature were diuerse. Furthermore seyng that the names are also dyuerse, and the herbes are described in dyuerse places, it shuld not belonge vnto a translator to make of clematitis clematis: and to take an herbe out of the place where as Dioscorides hath set it, and bryng it by force into an other place, wher it shuld not stande, if he foloweth hys greke example ỹ led hym to the whiche he dyd, he is excusable: but if he dyd it of hys owne hede, he is worthy blame and not to be folowed.

The nature of clematitis.

The sede of clematitis broken, and dronken in honied water, dryueth furth thynne fleme and choler. The leues layd to leprys scoure them away. Sum vse to condyte this herbe with dittany to eate it. Galene sayeth that thys herbe is hote in the begynnynge of the fourth degre.

Of clinopodium.

Clinopodium.



Linopodion called of the latines clinopodium, may be called in englysh horse tyme because it is lyke vnto wyld tyme, but a great dele greater. clinopodion is thus described of Dioscorides, clinopodium is a lytle busche full of twygges, hauyng the lenght of. ij. spannes, it groweth in stones. It hath leues lyke vnto wyld tyme, and floures representyng abedfoote, and one standing from an other certayne spaces goyng betwene, as we se in horehonde. Plini describeth clinopodiū after this maner. Clinopodium is like vnto wyld tyme, ful of litle braunches, a span long. It groweth in stony places, and with the round circle of floures, whiche go about the lytle branches, it resembleth bedfete. Dioscorides & Plini differ sumthing in ỹ length of this herbe, as they differ in the length of ornithogalon. For Dioscorides maketh this herbe to be. ij. spannes long, sayeng *thamnion esti dispithamon*. And Plini maketh it to be but one spanne long. I haue sene this herbe dyuerse tymes growyng in germany: fyrst in the walles of colon hard by the rene and afterwardes in great plenty, aboue Bon by the rene syde among stones. But I neuer sawe it aboue a spanne longe. Wherfor the length may seme to hynder it to be Dioscorides clinopodium, but no other part of the description. Yit if it may not be clinopodium Dioscorides, it may be right well clinopodium Plinit. Belyde the tokens that Dioscorides and Plini marke in this herbe; I marke that it hath foure squared branches & sum thyng rough, and the floures are purple with a certayn whitysh nes. The greatest leues haue a lytle indentyng about the edges, but not very thyk nor orderlysett to gether. I foūd this herbe of late right ouer against syon.

The properties of horsetyme.

Both

Of clymenū or water betony.

Both Clinopodium it selfe, and the brothe of it, is good to be dronken agaynst the bytynges of serpentes: agaynst places that are bursten and shronke to gether: and against the strangury. It dryueth furth wymens syknes and if it be dronken certayne dayes it putteth awaye hangynge wartes. It stoppeth the belly soden to the wastynge of the thyrd parte of the broth that it is soden in, in an ague taken wyth water, without an ague in wyne. Galene sayeth that clinopodium is hote and dry in the thyrde degre, but our clinopodium, is not al so hote or elles my taste faleth me.

Of clymenum or water betony.

Clymenum Dioscoridis.

Water betony.

Clymenum Plinij.

Clymenum, as Dioscorides writeth, putteth furth a foure squared stalke lyke vnto the bene stalke: but it hath leues lyke vnto plantayne, it hath lytle sede cases about the stalke turnynge one into another, not vnlike vnto the claspers of the fysshe called polypus. This description of Dioscorides agreeth well vnto the herbe whiche we call in Englysshe water betony: or brown wurt: the Duche men name it brawnwurtz: and the herbaries, scrofulariam maiorem. But Plini semeth to make an other kynde of Clymenos, in thes wordes.

Of bastard saffron.

Clymenos is an herbe that hath the name of a kynge, wyth the leues of yuy ful of braunches, with an empty stalke compassed about with ioyntes, it hath a stronge sauour and sedes lyke yuy. It groweth in woddes and mountaynes. Ther is smal lyknes betwene playntayne and yuy, Dioscorides sayeth, that his clymenon hathe leues lyke vnto playntayne and Plini maketh hys clymenos wyth leues lyke yuy, therfor it apereth that they be not all one herbe, Plini also confessith after the descryption of hys clymenos that the grecianes make theyr clymenos lyke vnto playntayne. Dioscorides sayeth that hys best clymenon groweth in mountaynes wher vpon I gather that hys clymenon groweth not alwayes in mountaynes but in other places also. Yit in thys he agreeth wyth Plini that clymenos groweth in mountaynes, the common water betony groweth commonly about water sydes. Howbeit I haue sene it also in other places. The herbe whyche I take to be clymenos Plini, and a kynde of it ỹ Dioscorides descrybeth, & groweth myche in germany in woddes hedges, and hath leues sumthyng lyke long yuy leues, but longer and indentyd, and therfor more lyke a nettel the sauour of thys herbe is stronger thē the otherand, hath redder color in dyuerse places then the other. This clymenos of Plini may be called in Englyshe wode brownwurt.

The nature of clymenon

or water Betony.

Her is a iuice pressed out of the holle herbe whyche is very good in drynke agaynst the spyttyng furth of bloode, and the same stoppeth the rede isshue of wymen and the flyxe of the belly by coulyng. It stopeth also the bloode that bursteth out of the nose. the leues bruised or the sede cases layd vpon freshe woundes bryngе them to a perfytt amendement and couer them wyth skyn. Plini sayeth that hys clemenos dronken maketh enen men, barum, and to be without chylder. The common herbaries writ that scrophularia heleth rottynge sores and the swellynge sores of the fundament called fygges of sum writers. The iuice is also good for the deformytie of the face myche lyke vnto a laseres sykues.

Of bastard saffron.

Necus or Cnicus is called in greke knikos in Englyshe bastard saffrone in duche wyld saffron, in Frenche saffran bastarde, it is named of the potecaries and common herbaries Carthamus it groweth myche in hygh germany and in certayne gardines in Englande. Bastard saffrone hath long leues, and endented about, sharpe and prykkynge. The stalke is a fote and a half longe, it hath hedes lyke the great knoppes that cum furth of an olyue tree when it buddeth fyrst. The floure is lyke saffrone the sede is whyte sumthynge rede, longe and full of corners.

The

The vertues of bastard saffrō.

Cnecus.

THe iuice of the sede bruled and streyned out of honied water or with the broth of a cok, purgeth the bellye, but it is not good for the stomache, of bastard saffrone are made lytle cakes by puttyng to the iuice of it, almondes nitre, anise, and soden hony which also louse the bellye. Thes are parted in to .iiij. partes whiche are of ỹ bygnes of a walnut, wherof it is sufficient to haue taken .ij. or .iij. befor supper. The maner of temperynge of this confection is this. Take of ỹ whitest sede of bastard saffrone one sextary, of perched almondes and blanched .iij. cyathes, of anise one sextary, of a phironitre one dramme, & the flesche of .xxx. dried fygges. The iuice of the sede maketh mylk go together and to crude and maketh it more mete to soften the belly, Mesue wryteth that bastard saffrone purgeth thynne fleme and water both by vomyte and also by purgatiō if it be taken inward, & that doth it lykewyse put into the body by a clyster, & therfor it is good for the colyke & suche lyke diseases, it scowreth the brest and the longes specially with this electuary that followeth and his owne oyle wherfor it maketh the voice clere. and by myche vsing of it incresseth the sede, it scowreth and openeth. The floure of it with honyed water heleth the Jawndes, and because it hurteth the stomake ye must myxe with it, anise, or galanga, or mastyck, or suche lyke that are comfortable for the stomake. Suche thynges that be bytyng and sharpe as cardomomum, gynger, and salgemmy, put vnto it maketh him worke soner and saue the guttes from harme, so. x. dramēs of ỹ kernelles of bastarde saffrone with a dramme and a half of cardomomum made into pylles of the bignes of smal peases, in the quantite of .v. drammes purge sufficiently, the same kyrnelles bounde in a cloth, and put into oxymell and specially of squylla, whilse it is soden, maketh it purge well. Take .xviij. drammes of the kyrnelles of bastard saffrone. vi. dramēs of penidies, of cardomomū of gynger of eche a dramme and a halfe, make of thes myxed together lumpes of the bygnes of a walnut, and gyue one or .ij. The same kyrnelles soddē in the broth of a cock or a henne with the forsayd spices, haue the forsayd strength and operacion. This sede is geuen in medicine from .iiij. drames to .v. the floure is geuen from one dramme to .iij. Galene sayeth ỹ bastard saffrone is hote in the thyrd degre if any man will laye it without, Mesue sayeth that it is hote in the fyrst degre and dry in the seconde.

Of middow saffrone.

Vvylde safron. Vvyld safron vuith the flour and sede.

Olchicon other wyse called ephemerū is named of the potecaries harmodactilus in duche zeitlos, and herbstblume, hundes hoden and wild saffran blome, in frenche auchien, it may be called in englysche meddowe saffrone or dogge stones, I haue sene it myche in germany both in woodes and in medowes and I haue sene it growe in the west cuntre besyde bathe. Colchicon as it is descrybeth in Dioscorides bryngeth furthe a whytisshe floure lyke vnto saffrone in the ende of antumne, after that tyme it bryngeth furth leues lyke vnto Bulbus, but a great deale fatter, it hath a stalke a span long beryng rede sede the roote is blackysh rede whiche when it is a lytle bared and hath the vtter skyne scraped of, is whyte and softe and ful of whyte iuice and swete in taste, his rounde roote hath in the myddes of it a ryft out of the whyche the floure commeth furth, it groweth moste in mecena & in colcus the floure of thys herbe is whyte blewysshe and not whyte, the huskes that holde the seede are lyke vnto dogges stones wherfor the duche men call this herbe hundis hoden, that is doggis coddes or stones.

The na-

The nature of wilde Saffrone

IT is good to knowe thys herbe that a man maye eschewe it, it wyll strangel a man and kyl him in the space of one day euen as some kynde of tode stolles do, the roote is swete and prouoketh men therby to eate of it, yf any man by chaunche haue eaten any of thys, the remedy is to drynke a great drawght of cowe mylke.

Of Beane of Egypt.

Colocasia.

COlocasia called in Greke Cyamos egiptios: and in latyne faba egyptia: maye be called in Englyshe a bene of Egipt. I haue seen the ryght colocasia in Italy and a kynde of the same in Germany and ones growynge in Englande. It that I saw in Germany grew vpō three Englyshe myles from Bone beside Seberge. Beane of egypt hath large leues lyke vnto butter burr, called in greke petalos or petasites: a stalke of a cubyt long, and an ynche thycke: a floure after the likenes of a rose, twyese as bygge as the poppy floure hath. And whē as the floure is begone, it hathe lytle vessels lyke vnto the hony combes of waspes (as Ruellius translateth thylakiskais) or lyke vnto lytle places or caskettes wherin any thyng is layd. In them is a lytle beane aboue the couerynge compynge oute lyke a lytle belle, as ryseth on the water: the roote is stronger then a rede roote is, the beane, whyles it is grene, is eaten: and when it is dryye it is blak and bygger then the commone beane.

The properties of beane of Egypt.

THe nature of the beane of Egipt is to be astryngent, and bynddynge. It is good for the stomake: for the blody flyx: for the other flyx in the bellye or the smalle guttes taken wyth beane mele after the maner of grewelle: the barkes sodden in honied wyne, yf thyee cyates thereof be taken, profytt muche more for the same purpose: that grene thynge and bytter in tast whyche is in the myddes, yf it be broken and sodden wyth rose oyle, and powred in to the eare, is good for the ache of the eare

Of Coniza.

Coniza magna.

Coniza parua.

Oniza is of twoo sortes, the greater and the lesse I haue seen bothe the kyndes in Italy betwene Cremonia and farraria by the padus banke, the lesse groweth muche in Germany, by the Rhene, it may be called in Englyshe Conyse: the lesse of them hathe the better sauoure. But the greater is more bushy and hathe broder leues, bothe theyr leues ar like vnto an oliue tree rough and fate, the greater hathe a stalke twoo cubites long, and the lesse but one foote longe, the floure is brittel and in colour yellowe or redesshe, whiche is consumed at lenght into a downe: the rootes are nothyng worthe.

The properties of Coniza.

The hole herbe ether strowed vpon the grounde, or in aperfume wyth the smoke of it, dryueth away serpētes and gnattes and kylle flees, the leues are good to be layd vpon the bytynges of serpentes and vpon swellyng lumpes and woū-

des

Of berefoot.

dee. Men vse to take the leues and the floures and to geue thē in wine to be dronken for to dryue downe wymens sycknes, and the byrthe also yf nede be: they are also good agaynst the straungulyone, and the Jaundes and agaynste the gnawynge of the bellye: the same also dronken wyth vynegre is good agaynst the fallynge sycknes, yf the herbe be sodden and wymen sytt in the water that it is sodden in, it is good for the diseases of the mother, yf it be sodden in oyle and so layd vnto: It is good for thē that shake for colle: the smalle one layd vnto the heade is good for the head ache Conisa is bothe hotte and dryye in the thyrde degree.

Conizæ.

Of Here-foote.

Erefoote is called in Latine bothe of Plini & Columella cōsiligo, the duche mē cal it Christ wurte: the French mē cal it pate delyone. Sume abused this herbe for branke vrsine and sume haue taken it for blake helleboz, but it is nether of both, for branke vrsine hath far other maner of leues then berefoote hath: but the lyckes of names in sygnifycation, hath deceyued them that toke berefote for branke vrsine. Ther hath sum ben of the learned sorte whō I haue folowed in opinione my self for a tyme, whyche haue taken berefoote for blake helseboz. When I was in Ferraria the best learned that I coulde mete with all, taught me that the kynde of berefoote that dyeth euery yere wyth the yellower and broder lefe, was blake helleboz, and that the smaller was helleborine. How be it, by the comunication that I had wyth a certayne wyse Germane, yet vnlearned in the latin tonge, and by more diligent exampninge of the herbe wyth the description of Dioscorides, I perceyued that nether of bothe those kyndes of berefoote was helleborus niger, but consiligo. Fuchsius also called bothe these kyndes false blake helleboz. But one Riffius not

content

Of Berefot.

Cunſiligo.

Conſiligo ſilueſtris.

content wyth fuchſius, holdeth that oure comen berefot ſhuld, be the true blake helleborus: but becauſe diuerſe ſet muche by hys iugement, I wyll examine hys iugement wyth Dioſcorides Helleboꝛ the blak, in Dioſcorides, hath grene leues lyke vnto the leues of a playne tree, but leſſe dzawynge nere vnto the lykenes of cow perſnepe called ſphondylion. But moꝛe deuyded and blakker and ſumtynge roughe and ſharpe. The ſtalke is alſo roughe, & ſharpe, the flouꝛes are whyte & purple. But oure comon berefot hath leues not lyke vnto a playne tree oꝛ to ſphondylium, but like vnto hempe oꝛ true agnus caſtus of Italy, wherfoꝛe, oure comon berefot cannot be helleboꝛus niger. The Germane of whome I made mention of befoꝛe: when he perceiued that I was deſirous to knowe herbes, and the natures of the ſame, alked me whether I knewe an herbe called in theyꝛ tonge chriſt wurtz oꝛ no. I ſayde ye, but knowe you ſayeth he, all the pꝛoperties that it hathe. I ſhewed hym of certayne pꝛoperties that it had, well ſaythe he, I know moꝛe pꝛoperties that it hathe beſyde thys, & foꝛ the wyth tolde me that apece of the roote of thys herbe whyche they call chꝛyſtes wurtz and we berefot, put in after a botkyne in to a beaſtes eare a rounde circle made aboute the hole, heleth the beaſt of any inwarde deſeaſe whoſe ſaynge made me call to remembꝛaunce it that I had reade in Plini and Columella of conſiligo, and ſo after that, I had reade it that Plini and Columella had wꝛytten of conſiligo and had ſume conference wyth learned men touchyng thys herbe: thought that it ſhuld be nomoꝛe helleboꝛus niger, but conſiligo: thys alſo, dyd confyꝛme my opinion th a

when

Of berefoot,

when I came in to Englande rhat I dyd hear that dyuerſe huſband men whyte whom I ſpake, bled to put the roote of berefoot into beaſtes eares and called the puttynge in of it, ſyterynge of beaſtes and in ſume place called the herbe ſyter wurte.

The nature of Conſiligo,

after Columella.

WE knowe (ſayth Columella) a preſent remedy of the roote whych the ſhepherdes cal conſiligo, that groweth in great plentie in merſis mountaynes, and it is bery holeſume for all cattell. They ſaye it ſhulde be bled thus: the brodeſt parte of the ear muſt haue a rounde circle made aboute it wyth the blood that ryneth furth, wyth a brazene botkyne and the ſame circle muſt be rounde lyke vnto the letter D, and when thys is done wyth out, and in the hygher part of the eare the halfe of the forezayd cyrcle is to be bored thorowe wyth the forezayd botkyne, and the roote of the herbe is to be put in at the hole, whyche when the newe wounde hathe receyued, holdeth it ſo faſte that it wyll not let it goo forthe: and then all the myght and peſtilent poyſon of the diſeaſe is brought ſo into the eare. And whylles the part whyche is circled aboute dyeth and falleth awaye, the hole beaſt is ſaued wyth the loſe of a bery ſmalle parte.

Then ature of Conſiligo,

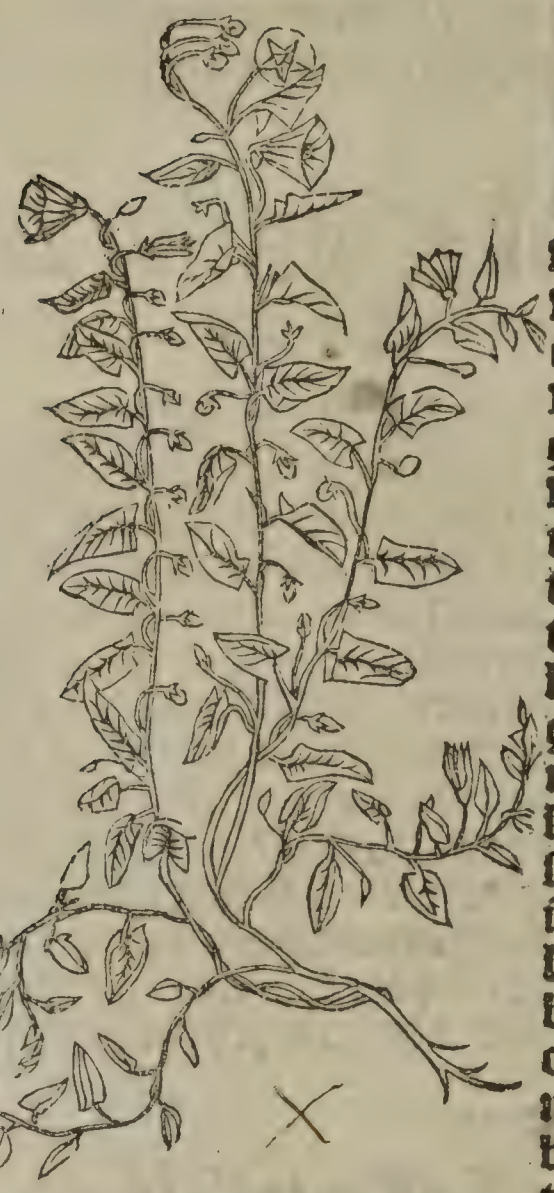
ont of Plini.

THe roote of the herbe called conſiligo whyche wee ſayd was founde but of late hathe hys propertie to hele the diſeaſe of the longes of all beaſtes only put thorow the beaſtes eare, it ought to be dronken wyth water and to be holden contynually vnder nethe the tonge. Wee cannot tell as yet whether that the ouer partes of the herbe be profitable for auy thyng Fuchſius wryteth that chryſt wurte whyche wee call berfot, purgeth the belly of fleme and choler, that it is good for the fallynge ſyckneſs, for melancholyke perſones, or made folke: for the payne in the ioyntes and the palſey, yf it be put in a ſuppoſytorye to the conuenyent place, it bryngethe downe wymens ſyckneſs: the wylde kynde, kylleth lyeſſe and not onelye lyeſſe but alſo ſhepe and other beaſtes yf they do eate it: wherefore men had nede to take hede howe that they take it. I haue ſeen bothe the kyndes in Englande: the one kynde in gardynes whyche is wylde in Germany, and the other kynde with the broder leaffe whyche is onely in gardynes in Germany (as farre as I coulde perceyue) in Northumberlande in the weſt parke beſyde Morpeth a good ſtone caſt from the water ſyde in the ſyde of the hylle.

Conuolnulus

Of byndweed.

Conuoluulus.



Conuoluulus called in Greke helxine cissãpelos, is the herbe whyche is called of the herbaries volubilis, in Englysshe withwynde or byndweed: in Duche winden: in Frenche lizet, lizeron, or campanet: helxine hathe leues lyke vnto Juy, but lesse and small twygges, wherewyth it claspeth aboute what so euer stronge thynge it doth tuche. Plini describeth conuoluulus thus: ther is a floure not vnlyke vnto a lylye in the herbe, whyche is called conuoluulus it groweth amonges schrubbes and bushes and hathe no sauore nether any lytle chyues lyke saffrone as a lyly hath only representyng: a lily in whitenes & it is as it wer an vnperfyt worke of nature lerning to make lilies. Mesue describeth diuerse kyndes of conuolutulus one kynd sayth he is great and hath mylke in it, and it is called funis arborum: with a whyte floure lyke vnto a belle: the seconde kynde is a litle one, and hath bothe lesse floures and leues then the other, and it crepeth vpon the grounde and the braunches of other herbes. The thyrde kynde is also full of mylke, and hath leues sumthyng whyte hory, vnmesurable hoote, it cutteth and pulleth of the skynne, and in purgationes bryngethe out blood, wherefore as a venemous thing, it is to be a voyded: his fourth kynde is hoppes. The fyrst kynde hathe a roote lyke bryonye or rather greater, as bygge as a greate gourde, hys stalke is twoo cubyttes longe, the leues are narrowe and lytle and hathe the forme of an arowe wyth fetheres on it.

The properties of byndweed

The iuice of weedbynde, purgeth the belly. Mesue geueth foure vnces of the brothe, of the fyrst Weedbynde and a holle pounde of the infuse of thesame, in whaye.

Of Coryandre.

Coriandrum or Corianum is called in Greke Corion and Corianon, in Englysshe colander or coriandre: in Duche Koriander: in Frenche coriandre. Coriander hath leues lyke the fyrst kynde of crowfoote, and vnto herbe robart wyth the smalle leues

Of Coriandre.

Coriander.

leues groweth in the woodes, and vnto thyrde kynde of daucus, and to the right venus herbe, called adianton: the leues beneth ar lume thyng bygge lyke vnto venus here, and those aboue are very small lyke vnto fumytorie, the leues are wonderfully stynkynge when they ar grene the stalke is a cubytt and a halfe of hygh full of lytle branches: the floures are white and the sede is round and bare, and when it is drye, it is of a good sauoure and a good taste.

The vertues

of Coriandre out of Galene.

CDrianon or corion, or how so euer ye wyll call it, the older Grecianes call it corianon that neuer phisicians call corion euen as Dioscorides dothe: whyche sayethe that the herbe hath a coolynge nature, but there he mysled, for it is made of cõtrary powers hauyng moste of bytter substaunce, whyche wee declare to be of subtyle partes and of an earthly nature: nether hathe it a lytle of a waterye moyster, whyche is of a warme power, and vnto thys is ioyned a lytle adstryction or byndynge together oute of all the properties it worketh dyuerslye all those thynges, that Dioscorides wryteth of, but not by no coolyng vertue that it hathe. Dioscorides wryteth that Coriandre layd to wyth breade or barly mele is good for saynt Antonyes fyre, and for sores that sprede sore abrode, it heleth also, sores that aryse on the nyght that haue blodye mater in them: the inflamations of the stones, and Carbuncles, with honye and rasynes. It dryueth awaye wyth beanes brokene, harde swellynges, kernelles, and wennes. The seed dryueth further the wormes of the guttes dronken wyth maluesye. It increaseth the seed. But yf it be taken out of mesure it dothe trouble a mannes wyt wyth great ieoperdy of madnes. Wherefore ye must not contynually vse it and out of measure, The iuice of Coriandre with whyte lede or lytharge dryy and vinegre, rose oyle layd to, heleth the inflamations of the vttermost skyne Auerrois wryteth that Coriander hath a propertie to holde meat in the stomake vntyll it be digested, and that it maketh flesche where wyth it is sodden to haue the tast of spyce. Symeon Sethy wryteth that Cõriandre is good for the stomache, and when it is perched at the fyre, that it stoppeth the bellye. In drynke it stoppeth the isshue of bloode and also yf it be bruised and layd vpon it that bleedeth.

for wounded
or a sore mak

Of the Cornell tree.

Cornus fœmina.

Cornus is called in Greke, crania, in duche Thierlinbaume: in frenche cornies or cornier: ther ar two kyndes of Cornus, the male and the female, cornus as Dioscorides saieth is a hard tree, bryngyng furth long berryes, lyke an olyue, whych fyrst are grene, and after when they are rype, are rede, or of the coloure of waxe, and thys is the male kynde which is also described, of theophrastus: he writeth of both the kyndes of thys maner. Ther is one cornel tree whiche is the male, & an other the female: it hath leues like an almond tree but that they be fatter and thicker, it hathe a barke full of synewes and thyn, the body of the tree, is not very thycke, but the female putteth furth small twygges out of the syde as the ryght agnus castus doth, & it is fuller of brãches, they haue bothe knottes as agnus hath, both two one against, another nd one metyng with another. The woode of the male hath no pythe (I call the softe thyng that is in any tree as in elder and suche lyke) but it is so unde & fast like vnto a horne, both in thyckes & strongnes. The female hath a pythe in it, & is softe, and made hollow, the length of the male is at the moste of .xij. cubyttes, of whyche length the longest huntynge staues were of, that wer in Macedonia, the hoole body of the tree is nothyng excellent, they that dwel in Ida beside Troye, holde, that the male is barrone, & that the female is frutful, the frute hath a kernel lyke an olyue, & the frute is swete in eatyng and pleasaũt in sauoure, the floure is lyke an olyue tree and it bloemeth and bryngeth furthe frute after the same maner, so that out of one stalke growe many, they agre also in time, but the Macedoniãs say that they bring furth both frute, but the females frute cã not be tasted and that they haue a strong roote out of the daũger of corruption as agnus is. It groweth in moyst places & not only in drye places, both by seed and also by stykking in, of slippes, which ar slipped of the tree. I haue seen the first cornus whiche is the male plentuously in Germany, & the second which is the female both in germany & in england, the male may be called in Englyshe a cornele tree. The female is called of some doge berry tree: sume call it corn tree: sume because bucheres vse to make pykkes of it call it pyke tree: it were best to call it with one comon name wylde cornel tree. The leues ar much broder then the almonde tree leues ar, & they ar almost rouude, sauynge that towarde the ende they are small and sharpe

The

Of herbe Jue.

The male hathe as far as I remembre, but one bery growynge vpon one stalke, but the female hath many. These whych I haue reherſed seme to hynder the trees that I meane to be cornus. How be it I am sure that the fyrst cornus wyth the rede long bery, whyche groweth by it selfe, is cornus of Dioscorides.

The properties of the

Cornele tree.

Cornels in meat, do bynde and stop, and are holsume bothe for the blody flyx, and also for the other, whether they be geuen in meat or soden in wyne: they may be kept in bryne as olyues be the matter that cummeth furthe of the greene tree or bowes when it is in burnyng, is good to lay vnto the scurfe lyke leper. Plini sayeth that the sweete of a twyg of cornele tree, receyued vpon a burnynge hote plate of yron, whyche the woode to wchyth not, helethe the scuruy euell in the begynnynge, yf the rust of the yron be layd vpon the scurfe, I haue kept the berryes of cornele tree very longe in the iuice of cornels a lytle sodden vpon the fyre: I heare say that ther is a cornel tree at Hampton courte here in Englande.

Of herbe Jue.

Coronap.

Coronopus or coronopodium is called in Englyshe herbe Jue or Crowfoote plantne: in Duche rappefuses in Frenche: cap. iole, on dent on chien, Theodor gaza, calleth it filago it groweth muche aboute Shene in the hyghe waye, and aboute the sea syde in the bankes whyche are made by mans hande. Coronopus is a litle long herbe crepyng vpon the ground wyth out leues, it is sodden wyth other eatable herbes, the roote is astryngent and byndynge: it groweth in vnmanerd groundes in in heapes of erth or stones, as ar made to defēd ỹ see bākes, or the fresh water bākes, frō ouer flowynge & in highewayes. My greke Dioscorides hath en doomasi, it appereth by the translatiō of ruellius that his greke exāple had en choomasi, & that lyketh me better, for experience teachethe me that herbe Jue uether groweth aboute houses, nether in houses, but bery plētuously vpon artificiall bankes and heapes of earthe or stones whyche are called

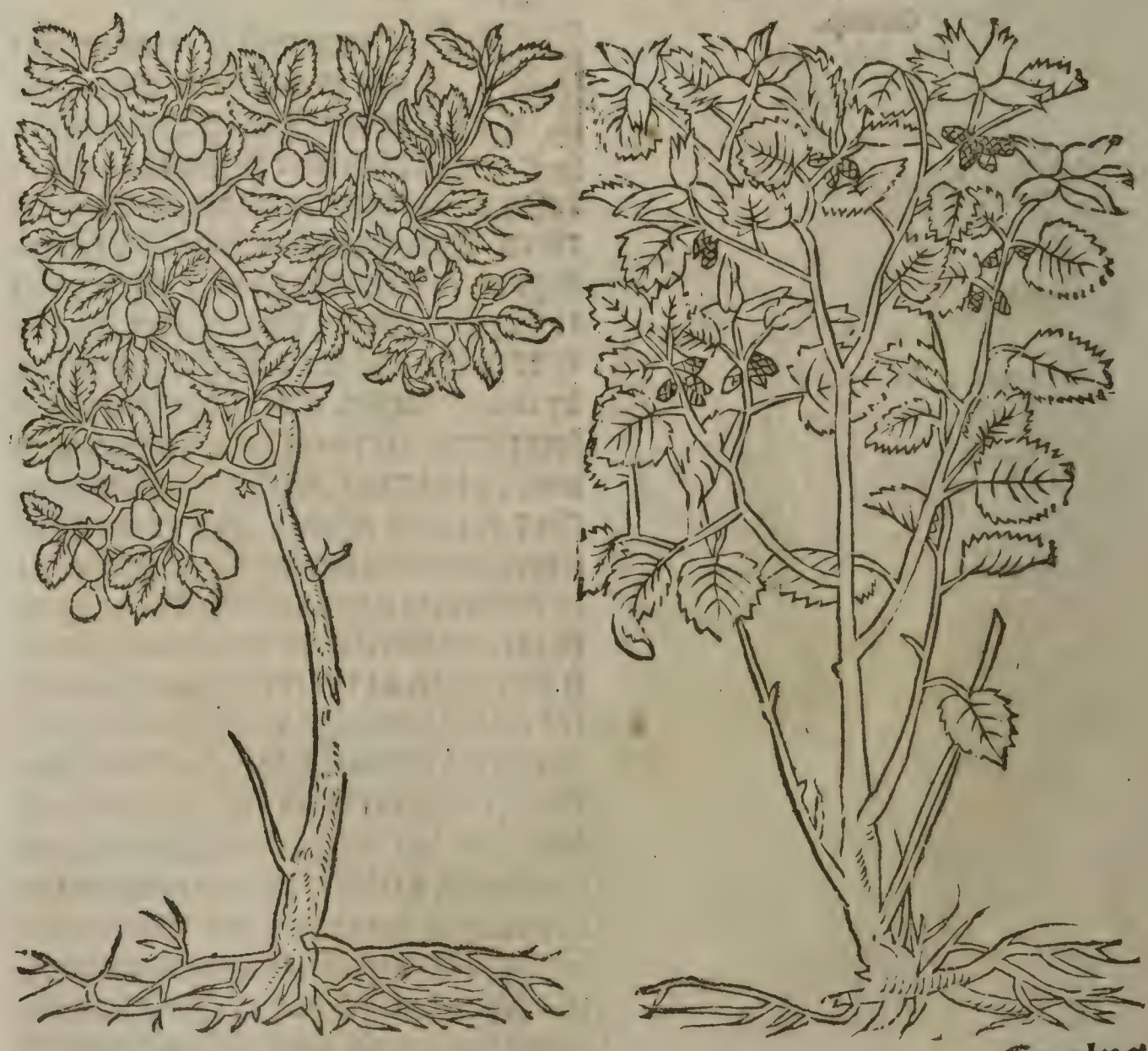
Of herbe Jue.

in Greke Cheomata. Theophrastus reherseth cozonopus amongthe herbes whiche haue only leues from the roote and from no other parte and so growethe herbe yue and the stalke is lyke plantayne and hathe suche an heade as it hathe. The maner of dressynge thys herbe, and puttynge it into sallettes, when it is a lytle sodden, indurethe yet styll in Franche, and in sume places of Englande.

The nature of herbe Jue.

Read of no other medicin of this herb in dioscorides but that it is astringēt stoppeth a laxe. Paulus agineta writeth that it is thought to be good agaynste the cholyke yf the translation be true, whyche I do partly suspecte, bothe because Galene and Aetius say, that it is reckened to be good, and not colicis cruciatibus, but caeliacis that is for them that haue the flyx of the bellye whych cummeth comonly of the longe debilite of the stomache.

Corilus Auellana. *Auellana domestica.*



Coxylus

Of the Hasell tree.

Corylus is called in Greke karya pontyke, or leptokarya in Latin nux pontica, parua et auellana, in Englyshe an hasell tree or an hasell nut: in Duche hasell nusz: in Frenche noisette ou aneime, there seme to bee twoo maner of hasell nuttes rather then twoo diuerse kyndes: the one is the gardyne nutt tree called the fylberde tree and the other is the wood nutt tree. The hasell is so well knowen that wee nede not any description of it.

The properties of the

Hasell nutt.

Hasell nuttes as Dioscorides sayth, are euell for the stomache, but they broken and dronke ne in honyed water, hele the olde coughe, the same rosted and dronken wyth a lytle peper make rype the catar or reume. The asshes of burned nuttes wyth hogges grese or beares grese, layd vpon a hede, from whyche the heare falleth of, it wyll restore the heare agayne, there are sume that holde that yf nutt shelles be burnt and made lyke asshes yf they be layd to the hynder hede of the chylder that haue graye eyes that they wyl make thē blake. Galene also graunteth in hys booke de alimentorum facultatibus that hasell nuttes noryshe but lytle and that they are worse for the stomache then walnuttes are. The hasel nutt, as Galene sayth hath a more erthly and colder substaunce then the walnuttes haue.

Of Arssmart or culerage.

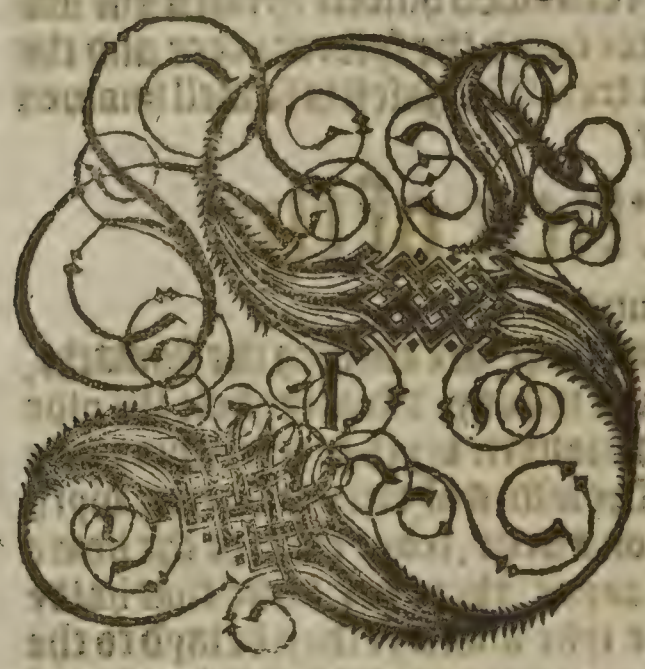
Ratrogonum hathe leues lyke vnto melampyrū, and many stalkes lyke corne, cūmyng forth of one roote, and many knobby iointes like knees: and a seed like millet, it groweth in shadi places and amonge bushes. Galene also sayth that crateogonū is like vnto millet & very sharpe on the tonge Crateogonum sayth Plini is lyke whete & hath many strawes or stalkes cumming of one roote, and hath many ioyntes like knees. Conradus gesnerus thinketh that this herbe is it that we cal in Englishe arssmert or culerage with the spottes in it lyke half mownes, and the properties and description agree well sauyng that our arssmert groweth rather in watery places then among bushes.

The vertues of Crateogonum

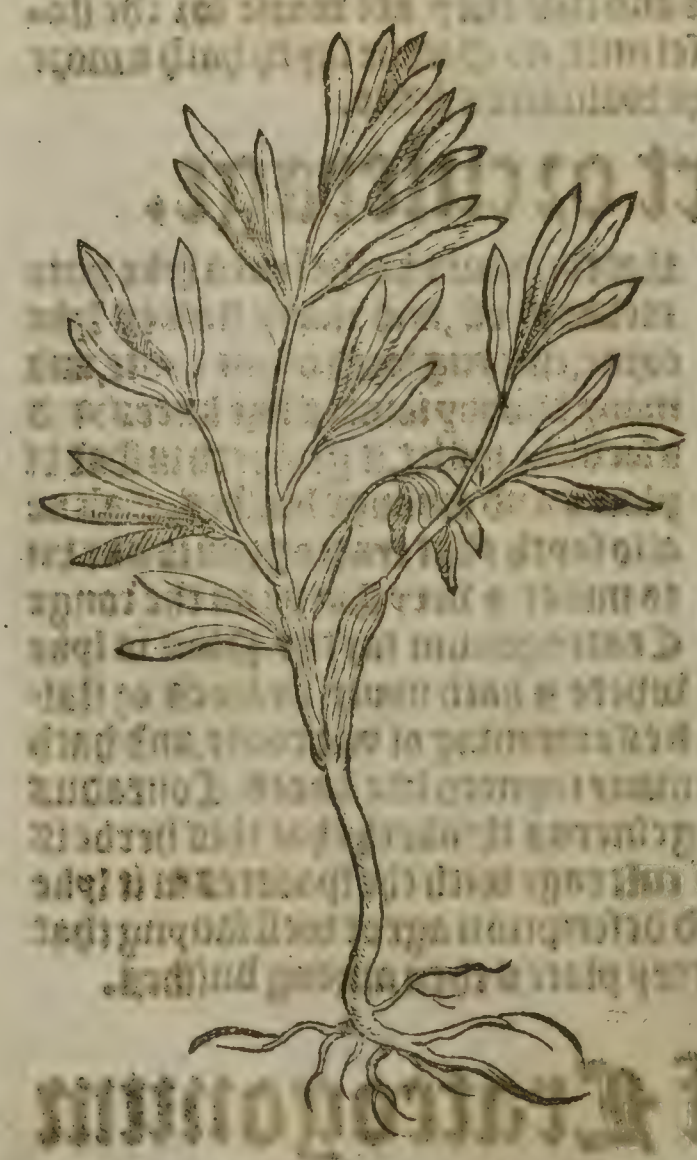
Crateogonū is very bytyng & hotte, sume do write of this herbe that if a woman drynke fasting ℥ scruple & an halfe of thys herbe thrise on the daye, in. ij. cyates of wyne for the space of. xl. dayes after that she

haue hyr syknes, and the man do likewyse before he lye wyth the woman, that the chylde whyche shalbe gotten shalbe a man chylde.

Of Sampere.



Crithmus.



Sampere is called in Greke crithmon, or crithamon, the Latine vse the same termes, the comon herbaryes call it cretam marinã, some recken that it is also Batis in Plini, and I thynke that this herbe is called in Columella olus cordum, it is called in French bacil or faenoyll marine: in Italyan fenechio marino. It groweth plentously beside Douer and in Sussexe by the sea syde. Sampere is a lytle bushe herbe, and of euery syde full of leues, almoste a cubyte hyghe. It growethe by the sea syde and in stony places. It hath fat leues and many, and some thynge whytyshe lyke the leues of porcellayne, but broder and longer wyth a saltyshe taste. The floures are whyte. The fruyte is, as rosemary fruyte is, well smellynge, soft round and such as when it is dryed wyll burst, and it hathe wythin it a seed lyke vnto wheat, the rootes are, a fynger thyke in nombre about three or foure: and they haue a goodly and pleasaunt sauoure.

The vertues

The roote seede and leues sodden in wyne and dronken, helpe them that can not make water, & them that haue the iaundes. They bring downe also to wymen theyr syknes Sampere both rawe and soden, is eaten as a wurte or a comon herbe that is eaten in sallet, or other wyse It is also kept in bryne. Thys maner of keppynge of sampere that Dioscorides speakethof here, is at this Daye kepte by the sea syde in Englande. Galene saythe that sampere is salt in taste wyth a lytle bytternes, wherfore it hath the power to dryue and scoure away, yet both these vertues are weyker in thyse herbe thn they are in playne bytter herbes.

Saffrone

Of saffron.

Crocus.

Affron is named in greke krokos, in latin crocus, in duche saffran, in frenche safron. Theophrastus describeth saffrone thus. Saffrone is of the nature of them, that are ag the forsayed kyndes of narcissus are, and cummeth furthe so. But it hath a narrowe lefe, for the leues cum furth lyke here, it blowmeth late, it buddeth late or els to eyrly howesoeuer ye take the tyme, for it floureth at the falling downe of the sterres, called vergilie that is about the xb daye of october, and that but for a shorte tyme, and by & by it putteth away the lefe wyth the floure, but rather sowner. The roote is manyfold and thyck & well lyuyng, it loueth to be troden on. and so it thryueth the better if the roote be broken beneth. Therfor it cũmeth fareste furth besyde patthes and foũtaynes. Plini writeth thesame of saffrone.

The vertues of saffron.

Hesalus was of that iudgement that he thought that saffron shuld onely be well smellyng. Other reken that the quantyte of. iij. drammes dronken doth kyll a man, but doutles, it hath the propertye to dygest, to soften, to bynde to gether, and to prouoke bryne, it maketh a good colour in them that vse it, wyth womans mylke it stoppeth the rumnyng or wateryng of the eyes. It is conuenient to be put into the emplasters whyche ar made for the mouther and for the fundament. It prouoketh to the pleasure of the body. It swageth the inflamations whyche are in turnyng vnto saynt Antonis fyre, it is good for the gatherynges that are in the eares. the roote dronken in sak maketh a man make water well. Plint wryteth thus of saffrone. Saffron dryueth away all inflamations. But specially the inflamations of the eyes wt the whyt of an eg. It helpeth the suffocatiõ of the mouther. It is excellẽt good for the exulcerations & goyng of of the skyn of the stomake, of the brieste of the kydnes, of the lyuer of the lõges and bladder. It is also good for the cough and pleu resye. It taketh away iche. It is good for weake braynes ẏ cannot well beare drynke, it prouoketh slepe. Symeon sethy wryteth thes wordes of

Of cucumbers.

saffrone. Saffrone is hote in the seconde degre and dryye in the fyrst. Although sum haue sayd that it was hote in the third degre. It is good for the stomake & helpeth the meat to be sowner digested. It hath the pour to open. It healeth flegmatike diseases & the drouly or the forgetfull sykenes called lethargus. It is profitable for the interalles or inward partes and for them that can not well take their brethe. If any persone vse saffrō mesurably, it maketh in them a good colour but if thei vse it out of mesure it maketh hym loke pale and maketh the hede ache. and hurteth the appetite. But if it be myxed with opiū or popy iuice, mylche and rose oyle and the fete be anoynted ther wyth, bete leues layd vpon them, it swageth the payne of the fete. it is perillous to take to myche of it at ones. Auerrois sayth also that saffrone comforteth the hert, and auicenna sayth that it scoureth the morphew and heleth brode swellynges.

Of cucumbers and suche lyke frutes.

Cucumis. the cucumber.

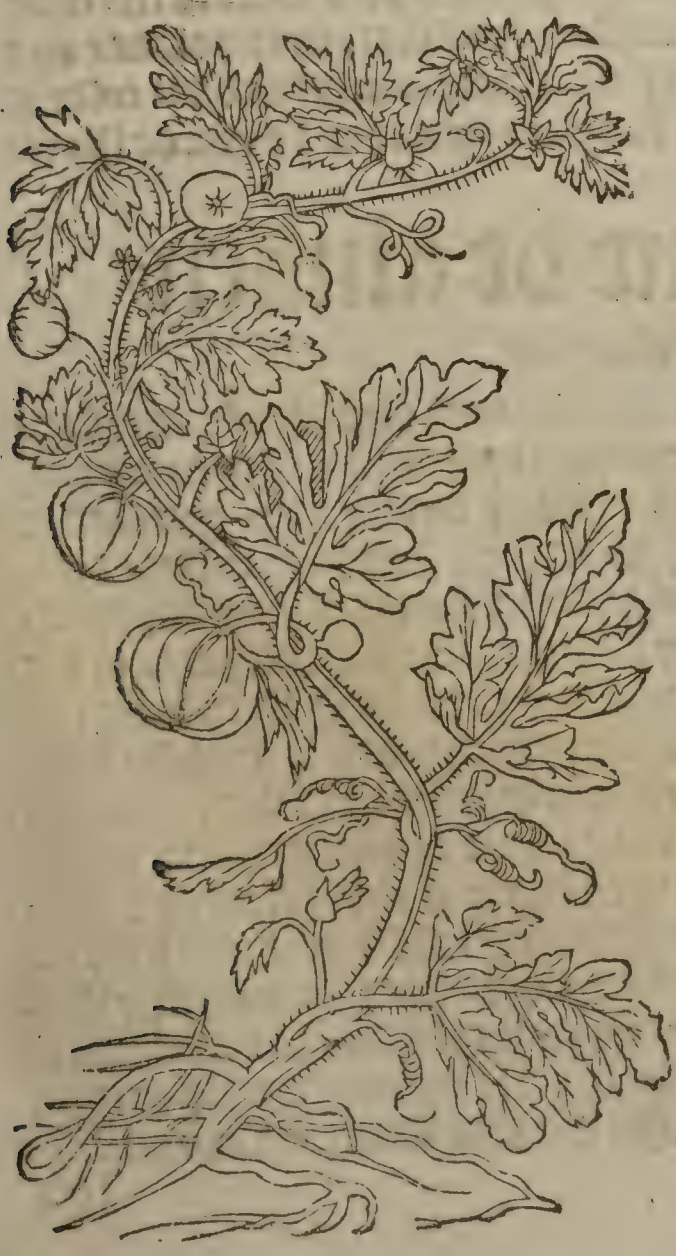
Cucumber is called in greke Sikyos or sikys in latin, cucumis or cucumer, in duche kucumeren, in frenche cucumbre. Dioscorides maketh mention of Pepones in the intreatyng of cucumberes wherfor pepones are vnder the kynde of cucumbres. Theophrast and Plini make .iij. kyndes of cucumbre. How be it, they do not describe them or tell of any difference in lyknes betwene one and an other, after Dioscorides tyme, by hādeling of the fruytes after dyuers fashiones there rose vp melopepones and melones, and anguria, whiche ar all conteyned vnder cucumis, & haue their names of their forme and bygnes & colour. Cucumbres haue lōg rough branches lyke vyndes growynge furth from the roote and for lak of strength they go by the ground except they fynde sumthyng to leaue on. The lefe is almoste rounde but full of small corners. The floure is yelow. The fruyte of the cucumbre is for the most part yelow and long Plini wryteth that the forgrowen cucumbers are called pepones and they are longe. they that are rounde after the forme of an appell are called melopepones. Sum of thes kyndes now are called citrulli of their citrone coloure and this kynde hath brode and whyte sede.

The

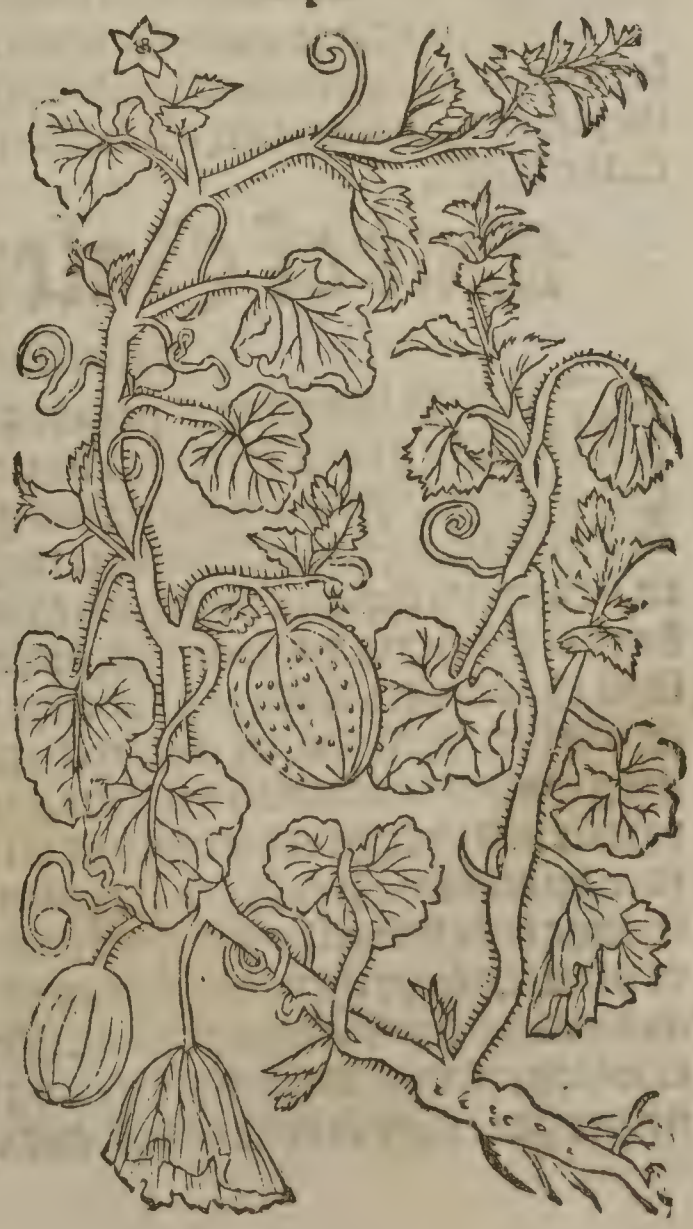
Cucumis turcicus.

Cucumis marinus.

Cucumis citrullus.



Pepo.



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The vertues of cucumbers

Melones Pepones Citrulles and suche lyke of the same kynde, out of Dioscorides.

Cucumber is good for the belly and stomache, it couleth, & it is not sone corupted, it helpeth the blader, it calleth again them wyth ỹ sauoure of it which are fallen into a swowne. The sede prouoketh bryne mesurably, with mylk or swete wyne, it heleth the exulceration or rawnes of the bladder. The leues layd to with wyne, hele the bytynge of a dog, & with hony the ploukes or wheles that arise comonly vpõ the nyght. The flesche or substance of pepones taken in meat dryueth out water and thesame healeth the inflamations of the eyes if it be layd vnto them. The ouer partes of pepones layd vnto the hynder part of the head of a chylde heleth his burnyng called syrialis. Thesame layd vpon the forhed turneth an other waye the runnyng or yssiues of the eyes. The dry roote dronken with honyed water in the quantite of a dramme maketh a man vomyte if any man wyll vomite mesurably after supper let hym take no more but one scruple. If thesame be layd to sores whiche are growen lyke hony combes it wyll hele them.

Out of Galene de simplicium facultatibus.

The eatable cucumbre pepon that is to saye rype, is of a fyne substance. But thesame vnripe is of a grosser substaunce. They haue poure to scour and to shynynge but myche more is the same brought to pas if the sedes be broken and bete in to powder and layd vpon the place that nedeth scouryng. There is an abundant colde & moyste temperature in them, but not so myche that they do excede the seconde degrè.

Out of Galene de alimentorum facultatibus.

The hole nature of pepones is colde with plentuouse moyster. They haue a certayne scouryng propertie by the helpe wherof they dryue out bryne, and go quyklier downe then gourdes & melopepones. But that they scour, thou shalt euydently perceiue, if thou rub the foule skyn with them, wherfor if any mã haue any scurfines in the face or any frekelles, or any morphew in the vtter parte of the skyn, the pepones scour also them awaye. But the sede scoureth more myghtely then the flesche, for it scoureth away so mych that it is good for kydneys that are vexid with the stone. Pepones ingendre in ỹ body a noughty iuice and that specially when as it is not cõcoct or ouercummed of nature, by reason wherof it maketh men in daunger of the choleryke desease, more ouer before it be corrupted if it be largely takẽ it prouoketh mẽ vnto vomite, except they eate afterward sum other meat that hath a good & an holsume moysture or iuice in it. Melopepones that is, the rounder fruite which resemble more the forme of a quince: are les then the pepones are, nether haue they so euell a iuice, and they prouoke water les and go slowlyer

Of wylde cucumbre.

lyer downe and they do not so myche further vomite as pepones do, lykewyse they are not so sown corrupted in the stomake, when as an euell humor is gathered in it, or any other cause of corruption taketh it. Furthermore men vse to absteyne from it that is next the sede in pepones, & eate thesame in melopepones, and that is good for them to prouoke them to the stole. They that eate only the melopepones fleshe, do not sone put furth by the place of excrementes it, as they do the pepones fleshe, cucumbres also prouoke water as pepones do, but lesse then they, because their substance is to moyste, and therfor they are not so sone corrupted in ỹ stomake as they be, ye shall fynde sum that can digest them as many other thynges that other men can not digest, by the reason of a certayne familiaritie that is betwene their natures.

Out of Simeon sethi.

Cucumbers are cold and moyst in the second degre, and they make an euel iuice and norysheme̅t in a man. ye must chuse ỹ least rather then the greatest kynde. They whiche prouoke water if they be steped in vinegre and taken in to the body, swage ỹ hete of an ague & specially of thē that cum hastely. The oft vsyng of thes fruytes minyshe a mans sede and quencheth the luste vnto the pleasure of the body. But the sede of cucumbres dryed, purches there by a certayn heate and hath contrary operations to the moyst and vndryed partes, and prouoketh water myche more. Ther is an other kynde of thesame whiche is thought to be languria that is cold vehemētly, in the second degre & sum reken it should be cold in the thyrd degre. This kynde ingendreth tough fleme in the stomache whiche is spred abrode raw, by the veynes. Therfor they that eate oft of the great kynde called tetranguria or languria, in continuance of tyme haue in their veynes and other hollow places euel humores growen together, whiche ingendre longe agues. The sede of thes prouoketh vrin but les thē pepones sede, for it is sowner corrupted in the stomache. But the beste of thes is it that hath the leste sede. They helpe dry and hote stomakes, and if they be taken in a burnyng ague with vinegre they are very good and holsum. ye must eat ỹ inner part of this kynde and not the owter part for they are of euell iuice and are harde of digestion & almoste poyson. They haue also an other propertie, that they call agayn them that haue fall into a swoun by the reason of heate, but if they fynde any fleme in the stomake they ingēdre a desire to vomute & the colyke and the disease in the syes by the pappes.

Of the wylde cucumbers.

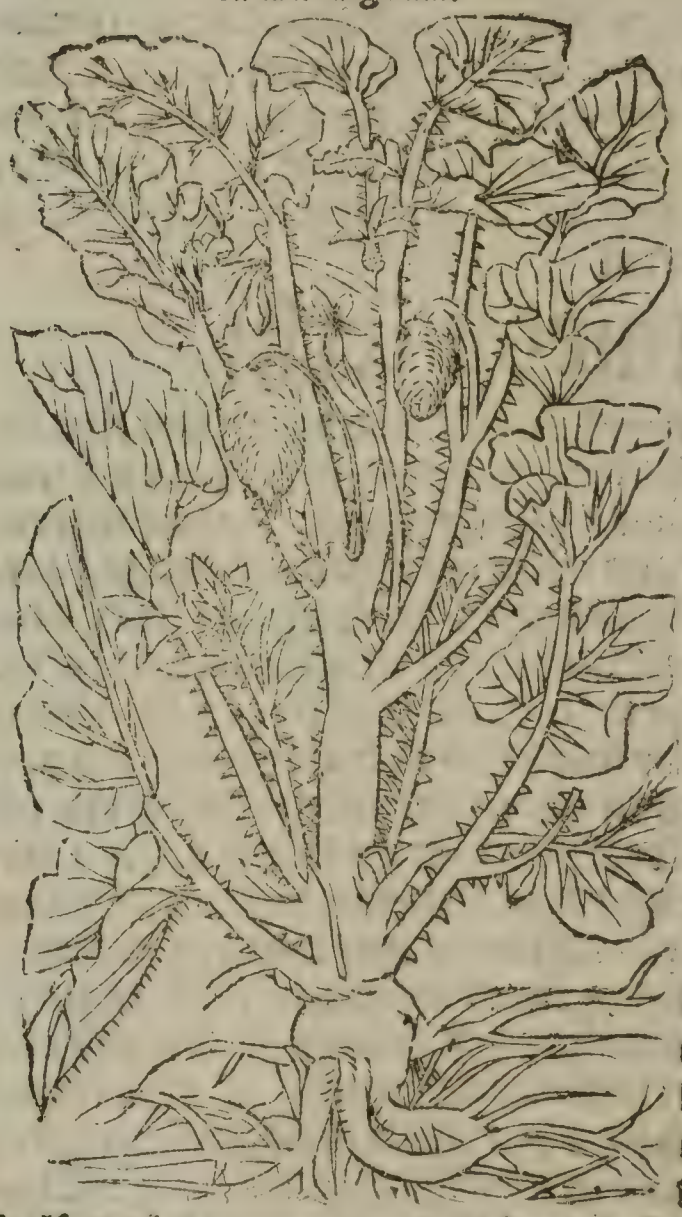
Cucumis sylvestris, or cucumis anguinus, is called ingreke sicis agrios of the common herbaries cucumbre asininus, it may be called in englyshe wylde cucumbre or leppyng cucumbre, it groweth plentuously about bonony abrode alitle out of the towne, but in england it groweth only in gardyns, wylde cucumbre doth dyffer frō the gardyne cucūbre only in the fruyte whiche it hath a great dele lesse, not vnlyke vnto long acornes, it is lyke the gardyne cucumbre, both in leues and in

Of wylde cucumbre.

and in long runnynge branches, it hath a whyte roote. it groweth in sandy groundes and in feldes nere vnto houses, all the hole bushe is bitter.

The properties of wylde Cucumber.

Cucumis anguinus.



The iuice of the leues of wylde cucumbre powred in to the eares swage the pame of them. The roote layd vnto any olde swellyng with barle mele, after the maner of an emplaster, dryueth it away. If it be layd to with turpentyne vpon hard swellynges, it bursteth and breketh them. It is powren in agaynst the sciatyca. If it be sodden with vnegre and layd to, it driueth away the gout. The brothe wherin this herbe is sodden is good to washe a mans toth with for the tothe ache. the pouder of the dryed herbe, scoureth awaye the foul scurfy fenes, the lepros & the whyte spottes that are depe in the flesh. It restoreth black scarres vnto the olde colour agayne, & it scoureth awaye spottes that are in the face the iuice of the roote in the weght of. v. granes & also the barke in the mesure of halfe an vnce purge out choler and fleme. specially in them that haue the dropsey. It lowseth the belly without any grefe of the stomache. halfe a pounde of the roote is broken in. x. vnces of wyne and specially of libya & iij. ciates that is about. vi. vnces are gyuen for the space of. iij. dayes whilse the humor may be manifestly perceyued to be fallen. There is made of the fruyte of wylde cucumer a medycine whiche is called elaterium, the maner of makyng of it is largely taught in Dioscorides, whoso lyst to lerne it, let hym rede thes wordes of Dioscorides. The medicyne called elaterium is thus made of the fruyte of wylde cucumbre. Chuse out wylde cucumbres whiche when as they lepe awaye put furth iuice, and let them lye one nyght, and on the next daye folowynge set vpon a cup, a syue that hath very fyne holes, and take in your handes euery cucumbre by it selfe and dyuyde it with a knyfe hauynge the edge turned vpwarde and pres out the moysture in to the cup that is set in vnder, pres also out that fleshy thyng that cleueth vnto the syue that it may go downe. Cast as myche as is redy into the balyn ordened therto for the nones. Pour swete water vpon them whiche are in the bsye and pres and cast them away. styre the

humor

Of the gourde.

humor in the basin corner with a lynnyng cloth and set it against the son & strayne thorow the water with thyn groundes vntyl it stande, and do this oft vntyll the water that swymmeth aboue fal to the grounde, whiche after that thou hast diligētly streined out, breake in a morter the grosse groūdes that remayne, and make troches or balles of it. The best is smouthe not heuy, sum thyng moyst, with a certayne whytnes excedinge bitter, whiche if it be put into a candell burneth easely. But that whiche is grene lyke a leke sharpe or rough or darke and full of asshes & lytle thynges lyke lytle peaces is greuous and noughty. From the tyme that it be kept two yeres vntill it be ten yeare olde, it is good for purgatiōs. the hole mesure or dosis that may be geuen is. xij. granes, the leste is. vi. granes. A good byg grane is enough for a chylde. for if it be taken in any greater quantite it is repardus. It dryueth out fleme both vpward and downwarde. It is a good purgatyon for them, that are short winded. If ye wyll purge the belly put swyse as mych salt and as mych stibium as will colour it, and gyue a pyll in the quantyte of a lytle pease. And afterwarde drynke an vnce and. b. dramines of warme water. But to prouoke vomyt, take the water that elaterium is steped in, and stroke the inwarde parte of the tonge beneth, wyth a fether, whyche is dipped in the steppynge. And if anye man be harde to vomyte, resolue it wyth oyle or wyth oyntmente made of floure deluce and forbyd slepe. But wyne and oyle are conuenyente to be gyuen vnto them contynually, that are to myche purged for that helpeth them agayne. But if the vomyte wyll not stay or leue of, ye muste gyue, colde water, barle mele, vynegre and water, appelles, and suche as in makynge thycke and faste to gyther, do streyghthe. Elaterium helpeth wymen vnto theyr sykines, yf it be put in the place of conceptyon in a suppositorye. It heleth the iandes or guelsought, yf it be poured into the nose wyth mylke. It is very good agaynste olde hede akes. It is verye excellente good for the quynsey, yf it be layde to wyth olde oyle, and hony, or the gall of a bul. Mesue sayeth, that the iuice of wylde cucumber maye be geuen from. x. granes vnto the thyrde parte of a dramme, that is a scruple. the pouder of the route maye be gyuen from fyftene granes vnto halfe a dramme, the brothe that it is soden in maye be gyuen from. ij. vnces vnto. iiij. It is hote and drye in the thyrde degre after Mesue. But Galene sayeth, that it is extremelye bytter and lyghtlye hote, so that is hote, but in the seconde degre.

Of the gourde.

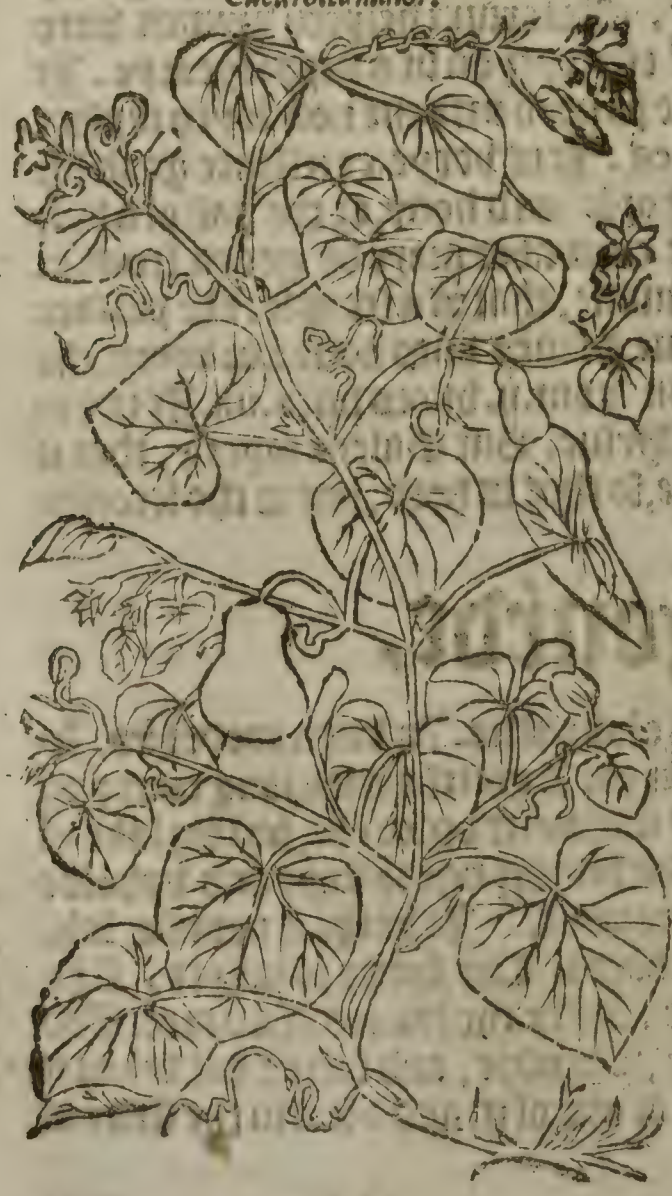
A Gourde is called in greke kolokyntha. In latyn cucurbita. In duche kurbis. in frenche courge. A gourde hath long runnyng branches, whiche naturally indeuour vpwarde, but for lake of streynghte, except they fynde sumthynge to staye and vpholde them selues by, they crepe by the grounde. It hathe a rounde lefe, not vnlyke the lefe of Abur, or Asara bacca. The floure is whyte. The fruyte is fyrste grene, and after yelowe. After the lykines of a peare. The barke, of the fruyte, when it is yonge, is tendre, and softe: but when it is olde, it is hard and sume take the meat out of it, and vse it in the stede of. a bottell.

perhaps herbal .263. .264.

Cucurbita.

Long gourde

Cucurbita minor.



The vertues of the gourde.

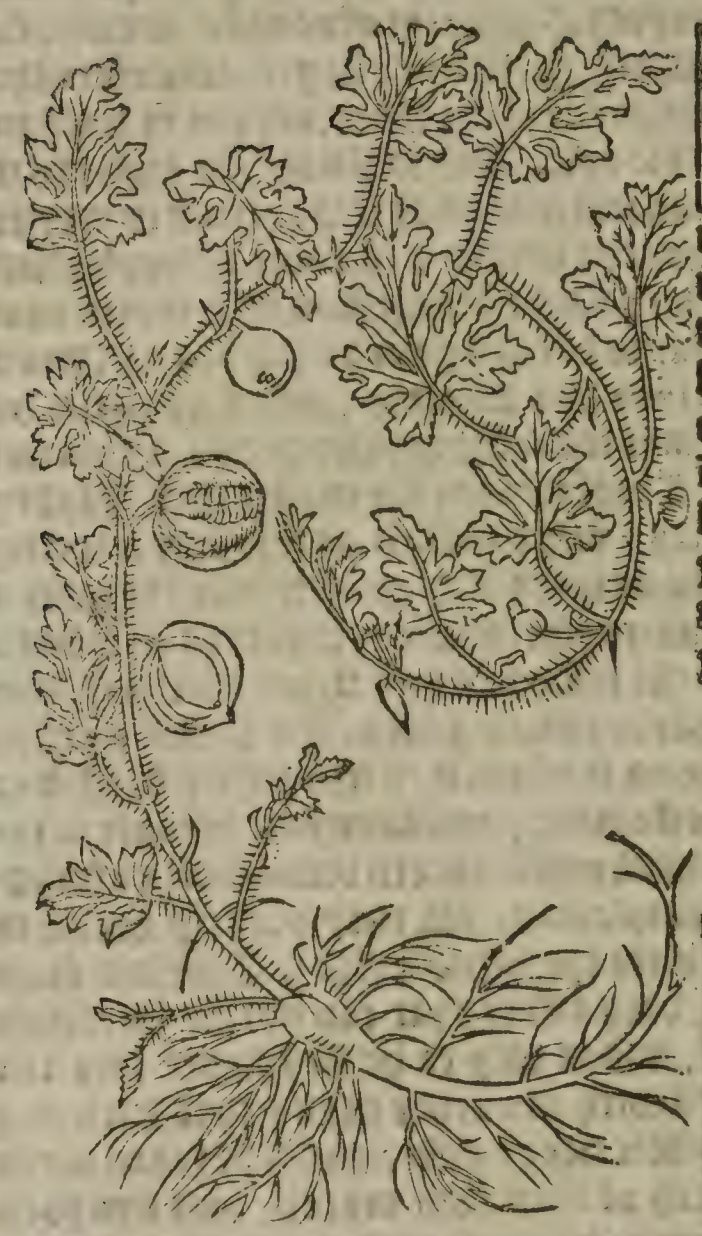
The gourde which men vse to eate bruled and layed, to after the maner of an emplaster, swageth, swellinges & impostemes. The stikes or branchis of gourdes, are layd vpon the moulde of chylders hedes to rele se the hete of them whyche is called fyrialis. They coule also the inflammations of the eyes and of the gowte. The iuice of the branches bruled by it self, or with rose oyle poured in: swageth the payne of the eares. If it be layd vpon the burnyng of the skyn in hote agues it heleth it. The iuice of the hole herbe warmed and pressed and dronken with a litle hony and saltpeter, doth gently lose the belly. If any man make hol-

low

low a raw gourd, and wyll put wyne into it and holde it a brode vnder the skye out of the house, and temper it, and drynk it fastyng it wyll lowse the belly gently. The gourd (sayeth Galene) is of a coulde and moyste complexion, and is moyste and coulde in the seconde degre. wherfore the iuice of the branches is good for the payne of the eares, whiche is with an inflammation if it be layd to with rose oyle. And so, if it be hole layde to, it couleth metely well fore inflammations. When as it is eaten it is moyste and dryueth thryst awaye. The gourde whylse it is rawe is vnpleasant and hurteth the stomache, and is very harde of digestion in so myche that if a man for lacke of other meat be fayne to eat a gourde (as one presumed to do) he shall fele an heuy weyghtly in hys stomake, and shall turne vp hys stomake and be desirus to vomyt from the whiche grefes a man can only be delyuered by vomptyng. Therfore men vse to eate this (as they do with all other vndurable fruytes) ether sodden or fryed in a frying pan or rosted. the gourde (as myche as lyeth in it) geueth vnto the body a moyste and coulde and therfor small nouishement, but it goeth easely vnto the bottom of the stomake both by the reason of hys slypernes and also moysture. Furthermore it is not harde to be digested, if it be not corrupted before. And that chancheth vnto it when it is noughtely dressed or any euell humor is gathered in the stomake, and sumtyme because it taryeth to long in the stomach. whiche thyng chanceth vnto all other vndurable fruytes that are of a moyst complexion. for they putrefy quikly in the stomake except they cum fyrst vnto the bottum of it. Therfore euen as the gourde as myche as is in it, hath a iuice that can not be discerned by any sence what qualyte it is of, and is easy to be destribute into the hole body, so when as it is myngled with any other thyng that hath any great notable qualite, it is made lyke it very easely. as if it be taken wyth mustarde, the iuice whiche cummeth of thes two myxed, and dyuyded and sent into the body, shall be sharpe or bytynge with a notable hete.
Euen by the same reson if it be eaten with any salt thynge, it wyll ingendre in the body a salt humore. And so is it a very pleasant meat if it be dressed with the salt fysshes of pontus whiche are called in Greke mela. But if it be sodden and seasoned as it ought to be with quynces, it wyll haue an excellent tarte taste in the distribution. If it be fryed or rosted, it putteth a great dele away of hys owne moysture. Therfor because it is so moyste if ye wyll boyle it, it is best to boyle organ or wyld mergerum wyth it. for all suche as thys fruyte is, had nede to be myxed with other thynges that are bytyng, or sour, or tarte, or salt, if ye would haue them delectable in eatynge, and not to make one to be redy to vomyte. Symeon sethy sayeth that the gourde prouoketh bryne, and maketh a man go to the stole, and it is good for hote and dry complexions. It stancheth the burnynge heat of the stomache and lyuer. It hurteth them that are flegmatyke and waterishe. and it is euell for the colyke. And if it fynde euell humores in the stomache, it is corrupted there with, and is made holsum nozyshement. It driueth away the delyre vnto lechery, and mynisshed sede and engendreth thyn blode. It is good for the breste for the longes and the blader.

Of Coloquintida.

Coloquintida.



Coloquintida is called in greke colokinthis in latin cucurbita sylue-stris, the potecaries call it coloquintida it groweth only in gardines in englande and ger-many. Coloquintida putteth furth branches and leues lyke a cucumbre, creping by the ground dyuyded, a rounde fruyte lyke a balle excedyngly bytter whyche ye muste gather when it begyn-neth fyrst to be turned into a pale yelowishe colour.

The vertues

The inner parte of the fruyte of colo-quintida hath the natur to purge, if ye take two scru-ples, made in pil-les with honied water, sodden ho-ny myr and nitre or salt petre. The balles dryed and broken and pou-red in by a clyster are good for the palsey, the sciatica and the colyk for it pulleth furth choler and fleme and shaynges and sumtime also blode. It taketh awaye the tuth ach if a man purge it and couer it wyth clay and hete it with vynegre and nitre and washe his tethe with the broth that this is sodden in. If any man seth in it honyed water or swete wyne, and drynck it after that it is couled without the doze abrode, it purgeth away gro sse humores of the belly and thynges lyke shaynge or scrapynges of the guttes. It is excedyng hurtfull vnto the stomache. If it be put into a suppository it wyll pull furth the excrementes of the belly. The iuice of the grene coloquintida is good to be rubbed vpon the place that is veryd with the sciatica. Pliny writeth thus of it. Coloquintida poured in by a clyster, heleth all the diseases of the guttes, of the kydnes, loynes and the palsey also if the sedes be casten out. The flesshe of coloquintida wyth salt and wormwod, heleth the tuth ach. the iuice of coloquintida made warm with vynegre, maketh fast, louse tethe. Thesame heleth the payne of the ryge bone, loynes & hyppes bone, if they be rubbed with it & with a lytle oyle. let them that vse the fruyte of coloquintida, take hede that they bete it into very fyne pouder or elles it will frete the guttes very sore.

Of com-

Of commyn.

Ommyn is called in greke kyminon, in duche kumich, or comyn, in frenche cumyne. The sede of gardyne commyn is well knowen in englande, but the herbe groweth not wyth vs that euer I could se. Dioscorides describeth not the gardyn commyn, belyke because it was so well knowē in his cuntre. but he describeth .ii. kyndes of wyld cōmyn, ỹ fyrst after this maner. Wylde commyn hath but a small bushe, and hath a stalke a span long and small, out of whiche cum out foure or fyue lytle leues, lyke as they were indented after the maner of gingidiū supposed of ruellius to be our cheruell. it hath in the toppe fyue or syxe round & softe lytle hedes, wherin is chaffye sede hoter in taste then ỹ gardyn comyn. it groweth in lytle hylles. The second kynde of wylde comyn is not vnlyke vnto the gardyn commyn it putteth furth of euery floure longe hornes wher in is sede like vnto git or nigella romana. The formor kynde of wylde commyn haue I not sene that I can remembre, but the second kynde I suppose I haue sene. Sum there be in Italy whych thynke the pale nigella to be, the second kynde of wylde commyn, other reken the lytle black nigella, whiche is common in the stobble in germany after the corne be caried awaye, to be the second kynde of wylde commyn. But nether the pale nigella nether the other wylde kynde can be wyld commyn, except the gardyne nigella romana be also wylde commyn, for they are all of one fygure in leues, and sedes, and of lyke smell. The second kynde of wylde commyn putteth furthe of euery floure longe hornes, wherin are sede lyke vnto nigella. The kyndes of nigella haue hornes in dede, but no sede in them for theyr sede is conteyned in the myddes of the hede, one nombre diuided from an other, by thyn partitions, therfore nether the wylde nigella, nether the pale can be cuminum syluestre alterum. I rather holde with Conradus Gesnerus, whyche thynketh that the her be called of the herbaries consolida regalis, of the duche, rydders sporen and in englyshe larkys hele, is the seconde kynde of wylde commyn, the leues of that herbe are lyke nigella, the floures are blewe and there cummeth furth of it a longe whyte thynge lyke a lytle horne, when the floure is gon, there cummeth out a lytle vessell lyke a shorte horne, where in is black sede conteyned lyke vnto nigella. it groweth in germany commonly among the stuble and the corne. but it is not rype vntyll the corne be caried awaye and a good whyle after.

The vertues of comyn.

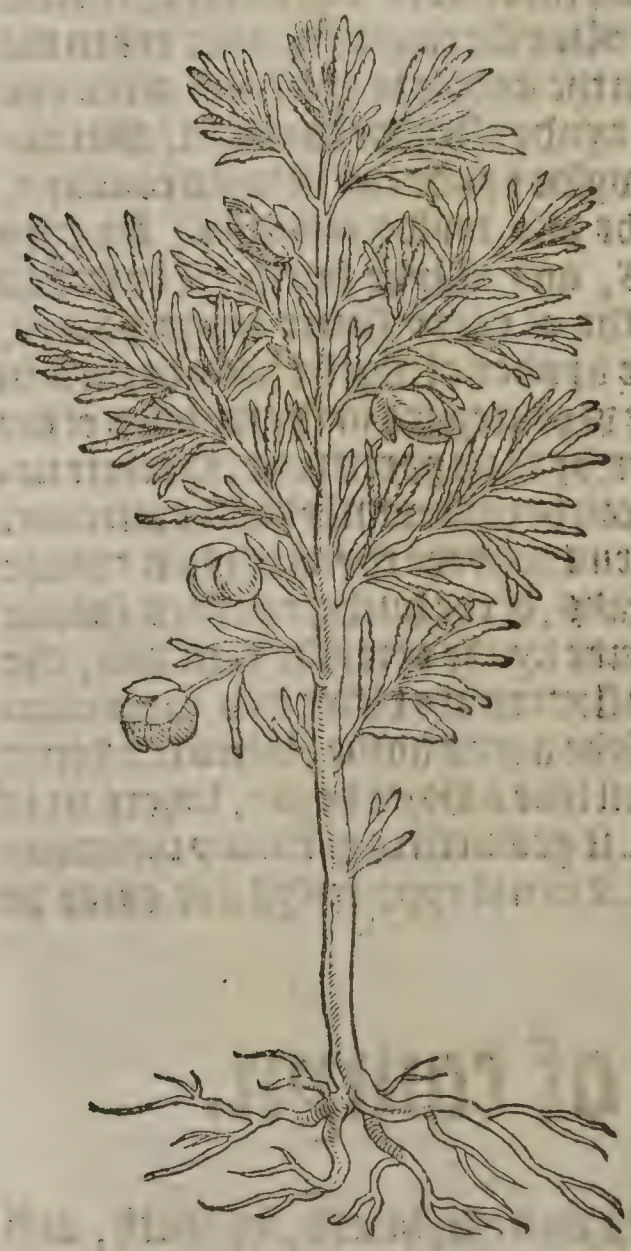
Ommyn as Dioscorides writeth, heleth, byndeth, and dryeth. It is good for gnawyng. and for wynde both sodden & put into oyle or layde to after the maner of an oyntment with barley mele. it is gyuen to them that are shorte wynded, in wyne and water: and in wyne to them that are bytten of a serpent. Commyn layd to with rasines, or the floure of darnell, or with a lytle wex after the manner of a salue, helpeth the swellynge of the stones.

Of the Cypres tre.

it stoppeth the ouermyche abundance of wymens naturall syknes. And thesame broken and layd to in vinegre, to the nosethrilles, stoppeth blode: it maketh the colour of them that vse it myche, pale. Symeon sethy wryteth ỹ comyn, both dryed & also sprynged wyth vinegre, dryeth a moyst stomache, and stoppeth laxes, and that it good to lay vpon wymennis pappes, whiche haue clustered or clodded mylke in them. Sum write that to myth vse of thys, ingendreth the stone, and that the smoke of it, dryueth away gnattes. Plini sayeth that comyn is good with honyed vinegre for the fallyng syknes. Cumin is hote and dryin the thyrd degre. The second kynde of wylde comin is a remedy agaynst the bytynges of serpentes, it helpeth them that haue the stone, or strangulian, and them that pys clodded blode, but persely sede made hote must be taken afterwardes.

Of the Cypres tre.

Cypres tre.



The Cypres is called in greke Cyparissos, in duche eyn Cypres baum, Dioscorides dothe not describe this tre, for he telleth only the properties of it, the tre is of a good hyght, but it is not all of one pece, as the fyr tre is, but it dyuydeth it self into diuerse branches of this syde of the top, and it is not streight as the fyr is, but oft tymes croked, not with standyng as Plini writeth and experience teacheth vs, the tre from that part where as it hath fyrst leues vnto the top, hath the figure of a steple, that is great beneth, and the hygher vp the smaller it is. The leues are lyke vnto the leues of sauyn specially when they are yong, but the sauour discerneth them, and the sharpenes of lefe, and so doth the hete lykewyse, for sauyn hath a more prykkyng, stynkyng and hoter lefe then cypres hath, the lefe of Cypres neuer falleth, but is euer grene, it hath a fruyte lyke vnto a pyn tre, but many partes les and sumthyng longer in figure. Pliny maketh two kynde of Cypres trees, one wyth sharp steply top, whyche is called the female, and an other wyth brãches spred a brode at large whyche he called the make. The female groweth ryght plentuously in the gardin of Syon, but I do not remembre, that euer I sawe the other.

The

The vertues of the Cipres

tree out of Galene and Dioscorides.

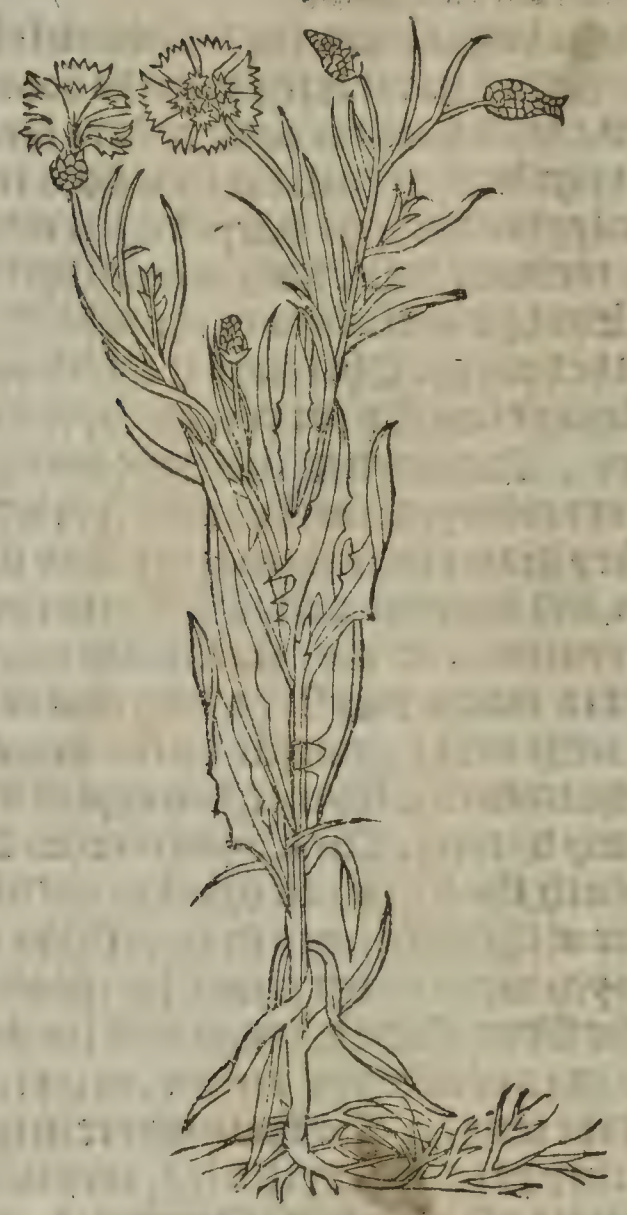
THe leues of Cypres tree, the buddes and the fresshe and softe apples ioyn and bynde to gyther, great sores in harde bodies where vpon it is euydent, that it hath the pour to dryue wyth out any sharpnes, or bytynge hete, as euen the taste doth testifye. For there apereth in it a certayn lyghte bytynge sharpnes, but much bytternes, and much more harrysshe tartnes. But it hath so much byting sharpnes, and hete in it as is able to lede hys tartnes in to the depnes, & yet worketh it no bytyng, or hete in the bodyes. Therefore it eateth oute and consumeth safely, and wythoute anye ieperdy, in rottyng dyseases, moystures that are depe in the bodye. But when as they that hete and dryue do consume the humores that are conteyned in the bodye, yet wyth there bytynge sharpnes and hete, they drawe vnto them other, And therfore it helpeth them that are burſten, and haue the guttes fallē in to theyr coddes: for it dryeth and gyueth streynthe vnto the partes of the bodye, whyche are to loose by the meanes of to muche moysture, and that cummethe to passe because byndynge goethe to the grounde by the helpe of the hete that is mixed wyth it, whyche leadeth it thyther, and kepeth such a measure that it can hete wythout any bytyng. The Cipres tree (as Dioscorides wryteth) couleth and byndeth, the leues of it dronken with bastarde, and a litle myr, helpe the isshue of the blader, and stranguri: but the cipres apples broken and dronken wyth wyne ar very good for the blody flyx, for the other flyx, and agaynst the isshue of blood, and against the stoppynge of the brethe, when as a man can not take hys wynde, excepte he holde his nek ryght vp, and agaynst the coughe. The broth where in they are sodden haue the same effect. If they be bruled wyth a fyg, they soften hardnes, and hele the stynkynge disease of the nose called polypus. And yf they be sodden in vinegre, and broken wyth lupines they bryng awaye scabbynayles. They hele also the burstynge that falleth in to the coddes layde to as an emplaster, the leues haue the same strengthe. The leues broken and layde to in an emplaster ioyn and drawe woundes together: they stop blood, and the same if they be myxed wyth wex, and layde to the stomach do streyngthen it: Theophrastus wryteth that the bordes or the dore, of Dianas temple, indure. iiij. ages, wherefore it is good for to take of the wood of it, to put in such hobles, or implementes as ye wolde haue to last longe tyme wyth out corruption. Plini also wryteth that the Cypres tree nether rotteth, nether is in any ieoperdy of age, and that the leues of Cipres bruled, and layd vpon sedes kepe them from the wormes.

Of the blewbottell.

BLewbottell otherwise called blewblaw: is named in greke kyanos: in Latin cyanus, or cerulens: in Duche blaw korenblumen: in Frenche aubfioin or blaueole, or bleuet: some herbaries call it baptisecula, or blaptisecula: because it hurteth sicles, whiche were ones called of olde wryters seculae. Blewbottel groweth in the corne, it hath a stalke full of corners, a narrow and longe lefe. In the top of the stalke is a knoppy head where vpon growe blew floures, about mydsum-

Of Sowelbrede.

Cyanus.



mer the chylder vse to make Garlandes of the floure. It groweth muche amonge Rye: wherefore I thynke, that good ry, in an euell and vnseasonable yere doth go out of kynde in to thys wede.

The properties of Blewbottell.

BLewbottel is of a could nature, for it sheweth no token of hete in it: the later wryters hold that thys herbe is good for the inflamation of the eyes, and other partes, whyche are oute of tempre by the meanes of an inflammacion, other properties haue I not read that blewbottell should haue.

Of Sowelbrede.

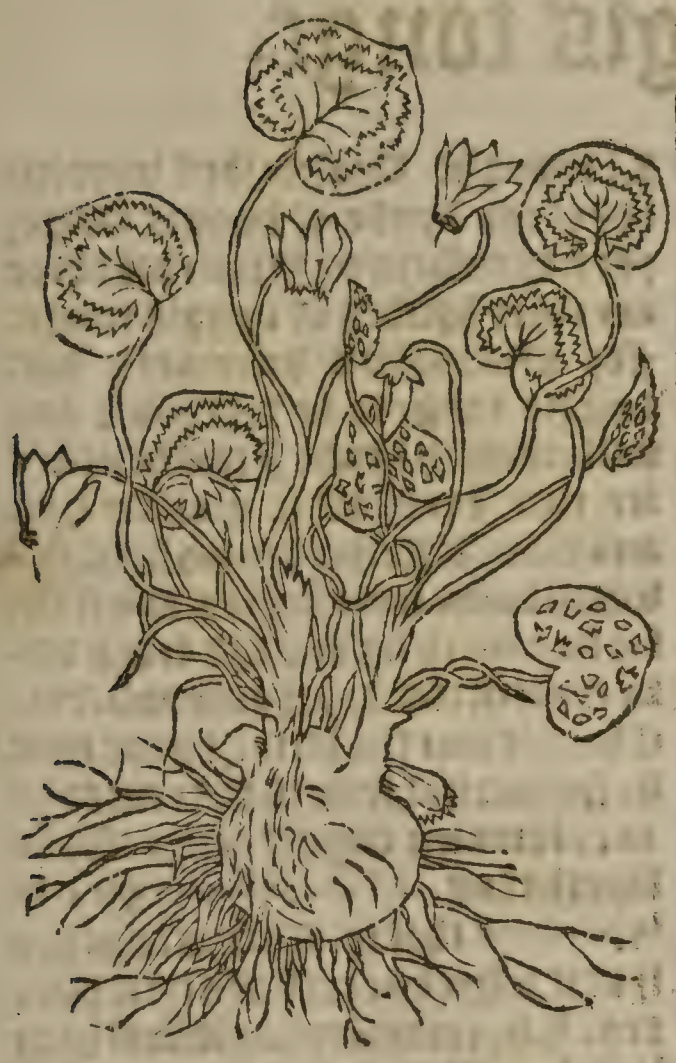
SOwelbred called in Greke ciclamnos is also in latin ciclaminus, rapũ terrae umbilicus terrae, & panis porcinus, of sume tuber terrae, in duche, sewbrodt: in French pain de porcian, I haue not seen it in Englande: wherefore I knowe no vsuall name for it, but least it shulde be nameles if it ether shuld be brought in to England, or be founde in any place in England, I name it sowelbrede, or rape violet, because the flour is lyke a violet, and the roote is lyke a rape. Dioscorides describeth cyclaminum thus. Cyclaminus hath leues lyke vnto yuy, purple and of dyuerse colores, where in are vp and downe sumthynge whyte spottes, a stalke foure fyngers longe and bare, out of whych come purple floures lyke roses, and a blake roote sumthyng brode lyke vnto a rape. I haue seen cyclaminum both in Itali and also in Germany: but there was great difference betwene them, for the Italian was thryse as byg as the Duche was, and muche longer, and liker vnto yuy. The Duche cyclaminus accordyng to hys name had leues as rounde as Asarum hath, but muche lesse: and the floures drawe nerer the lyckes of a violet, then a rose. There ar many deceyued in England and

Borg. 2 Blomk: 152: to: 164:

Of Sowelbrede.

whyche abuse tryflynge other herbes for Cyclamino, as erthnuth, and suche lyke whyche nether agree with cyclamyno in vertue, nether in description.

Cyclamenus.



The vertues

of Sowelbrede

THe roote of sowbrede dronken wyth Wede made wyth hony and water, dryueth out bynethe, fleme and water and ether dronken or layde to, it dryueth downe wymēs naturall sykness. It is perillous for wymen wyth chylde to go ouer this roote. The same layd vnto a woman in a conuenient place, helpeth her more spedely to bringe furthe her byrthe. It is dronken agaynst dedly venom wyth wyne, and specially agaynst the fythe, whyche is called in Latin lepus marinus, that is to say, the sea hare. It is also a remedy agaynst serpentes, yf it be layd vnto the place. If it be put in wyne it maketh a man dronkē, it dryueth away the yelowe Jaundes, taken in the weyght of three drammes wyth bastarde, or well watered honied wyne But he that shal drynke of this must be in a warme house well couered wyth many clothes, that he maye the better sweate: for the sweate that cummeth furth, is of the color of gall. The iuice is put in to the nose with hony to purge the head. It is put in woll to the fundamēt to dryue furth the excrementes of the belly. The same layd vpon the nauel, and the nether parte of the belly vnto the hokkelbone, softeneth the belly. The iuice layd to wyth hony helpeth the perle or haw of the ey, and the dulnes of syght. The iuice layd to the fundament wyth vynegre restoreth it again to the naturall place, when it is fallen downe. The roote is beten, and a iuice is taken out, & made wyth sethyng as thykas hony: the roote scoureth and purgeth the color of the skyn. It holdeth downe the burstynge out of wheles. And it heleth woundes wyth vinegre by it selfe, or wyth hony. If it be layd to after the maner of an emplaster to the mylt it, wyll waste it away: it amendeth the euell colored scurffines that is in the face, and fallyng of the here wyth the rede scalles. It is also conuenient that membres oute of ioynte and goute membres, the lytle sores of the heade and kybes be bathed in the broth of thys roote. The roote made hote in olde oyle, heleth vp sores, and bryngeth them to a scar, yf that oyle bee layd vpon them. The roote made hollowe is fylled wyth oyle, and set in

hote

hote alshes, sumtyme a lytle wex put vnto it, that it maye come vnto the thyknes of an oyntment, is good for the kybes, or moules. The roote is slysed, and layd vp as scilla is. Cyclaminum groweth much in shaddowy places, and moste vnder trees.

Of Doggis tonge.

Cynoglossa.

Although Dioscorides wryteth but of one kynde of doggis tonge, yet it is euident by Plini that there are three kyndes of doggis tonge. For Dioscorides describeth hys doggis tonge to be wythoute any stalke: whych kynde I coulde neuer see, that I remembre in all my lyfe: and Plini describeth twoo kyndes: which bothe haue stalkes, and seed, for he geueth stalkes and sedes vnto them in the .xxv. booke and .viii. Chapter: but the latter, kynde that he speaketh of, semeth vnto me to be oure common doggis tonge: for he sayeth thus. *Est alia similis ei & quæ ferat lappas minutas.* that is. Ther is an other lyke it, whych bereth also lytle burres. The comm̃ cynoglossum hath long leues, lyke vnto a doggis tong and a long stalke: in whose top, are thre roughe thinges, that cleue vnto a mannes clothes ioyned al together to a lytle pyk, whych is in the myddes, the forme of all together is lyke vnto a trueloue, or a .iiij. leued clauer, wyth a pyke in the myddes The roote is sumethynge red and longe wyth al and astringent. This is the same herbe whyche is called in Dioscorides Lycopsis: whose description is thys. Lycopsis hath leues longer then lettes, roughe and broder, and thyke, fallyng downe agayne vnto the hede of the roote, a longe stalke, streyght and roughe, with many to growers, a cubit long the floure is lytle, and purple. The roote is rede and astringent, it groweth in playne groundes.

The

The vertues of Dog=

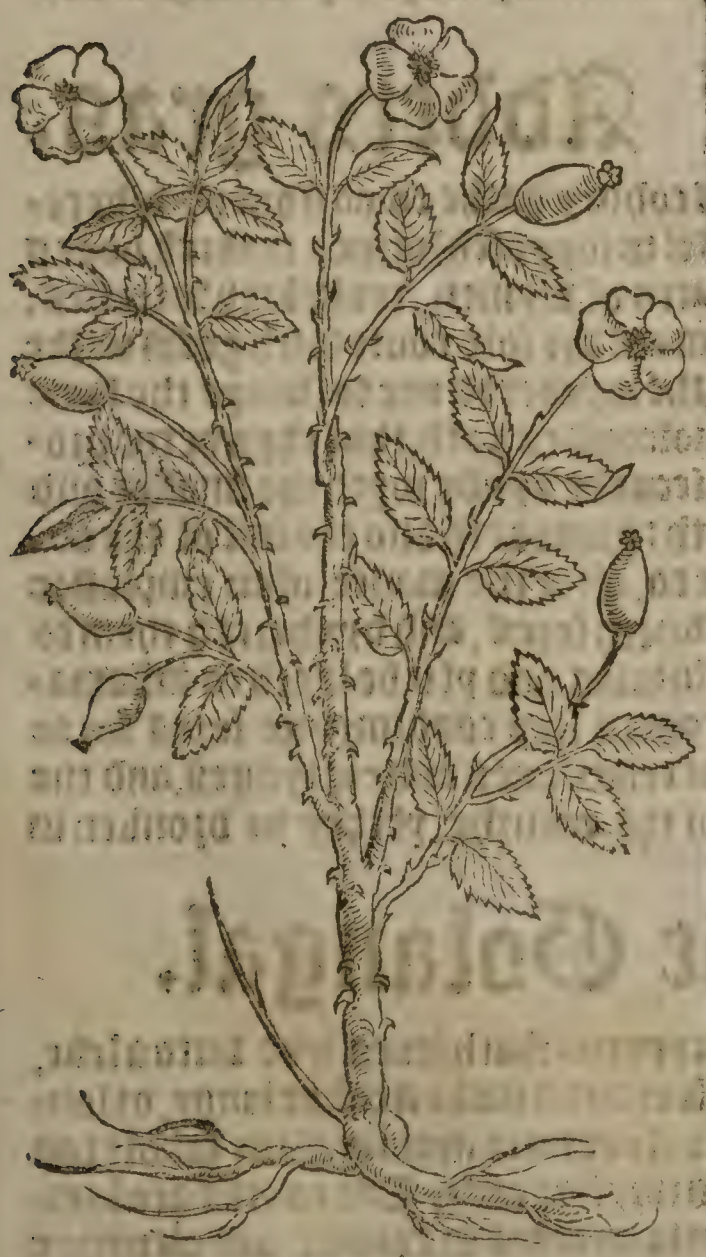
gis tonge.

THe roote layd to wyth oyle, heleth woundes: wyth barly mele it heleth saynt Antonies fyer. the same yf a man be anoynted wyth it and wyth oyle, prouoketh sweate. Fuchsius gyueth these properties vnto the common doggis tonge: whyche I recken to be lycopsis. It heleth the allmoste incurable sores of the mouth and of other places. It is good for the bloudy flyx, therefore it oughte to be vsed agaynst all sores and woundes, and agaynst the Frenche pox, and such lyke diseases. It helpeth also the issue of seed, and catarrhes: wherefore thys herbe is put in to the pilles, whyche are good for euery catar, or rewm. Now seyng that the properties that Dioscorides gyueth vnto lycopsis, are lyke vnto them that the common doggis tonge hath: and the lykues do very well agree: wee may the more boldly pronunce, that lycopsis is our common doggis tonge.

for allmonde
vs mound

Of Eglentine or swete bzere.

Rubus canis.



EGlentine is named in Greke kynorhodos: in Latine rosa canina: in Duche wyld rosen: in frenche rose sauuage: or eglentier. The eglētine is much like the common bzere but the leues are swete and pleasaunt to smel to, as the bzere or hep tree leues are not. There is commonly a spongious ball founde in the eglentine bushe as Plini wzyteth.

The vertues

of Eglentine.

PLini wzyteth in the. xxv booke of hys naturall histozy, that the roote of eglentine is good against the bytynge of a mad dog: and that the spongious ball that groweth in the bushe burned in to pouder, is good to fyll vp that is fallen from the head by the red scal. Eglentine semeth to haue been fyzst called in Greke Kynozhodos because: the roote heled them that were bytten of a mad dog.

Cynos

Of Adders gras.

Ynos orchis is called in latine testiculus canis: in Englishe adders grasse, or gouckis meat, or doggis coddes: in Duche knaben kraut: in Frenche la coil au chieu Testiculus canis hathe leues spreade flat vpon the grounde, whyche grow aboute the stalke and the nether moste parte of thys herbe, lyke vnto the leues of a softe olyue tree, but smother, and narrower and longer. The stalke is a span longe, oute of whyche spryngе purple floures. The rootes are rounde and sumthynge longe twoo togyther small as an olyue: the one is hygher vp, whych is the fuller, and the other, whych groweth lower and is softer and fuller of brynkles. The other testiculus, whyche is called serapias hath leues lyke a leke sumthynge long, but broder and thyke, bowynge in the hollow places betwene the leues and stalke. The stalke is a span longe: the floures are sumthynge purple, the rootes are lyke vnto doggis stones, bothe these kyndes wyth dyuerse other, not muche dyfferyng from thē. ỹ grow plentuously in the myddowes in euery quarter of Englande.

The vertues of Adders gras.

The fyrst kynde of doggis coddes hathe twoo stones, whereof the ouermore eten (as it is supposed) of men maketh boyes and the nother more eaten of wymen, maketh wenches. The wymen of Thessalia eat the soft roote with gotis milke to prouoke pleasure to venery, and the wythered one to swage the same appetite. Galene wryteth also as Dioscorides doth, that thys herbe prouoketh the appetite of venery. The secunde kynde wyth the smaller and longer leues as Dioscorides wryteth: prouoketh also the lust of the body. The rootes of thys herbe layde to, after the maner of an emplaster dryueth awaye soft swellynges, scowreth sores, and hyndereth them to spreade any further: it wasteth away fistulas, and yf it be layed to inflamations it swageth them, the dryed rootes stop consumynge sores for to spreade any further, and they hele putrefactiones and rottynges, and the olde and all moste incurable sores of the mouthe, yf they be dronken in wyne they stoppe the belly.

Of Englyshe Golangal.

Cipetrus, called also cyperus: hath leues lyke vnto a leke, but longer and smaller: and a stalke a cubyt longe, or longer, wyth cornes in it, lyke vnto squinantū: in whose top lytle leues wyth seed spryngе oute. The rootes are sumthynge longe lyke vnto an olyue or rounde, one cleuynge vnto an other, blake in coloure and swete in sauoure, and bytter in taste. Although thys comon Galangall of ours be a kynde of cyprus yet it answereth not in al poyntes vnto the descrip-

tion

Of Cytisus tree.

Cyperus.

tion, for although the rootes haue in them certayn knobbes lyke vnto olyues, yet ar they not such as Dioscorides describeth. The true cyprus is now comon in Rome wher vnto the hole description of Dioscorides agreeth.

The vertues

of Cyperus.

THis herbe is hote in operation, looseth the mouthes of the vrines, and prouoketh vrine. It is good to be dronkē against the stone & the dropse: it is a remedy agaynst the bytinge of a scorpion: it is good for the coldnes and stoppyng of the moother if it be bathed wyth it. It driueth also downe wymens natural siknes. the pouder of this herbe is good for runnynge sores in the mouth, although they eat & waste the flesshe. The roote of thys herbe whyche is only vsed in physik is customably put vnto hote softenynge emplasters and the thiknes of oyntmentes. There groweth another kynde of Cyperus in Inde, whych is supposed of Ruellius to be the comon curcuma: and it is lyke vnto ginger and when it is eaten, it is lyke saffron: in the taste it is bytter, and yf it be layd to any place it hath the powre to pull of heres.

Of the Cytisus tree.

CYtisus as Dioscorides wryteth, is an hole whyte bushe as rhamnus is, spredynge abrode braunches longer then a cubyt: where vpon growe leues lyke vnto the Fenegreke, or three leued lotus, but lesse, the beake of the lefe stykynge oute, the leues broken sauoure lyke rokket, and in taste they resemble a ciche. I neuer sawe thys bushe any where elles growyng naturally, sauynge in the mount Appennine besyde Bonony: where as I sawe greate plentye of it. The bushes were lyke lytle trees, and were as hyghe as a manne: the braunches and twygges was whytishe, and had a whyte hoze on them, there grewe lytle coddes in the braunches lyke vnto tares: but shorter, as I remembre.

Te vertues of cytisus out of Dioscorides.

Cytiseus.

The leues do coole: and in the begynnyng dryue away swellinges, yf they be broken, and layd to with brede. The broth of the dronken prouoketh brine. Sume do sow them besyde behyues because they allure bees to come to them. Varro, Virgill, Plini and Columell wryte all wyth one consent, that cytisus is good for bees: but Columella wryteth more largely of cytisus after thys maner. It is very expedient to haue muche Cytisus in the feldes, because it is wounderfully good for hennes, bees, bullokkes and all kyndes of cattell, for by the eatyng of it, they wex shortly fatt, & it maketh shepe haue much mylke: ye may ble it. viii. monthes grene for meat to youre cattell, and afterwarde dry. More ouer it taketh roote shortly in any felde, be it neuer so lene. It can not lyghtly be hurt wyth any iniury. If wymē haue skarlenes of milk ye must take the dry cytisus, & stepe it a night in water: & take iij. pyntes of the water that it is stepet in: and put wyne to it: & then gyue it to dryuk. Then shal the nurses be lusty, & the childer strong, the tyme of sowyng of cytisus is in autumne, about the. xiij. of october. Plini wryteth almost the same sentēce after this maner. Cytisus also is a bush or a shrub gretly cōmende of Aristomachus ỹ atheniane to be fode for shepe: & whē it is dried, for swyne. It hath the same profit ỹ orobus or bitter fich hath: but it filleth sooner, & the bestes wex fat wt a litle, so ỹ the catel had rather

haue

Of Lauriell or lowry.

it then barley, for they leue barley, and take it. Ther cummeth of no other meat greater plenty and better mylke then of cytisus: nether is ther any better medicine then the same for cattell taken all maner of wayes. He commaundeth also thesame to be sodden in water, when it is dryed, and to gyue the decoct or broth of it wyth wyne vnto nurses, when they want mylke: and he sayeth that there by the chylder grow greater and longer Paulus Aegineta wryteth that cytisus is a warme and temperate nature, as the mallow is, and doth lyghtly dryue away.

Of Lauriell or lowry.

Daphnoidos.

I haue seen it growynge.

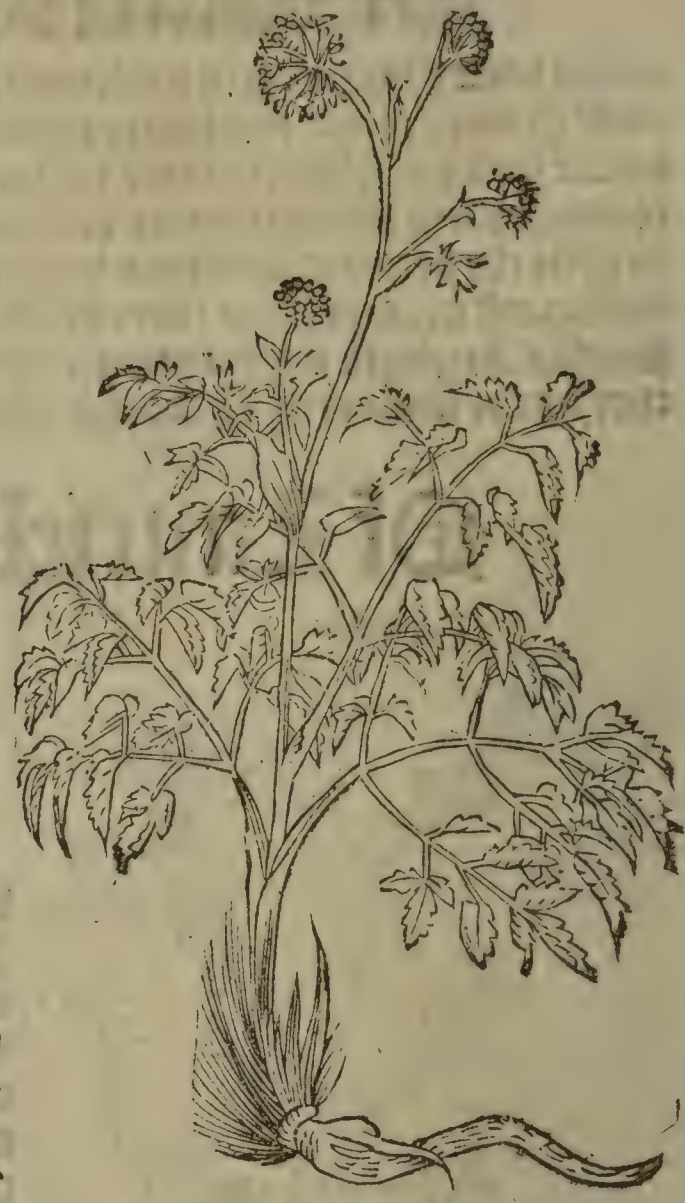
Daphnoides is called of some Herbaries laureola: in englishe lauriel, or lowry, or lorell. I neuer sawe the trewe daphnoides in Germany wherfore I know not his trew Duche name. Daphnoides is a bushe of a cubyt hyght and hath many braunches, whiche ar toughe, and bow muche: and in the toppes they ar full of leues. The barke that couereth the bowes, is excedyng toughe & harde to breake. The leues are like a bay, or a laurel tree: but they ar tougher whiche sette in fyre theyr mouthes that taste of them. The floures are whyte. The bery when it is rype is blak: the rootes ar nothyng worth. It groweth in mountaynes & hylly places, hyther to Dioscorides. Some abuse the beryes of thys bushe for miereon, some for coccognidium. Thys bushe groweth comonly in Englande in heges, as beside Cambrige barkway, & at Sion

The vertues of Lauriel.

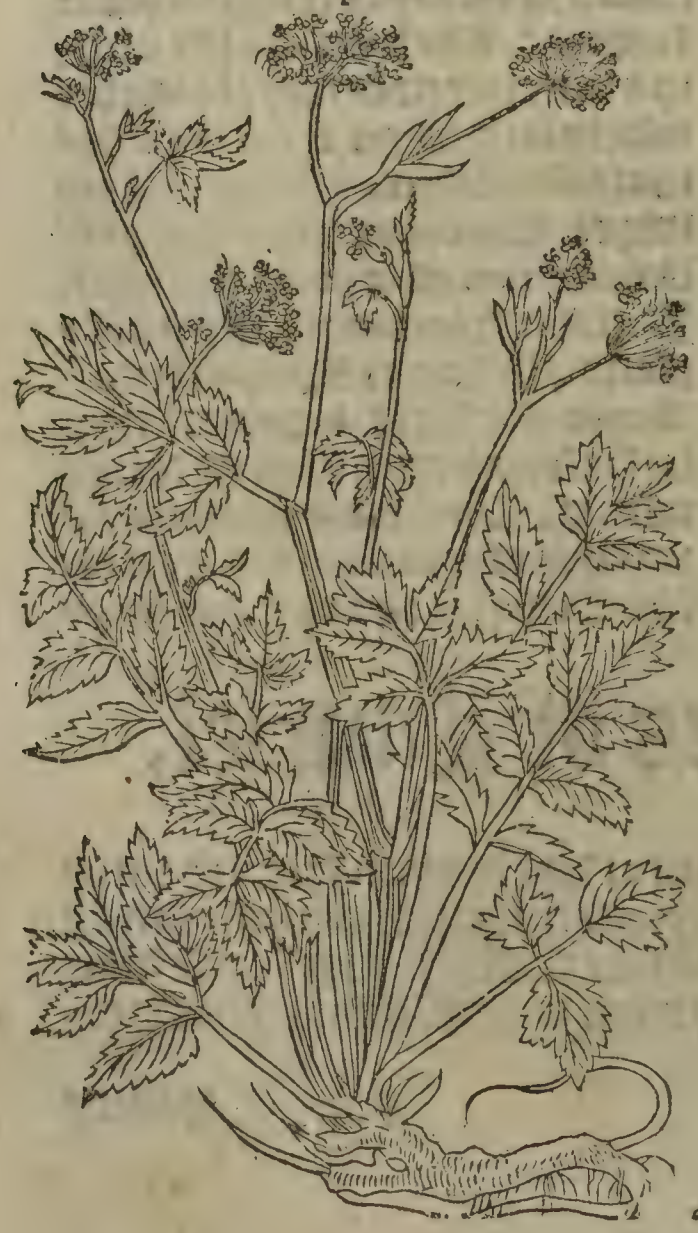
Lauriellis leues ether grene or drye dronken draweth out by the belly watery fleme: prouoketh floures: and maketh a mã vomit, the same chewed in the mouthe bryngeth furthe fleme that waye, and it maketh a man nese. xb. of the berries dronken make a purgation.

Daucus.

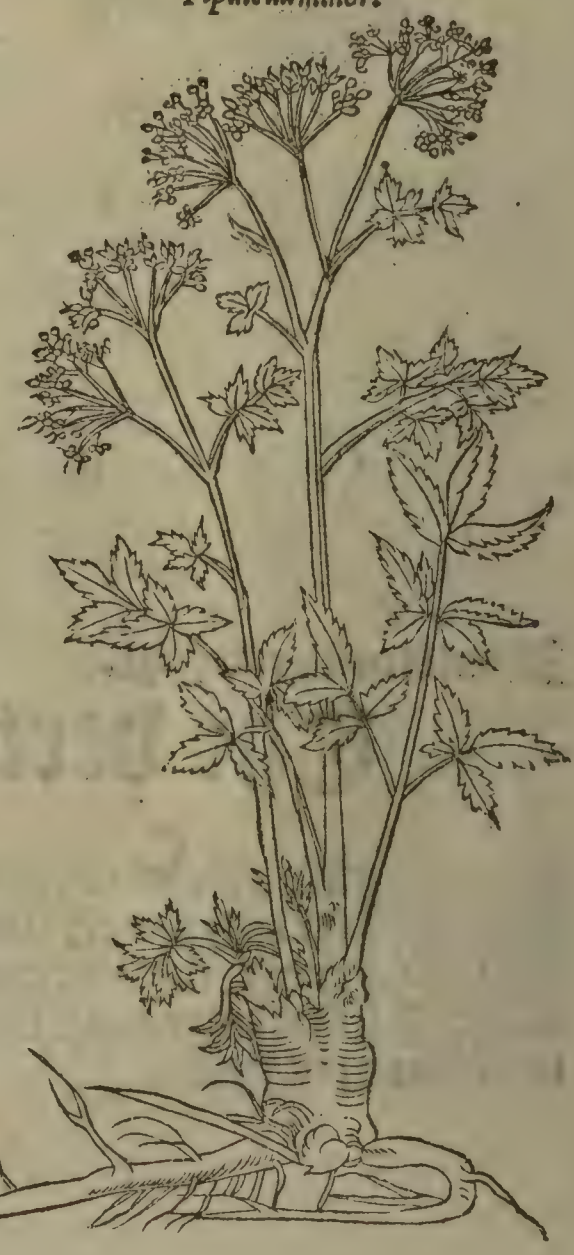
Daucus alter.



Pipinella maior.



Pipinella minor.



Of wylde Carot.

Aucus in Dioscorides is of three kyndes: in Plini of foure kyndes, but Galene, Paulus Aegineta, & Aetius, make but of twoo kyndes Theophrastus semeth to make. iii kindes which he disseuereth onely by the color of the roote he maketh one kynde grene: an other kynde rediche yelow: and the thyrd kind blak. Symeon Sethy maketh. ii. kyndes the yelowe, and the blake: and he putteth no other differēce betwen them, sauyng only by the colour of the roote. Theophrastus and Symeō Sethy seme to me to vnderstand vnder the name of Daucus the kindes of carot, for it is euident that at the leste ther are twoo kyndes of carottes, the yelow & the blak. Gregorius Gyraldus the interpretor of Symeon sethy turneth dankia in pastinacam in to latin which is called in Englishe a carot. Theodorus Goza the translator of Theophrast turneth daucon in to pastinacam, Galene sayeth that sum cal daucus, staphilinos: and Paulus foloweth hym. Aetius doth not only say that daucus is called staphilinos, but also wryting of staphilinus sayeth that staphilinos is called daucus, and although al these thre make two diuerse chapters of daucus and pastinaca: yet thei giue like vertues vnto bothe the herbes: that is the nature to prouoke floures and vrine, wherfore although daucus & staphilinos wer. ij. sūdry herbes and diuerse in forme: yet for as much as they agre in vertue, the error of them can not be great, which take the one for the other, specially seing that Aetius writeth that daucus is called staphilinos & staphilinos daucus. But it is out of dowt that in Theophrast & symeō daucus is oure carot: howsoeuer Dioscorides do seperat staphilinos, & daucus. Daucus creticus hath leues like fenel, but lesse and smaller: a stalke a spanlong: a white flour bityng: hote seed & that white, roughe & of a pleasant sauour, when it is in eating the roote is a finger thyk: & it groweth a span long. It groweth in stony places, & wher as the sun cūmeth. There is another of the same kinde, like vnto wyld persely, byting, wel smelling hauing the smel of spice, & hote in taste. The best is in Candy. The third is set furth with leues lyke coriander: with whyte floures: with a hede: and seed lyke dyl wyth a spoky top lyke carote: with long seed as cumin hath, and that byting. These thre kindes ar thus described of Dioscorides. The second kynde by the description is very lyke vnto our wylde carot: and yf Dioscorides had not in an other chapter spoken of wylde carot I durste haue called the seconde kynde wylde carot: how be it al thoughe he describeth wilde carot in the thyrd boke, and. l. chapter & daucus in the. lvij. chapter yet he geueth lyke vertues vnto both, & the descriptions of both do not differ one from another much it were a smal faut therfore to vse the one for the other, seyng ỹ Symeō sethy & Theophrast take carot for daucus, as I haue declared before. But lest any mā should lay vnto Dioscorides any superfluous rehersing twise of one thing, I wil shew you an other herbe which I reken to be the secund kinde of Daucus, ỹ is it which is called in

Italian

Of Daucus.

Italiã saxifraga: in such pimpinel or bibinel, ỹ herbe is much like our saxifrage: but that the leues ar greater & rougher, the roote is hoter & faster then saxifrage roote is. It groweth in dry and sandy medowes, and in fydes of hylles, that are sandy or stony. It maye be called in Englyshe roughe saxifrage. As for the fyrst kynde of Daucus I haue not seen it that I wote of: and I am not sure of the last kynde, but the herbe, whych is called bisacutum semeth vnto me metly wel to agree vnto the descrip tion of the thyrde kynde of Daucus.

The vertues of Daucus.

out of Dioscorides.

The seed of all the kyndes dronken heateth, prouoketh flou-res and vrine, and helpeth to bryng furthe the byrthe: it he-leth gnawyng in the belly: it swageth the olde coughe: it is good dronken in wyne agaynst the bytynges of a felde spy-der, wyth the layng to it dryueth awaye swellynges. Men vse only the seed of other kyndes, but they vse the roote also of it of Candy, and that specially in wyne agaynst venemous bestes.

The vertues of Daucus

out of Galene.

Aucus the wylde, whome some call Staphilinon that is ca-rot, is lesse conuenient to be eaten then the gardin daucus but in all other thynges stronger, but it of the gardine is more fyt for to be eaten: but it is weaker, and hath the po-wer to heat: and therefore to extenuat and make subtyle. The roote besyde the forsayde vertues, hath a wyndy property in it, and prouocatiue to venery. The seed of the gardin daucus hath a certain propertie also to prouoke pleasure. The seed of the wylde daucus hath no wyndenes in it at all: and therefore it prouoketh floures and vrine. The seed of Daucus hathe a vehement powre to hete: so that amonge the chefest, it is able to prouoke vrine, and wymens floures If it be layde wythout, it wyll gre atly dryue furth by euapo-ration. The herbe it selfe hath a lyke nature, but weaker then the seed, by the reason of the myxture of a watery myxture, for al that it is hote.

Symeon Sethy of the

nature of Daucus.

Arotes wyche he called daukia, are hote in the secunde degree and moyste in the fyrste. These norysche lesse then rapes: they prouoke vrine and pleasure of the bodye, and ingendre wynde and are harde of digestion, and that spe-cially yf they be eaten rawe. They moue the belly to the stole and bryng downe floures: but they ingendre not be-ry good bloode, they make a mannes sede thyn: and hete the kydnes. The blake are better then the yelow, wherefore they haue a measurable hete and sharpenes to breake, and to cutte in sundre grosse humores. The seede maketh menne make muche water, and wyth ho-

ny

Of dittany.

ny it bryngeth downe wymens syknes. It is good of speciall propertie (as sume men wryte) for the legges, but it hurteth the bladder.

The properties of pimpinell/ or

roughe saxifrage out of the later wryters.

Impinellis iuice is good to be dronken agaynste the bytynge of serpentes: and the same dronken in wyne, breaketh the stone. It swageth also the strangurye. The water of pimpinell is good agaynst the darknes of the eyes. Some do holde that the iuice of pimpinell taketh frekelkes and spottes oute of the face. The vertue of thysherbe is so greate agaynste all venome and poyson, that the roote only holden in a mannis mouth defendeth him wonderfullye agaynste the poyson of the pestylence, as men of good experience do testyfye. Nowe seyng that pimpinell doth both agre wyth the secunde kynde of daucus in descryptyon, and also in vertues (for bothe Dioscorides and the later wryters do gyue lyke vertue vnto thes) my opynyon can not be vayn, whych do suppose that pimpinella is the second kynde of daucus in Dioscorides.

Of dittani of candy.

Ictamnus is named in greke dictamnos, of sume potecaries diptamus: it is called of Plini dictamus. I haue not sene it growynge in Englande, for it groweth no where ellis that I knowe of, sauynge only in candye: therfore I knowe no englyshe name for it. I thynke that it is beste to name it Dyttany of candy. Dictamnus is an herbe of candy, bytynge salt, smothe, and lyke penyryall. But the leues of it are greater, whyche haue a certayn thyk down vpon them like as gnaphalium, called of sum cudwede, hath. It bryngeth furth nether flour, nor sede. Many haue abused fraxinella for thys herbe and sume haue taken iepidium, whyche the comon people call dittany, for thys herbe: but theyr error is manyfest.

The vertues of dittany of cãdy

ittany of candy doth all those thynges that penyryall doth: but muche more myghtelye, not onlye in drynke, but also layde to: ye and also in a perfume wyth the smoke of it. It casteth furthe dede chylder oute of the mouther. It is a comon saynge, that in candy, when the gotes ar striken wih arrowes, that by the eatyng of this herbe they shake oute arrowes agayne. The iuice ether layde to, or broken with barley mele, hath the nature to pourge. The herbe wil pul furth agayne prikkes of the fete or any other part of the body if it be layd to. It is good for the payne of the mylte, for it maketh it les. They cut it downe in summer and in autumne. The roote hath an hote taste, it spedeth ẏ delyuerance of chyldren, that are in the byrth. The iuice dronken with wyne is a remedy agaynst ẏ bytynges of serpentes. The herbe is of so great vertue that, if the smell of it cum vnto venemous bestes, it dryueth them

away: and it be hanged about them, it kylled them by touchyng of them. The iuice poured into woundes, ether made with yron or the bytynge of venemous bestes is a present remedy if it be taken streyghtwaye in drynk. The kynde of dittany called false dittany is lyke this forsayde dittany, but it is not so bytynge hote as the other is. It hathe the same properties that the other hath: but not so myghty. There is brought oute of Candy an other kynde of dittany with the leues of syrinbrium or baume mynt, with greather branches, wherin are floures lyke wylde organ or wylde inerierum black and softe. The sauoure is betwene baum mynt and sage, very pleasant. It is good for the same thynges: but it smiteth not vp in the nose. It is mingled with emplasters and medicines, whiche are made agaynst the bytinges of serpentes, and are called triacles.

Of the wylde tasel.

Fullers tasel. *wylde tasel.*

DIpsacos, called in latin labrum veneris: that is venus basin, because it holdeth alwayes water, is called in englyshe wylde tasil: in duche kaerten distel: in frenche chardon or carder. It is named of the potecaries, herbaries virga pastoris wylde tasel is one of the pryckky herbes. It hath a hyghe stalk, and ful of pryckkes and leues lyke letteese, full of pryckkes: two euer togyther which go about euery ioynte: and the leues are smmthyng long and haue as it were certayne

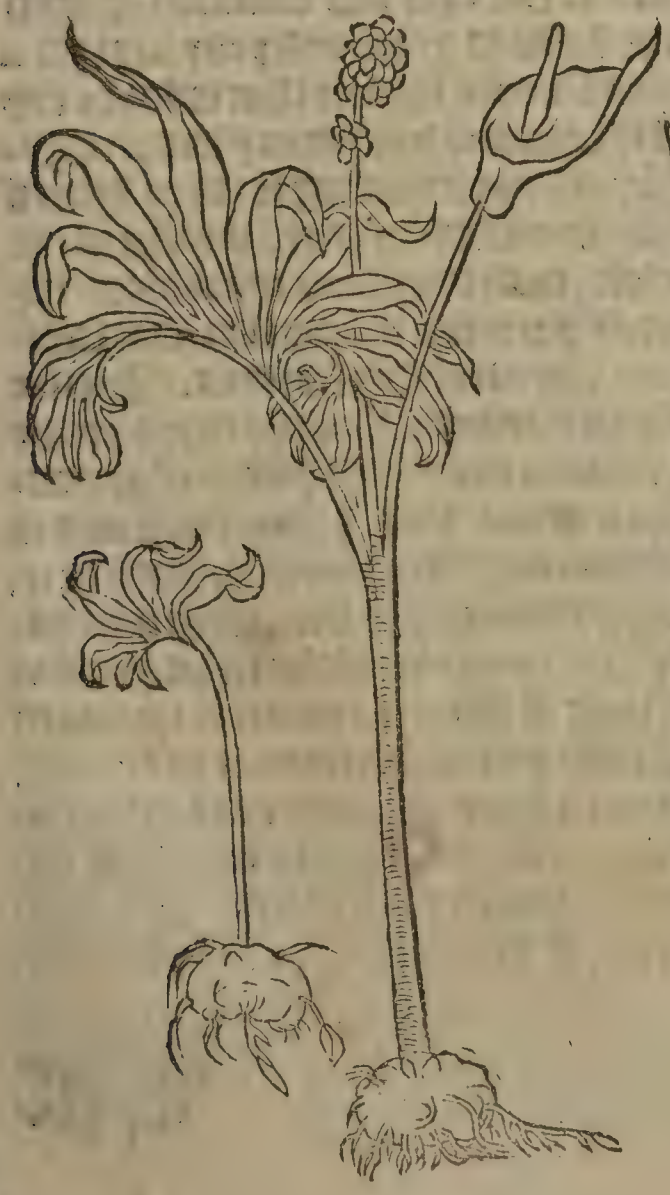
Of wylde tasel.

tayne belles, or swellynghes lyke vnto the bublynges that ryse in the wa-
ter. when it rayneth sore, in the myddes of the bak, both within and with-
out, they haue an hollow thyng at the cummyng out of the two leues,
whyche cum one furthe agaynste an other: wher in is gathered wa-
ter both of the rayne and also of the dew. and here vpon it is called dipsa-
cos, that is thyrsty. Out of the top of the stalk groweth furthe m euery
branche a brykky hed, sharp, and sumthyng long: and when it is wythe-
red it appeareth whyte. If ye cleue the hed in the myddes ye shall fynde
a worme in it. this description of Dioscorides agreeth also vnto our gar-
dyn tasel, whiche the fullers dres theyr cloth with all, the wylde tasel gro-
weth commonly about diches and watery places, in the begynnyng of
wynter the gold finches vse mych to haunt this herbe, for the sedes sake,
wherof they are very desyrus. the other groweth in gardines.

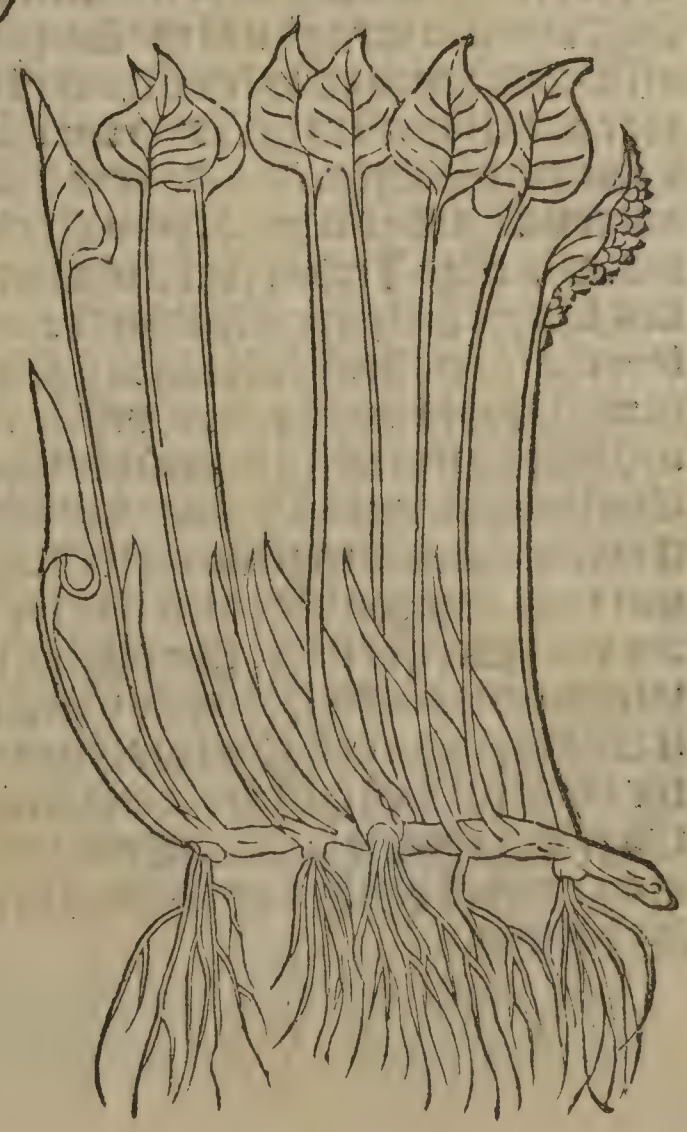
The vertues of wylde tasel.

The roote of wylde tasel sodden in wyne, and bruised whilse it be
as thyk as an emplaster, layd vpon the riftes and fistulas, of the
fundament heleth them. This medicine ought to be kept in a
box of copper. It is also a good medicine for all kyndes of war-
tes. Sum hold that the wormes whiche are found in ỹ hede hong ether
about the nek, or arme hele ỹ quartane ague. Sum vse to lay the water,
that is in the leues about the stalk, vpon wartes. wylde tasel as Galene
writeth dryeth in the second degre, and it hath sum vertue, or pour of
scowrynge.

Dragon.



Wylde Dragon.



Of dragon.

Dioscorides maketh but one kynde of dracunculus, whiche he calleth dragontion: but Plini maketh .iij. kyndes of the same, in thes wordes lib. xxiiij. capite. 16. *Id autem quod græci dracontium uocant, triplici effigie demonstratum mihi est, folijs betæ, non sinè thyrso. &c.* It that grecians cal dracontion was shewed vnto me after thre diuerse lyknesses: one with leues like a bete, & not with out a smouthe stalk, and a purple floure. This is lyke vnto aron: an other shewed me one, with a long roote like as it were marked and ful of ioyntes and it had but .iij. lytle stalkes. The thyrde whiche was shewed me had a greater leafe then the cornell tre lefe is, with a roote lyke a rede. and they sayd it had as many ioyntes in the roote, and as many leues, as it was yeares olde. The fyrst kynde that Plini describeth semeth to be our comon dragon, sauyng that the leues of our dragon are smaller then the leues of a bete, whereunto Plini compareth the fyrst kynde of dracontion: but Plini sayeth that the fyrst kynde is lyke vnto aron, whiche thyng increaseth my opinion; for I haue marked that the yonge dragon when it cummeth first furth is so lyke aron that the one can not be well knowen from the other: Dioscorides also maketh dragon lyke vnto aron in the description of aron. Galene also writeth that dragon is lyke aron, both in lefe and roote, wherfor I dout not but that our common dragon is the true dragon. How be it when the stalke is great and redy wythin a short whyle to bryng furth the floure and fruyte, the lefe that is in the top of the stalk, goeth away from the fyrst lyknes and hath many leues to gyther, but al ioyned to gyther in one lefe, and not cumming furth of diuers stalkes or branches. And moste commonly one of the leues whiche is the ouermoste, and as it were the master lefe, doth sumthing resemble an iuy lefe. Wherfore I reken that it belongeth vnto the dracontion Dioscorides, whiche holly agreeth with the description of Dioscorides. I neuer saye the second kynde of dragon ỹ Plini describeth. But the thyrd kynde is now adayes well knowen, and it growenh in dyuerse places of germany, wher as it is called kleyn schlanghen kraut. But I haue not sene it in England: and therfor I know no common englysh name of it. How be it, it may be called in englyshe water dragō. Dioscorides describeth his dragon thus. Dragon hath a lefe lyke iuy grete and notable with whyte spottes and a streyght stalk, two cubites long of diuerse coloures sprinkled with diuerse purple spottes, so that it doth resemble a serpent very nere, it is as thyk as a staf. The fruyte groweth after the maner of a cluster in the top of the stalk fyrst grene and afterward rede, hote in taste and bytyng. The roote is sumthyng rounde and hath a rounde hede lyke vnto aron, couered wyth a thyn filme or skyn, it groweth in dark and shadowy hedges.

The

The vertues of Dragon.

out of Galene.

DRagon hath a certayne lykenes vnto aron, bothe in the lefe and also in the roote, but it is bothe moze bytyng and bytterer then aron is, and therfoze is he hoter and of finer partes. It hath also a certayne lyght astriction, oz byndyng, the whyche because it is ioyned with the other qualites that is sharpe and bytter, it must nedes be a stronge medicine. Foz the roote purgeth all the inwarde partes, makyng thyn and brekyng toughe and gros humozes, and it is a speciall good medicine agaynst the almost incurable soze called cocoethe: It purgeth and scoureth awaye myghtely both other thynges that nede scowryng, and also the frekelles with vinegre. The leues also hauyng lyke qualitie are good foz freshe woundes, and grene sozes, and the les dry they are, the bytter do they ioyne togyther and close vp woundes. Foz those thynges that are dry, are hoter then that they can be conuenient foz woundes. Sum ther be of that beleue that they thynk if chese be couered with dragon leues that they preserue it from cozruption by the reason of their dry complexion. The fruyte is myghtier then the roote, and the leues. The iuice scoureth away the disease of the eyes.

Of Dryopteris.

DRyopteris hath the name of an oke, & a ferne, because it is an herbe lyke a ferne, and groweth in okes. Dioscorides describeth dryopteris thus: dryopteris groweth in the mosse of olde okes lyke vnto a brake, but not so myche cut oz iagged in the leues. It hath rootes wounde one with an other, roughe and astringent, and tarte in taste, turnyng sumthyng into swetnes. The herbe whyche ye se here intitled with the name of dryopteris draweth nerest vnto the description of dryopteris of any herbe that I knowe: How be it, besyde diuerse other thynges therbe two, that make me thynk that it shuld not be the perfyt dryopteris, one is that ỹ groweth in walles wyth maydens here, and in many bushe rootes and chefely of them that are in dark laynes, and not in the mosse of olde oke trees. The other is that I can not fynde the vertue that Dioscorides speaketh of that to pull of here and to putrefy. Many haue vsed thys herbe foz the true adiantum and namely the potecaries of Louan when as I was there. It is proued by experience that this herbe whose fygure ye se drawen, is very good foz the stone ether with wyne, oz wyth almone mylk, made wyth maydens here.

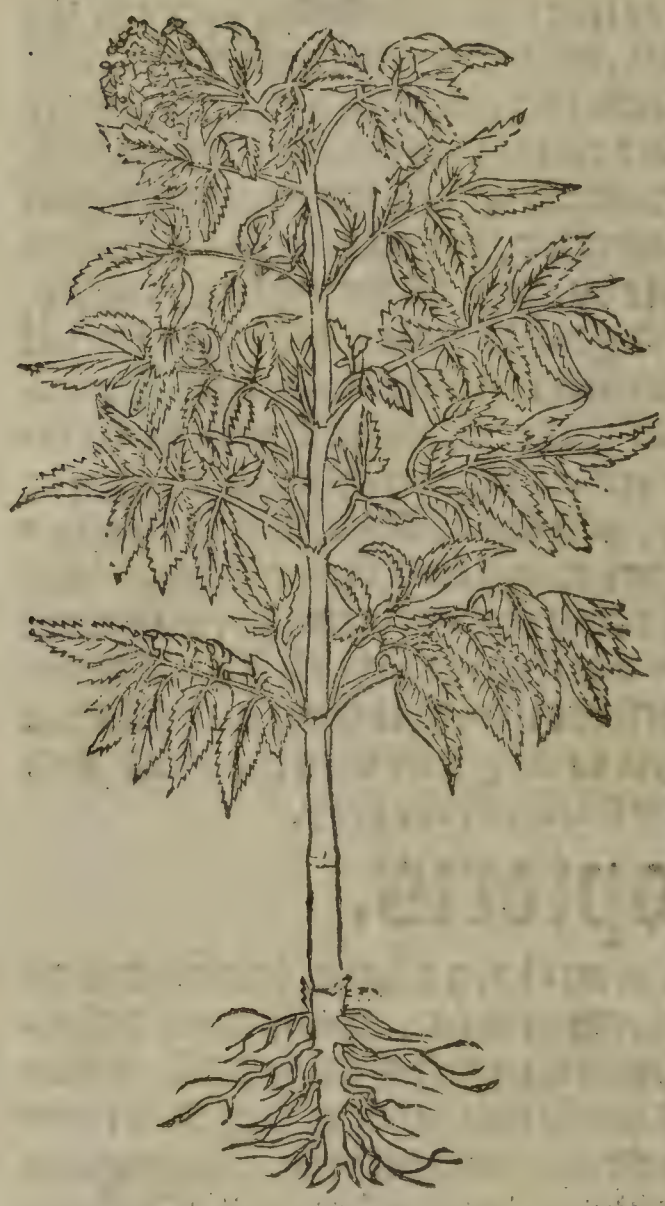
Of walwurt.

WAlwurt is named in engilyshe also danewurt, in Greke Chameacte in latin ebulus, in duche attich, in frenche hieble. Walwurt is a greate deel lower then elder is and moze lyke an herbe, it hath a fozsquared stalk and full of ioyntes, the leues are lyke vnto the leaues of an almond tre, but lõger, and grow, (certayn spaces goyng betwene) about euery ioynte stretched furth standyng out lyke two wynges.

one

Of walwurt.

Ebulus.



one against an other, indented and stinking. It hath a spoky or bussby top as elder hath, lyke floures and fruyte. The roote is longe and as great as a finger. Walwurt groweth mych about cambrydg. How be it, I could neuer se the stalkes in that contri. Notwithstandynge, I know well that it ỹ groweth there, the true ebulus or walwurt.

The vertues.

Elder and danwurt haue al one strength and one vertu to dry vp. they draw water furth of the belly & are euell for the stomache. The leues ar sodden lyke wurtes, to draw out choler and fleme. The tender stalkes sodden in pannes or dysshes bryng thesame thyng to pas. The roote boyled in wyne and gyuen in meate helpeth the dropsey. After ỹ same maner dronken it is good for the bytynges of bepers. The brothe of it softeneth the mouther if a woman sit in it: It letteth also the wynde go furth of them, and amendeth ỹ fautes of them. The beries dronken in wyne are of the same effecte. If they be layd to: they make blake here. If the leues beyng as yit tendre & softe be layd to after the maner of a pultes they swage an inflammation and hote burnyng: They are good to be layd vnto burned places and to the places that are bytten of dogges. They draw together the wondes ỹ gape and becum a fistula. The leues are good for the gowt if they be layd to with bulles tallow or gotes suete.

Of runnyng bukwheat.

Elatine agreyng in al poyntes with the description of Dioscorides is very harde to be founde in England, and so harde ỹ I neuer saw it as yit. Elatine of Dioscorides, hath leues lyke vnto with wynde, but les, rounder and hozy with lytle bowes of a span lengthe full of leues fyue or seuen cummyng from the roote. But there is a runnyng herbe which groweth in the corne and wyndeth it selfe about the corne, whiche is in many thynges lyke vnto elatine of Dioscorides: sauyng that the leaues are

sharper

Of smallage.

Chaeper at the ende and longer then they shulde be, as it doth apere, and they are not so roughe as the descryptyon requyreth, howe be it the leaues are not wythoute all roughenes. The floures and sedes, whyche ar thre square, ar lyke vnto buk wheate, the stalke is lyke vnto the stalke of wythwynde, or byndwede, and sumthynge rede. I haue seene it plentuously bothe in allmanye and in Englande. I haue seene it moste in Englande amonge the corne, in Germanye aboute hedges and pales. I haue hearde no name of it in Englande as yet therefore I call it runnynge bukwheate, because in thre thynges it resemblethe bukweate.

The vertues of runnynge bukwheate.

Latine sayeth Galene cooleth and byndeth. It heapeth the runnyng and inflammatyon of the eyes, wyth the leues broken wyth barley mele, yf they be layde to. The same dronken in a broth is good for the blody flyxe.

Of Smallge.

Elioselinon.

it, as they reporte.

Elioselinon after the translatyon of Theophrastus is called in latyn paludapium, in englishe smallage or marche, in duche eppich. And the potecaries haue longe called thys herbe in latyn apium, but vniustlye for apium is not smallage but persely, whyche thyng I haue sufficiently proued: where as I haue writen of perselye. Dioscorides wryteth that elioselinon is greater then apium is, & that it groweth in moyst places, wherof it hath the name. I haue sene it growe oft tymes by brook sydes and in a certayn pland of east Freseland called Nordenye, by the see syde. The sauour of smallage is a greate dele stronger and worse sauourynge then perselye is and dyuerse practycyoners holde, that ỹ herbe bothe smelled & eatẽ is ieopardus for them that are in danger of the fallynge syknes. For it maketh them fall streyghte waye that they haue smelled or eaten of

The vertues of ſmallage.

DIoſcorides writeth that perſely and ſmallage are all of one vertue and ſtrength. Howbeit for the cauſe aboue reherſed I would aduiſe men rather to vſe perſely then ſmallage. If that ye be deſirous to know the hole properties of ſmallage, rede the properties of perſely, and there ſhall ye fynde the properties of ſmallage.

Of Orchall otherwyſe

called corck.

Petron called alſo phacoides as Dioſcorides writeth, groweth vpon hylles and beſyde the ſee. It hath a ſaltiſh taſte and the farther that it groweth in, in the lande, the bytterer is it perceyued. This is called in London archall and the dyers vſe it to dy withall. The Northemmen about blakamore where as it groweth calleth it corck, it groweth ther like a mos vpõ ſtones. And it that is brought in to London from beyonde the ſee, is oft tymes founde with lytle ſtones whereunto it hath growen. The taſte of it that I taſted in London was euidently ſaltyſhe.

The vertues of orchall.

BEſyde the vſe that dyers put orchall to, Dioſcorides writeth that it purgeth coler and fleme if it be dronken in a brothe or in mede whiche is made of water and hony. Plini whiche ſayeth that empetron is called of the latines calcifraga, writeth that empetron groweth in hylles by the ſee ſyde, and for the moſte parte vpõ ſtones. the nerer the ſee it is, the les ſaltyſhe is it. It purgeth water, if it be kept long: it leſeth hys ſtrength. When it is freſhe it maketh a man pys. The broth of it, or if it be bruſed and put in to water breaketh the ſtone. They that would haue men beleue thys that is promyſed: hold that ſtones whiche are made warme in the broth of thys herbe, breake by the vertue of thys herbe.

Of Heth.

ERica is called in greke erice, in englyſhe heth hather, and lyng in duche heyde, in frenche bruyer, Erica, ſayeth Dioſcorides is a buſhy tre lyke vnto tamariſk but myche leſſe, of whoſe flowres bees make noughty hony. Dioſcorides calleth ericam a tre whiche is rather ſo named for the formis ſake then for the hyght, for it neuer ryſeth vp vnto the

length

Of Heth.

Erica. Heth.

lengthe and hygnes of a tre. Plini in the. xi booke of hys naturall story, sayeth that the thyrde kynde of hony. is wod hony and not to be commended whiche is called heth hony. Plini in the. xv. chapter of the forsayde booke wryteth that erica groweth in woddes which I could yit neuer se. For our heth groweth in playnes and in wylde groundes, and in moyste places, and vpon sum wodles hylles. I thynk ȳ ether sylua is set for sum other worde or els Plini speaketh of thyn low bushy moyste and watery woddes, where in it is possible: for hethe to grow. The hyest hethe that euer I saw, groweth in northumberland which is so hyghe that a man may hyde hym self in.

The vertues of Heth.

Both the smal leues & flowres hele bytynges of serpentes Galene wryteth that the floures and leues are moste chefely to be vsed, whiche haue pour by ventyng out or transpiration maketh rype and digesteth. I rede in Paul Aeginete, among the receytes whiche are made agaynst the diseases of the mylt, oft tymes mention of hethe. Wherfore seyng that both Dioscorides setteth next vnto tamarisk, heth (who vseth to set herbes of lyke fasshon and propertie together) and Paule Aeginete vseth it with tamarisk I iudge it better for tamarisk rather to vse hethe then quykboume otherwyse called rountre or quikken tre, seyng quikboem hath no suche qualite, in it as are conuenient for the diseases of the mylt.

Of rocket.

Eruca is named in Greke euzomos, in Englyshe rocket, in Duche roket, in Frenche roquette. After Dioscorides and Plini there are two kyndes of rokket. The one is a gardyne rokket and that is mychе greater then the other, but

Of rocket.

Eruca hortensij. Eruca sylvestris.

lyke both in taste, smell, and fashion of indentynge or cuttynge of the leues vnto the comon rocket wyth the yelowe floures. Thys greater rocket hathe whyte flowres wyth small blake lynes lyke synewes goynge thorowe them. The seconde kynde is called in Latyne eruca syluestris, and that is nowe comon in owre gardynes and is vsed for gardyne rocket. Sume vse the great rocket for whyte mustarde, but they are deceyued, for whyte mustarde, is in all poynt es lyke vnto the other mustarde sauynge, that it hathe whyte sede, but not all whyte, but sum thynge pale, and yelowyshe. The leues of greate rocket are not lyke the leaues of mustarde, but vnto the leaues of the comon rocket. Ye shall knowe the difference that is betwene gardyne rocket and wylde rocket by the figures, whyche ye se here lyuely set furth.

The vertues of rocket.

IF rocket be eatē rawe in great quantite, it stirreth vp ȳ pleasure of the body. The sede is good for the same purpose. Rocket maketh a man pisse, helpeth digestion and is very good for the belly. Sume vse the sede for sauce. The which that it may last the longer, thei knede it with milke or vinegre, & make it in to litle cakes. Dioscorides wryteth

Of Eruilia.

wryteth that the wylde rokket is hoter then the other and prouoketh water mozelargely, and that sum vse it foz mustard sede. Rokket as Plini wryteth, careth nothyng foz the colde, foz it is of a contrary nature vnto lettes, foz it styrreth vp the lust of the body. Therfoze is it ioyned in all meates with lettes that lyk hete mengled with to myche cold, shuld make lyke the qualite of both. The sede of rokket remedieth the poyson of ỹ scorpion and the feld mouse called a shrew. It dryueth from the body all kyndes of lytle beastes that grow there in. It healeth al the sautes in the face layd to with hony and it taketh away frekles oz fayntikles with vinegre. It maketh blak scarres of bruses oz woundes, whyte, with the gall of an oxe.

Of eruilia oz pease eruyle.

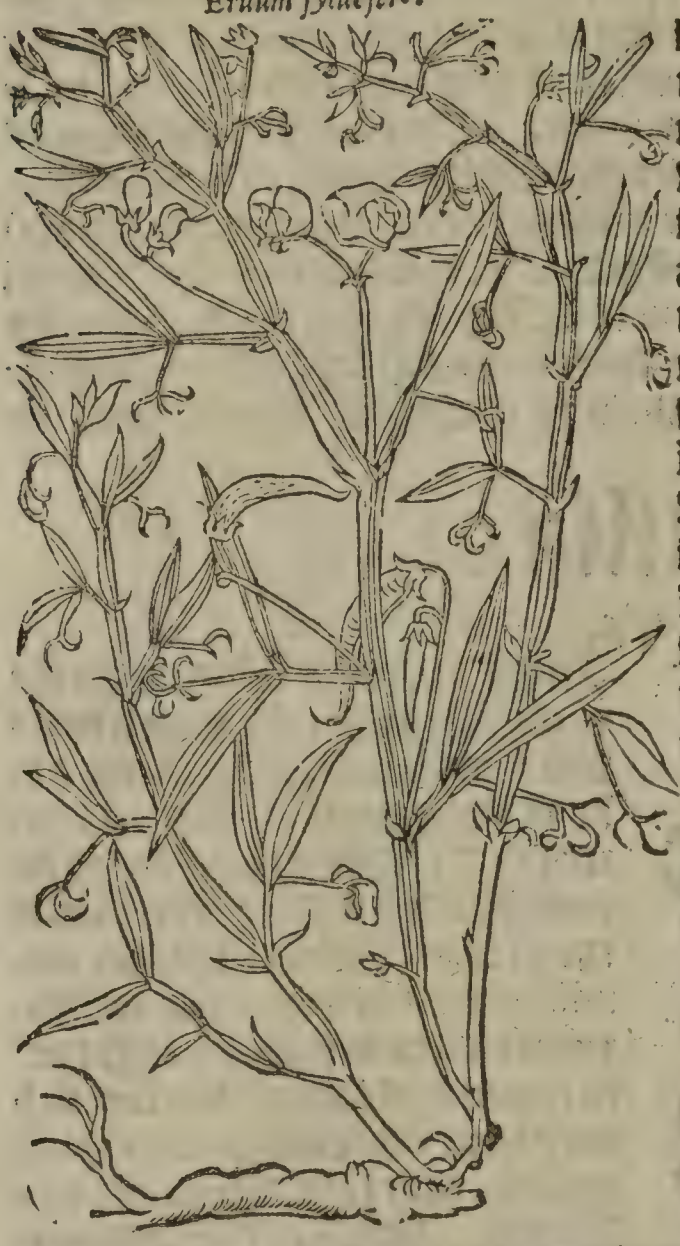
Ruiala oz eruilia called in Greke okros, is a pulse lyke vnto a pease and Theophrastus in the. viij. boke of the history of plautes wryteth that eruylles cichelynges an peasen haue a stalke fallyng vpon the gronde, Plini also in the. xiij. boke of his naturall story compareth eruilles and peasen together in lykenes of leaues and sayeth ỹ they haue lõger leues then other pulses. But this difference haue I marked betwene this and pease, the cod oz shale of an eruill is smaller and rounder then the cod of a pease is, and the eruill is rough within, and the sedes haue lytle blak spottes in them and they are dunne and rounder and lesse then gray pease are. I neuer saw this pulse grow in Englande, but I haue sene it growyng in germany but there only in gardines. The properties of this her be agrieth with peasen and as foz any qualite that it hath foz physike truely I haue rede none. But to what soeuer vse that phaselles will serue foz, eruilles will serue foz the same, as Galene witnesseth in the fyrst book de alimentozum facultatibus where as he sayeth that phaselles and eruilles are in a meane betwene them whichmake good iuice and bad, and thẽ that are of hard and lyght digestion on them that are wyndy and wyndles, and them that nozish miche, and litle.

Of bitter fitches.

Ruum is named in greke ozobos, it may be called in Englyshe bitter fiche of the lyknes that it hath with a fiche. Dioscorides dothe not describe Eruum so perfitly as he dothe other herbes, and therefoze it is les knowen then many other herbes be. Foz he sayeth onely these wozdes of eruum. Eruum is a lytle thyn bushe knowen of all men, wh a narrow lefe, and sede in coddes. mo tokẽs wher-

Of bitter fitches.

Eruum syluestre.



by eruum may be knowen from other pulse, Dioscorides reherseth not. The germans cal pisum which we cal a pease, ein erbs which word semeth to haue cummed of orobus, and thoughe pisum is not orobus: it doth apeare that they gaue the name of orobus vnto a pease because the one is so lyke the other. Galene, Paulus Aegineta, and Aetius with one consent, holde that the blak orobus is bitter. Galenis wordes are thes. Orobus dryeth in the seconde degre and that far. And it is hote in the fyrst degre. As farfurth as it is bitter, so myche doth it cut, scoureth away, and openeth it that is stopped or bounde: Then whenas eruum is bitter, the herbe whiche groweth in woddes wyth long narrow leues with floures lyke vnto a pease: can not be orobus, Nether is therbe that Fuchsius taketh for orobus the true orobus, because it hath no bitternes in it. The last tyme that I sawe the true orobus was about seuen yeares ago in the citie of Mense, it was lyke a great black tare or fiche, but sum thyng les then a pease and greater then the comon fiche. Sum peraduenture wyll say that eruum Fuchsij is the true eruum, because it hath narrow leaues, that not withstandyng that Galene gyueth vnto orobus the yelowysche and the pale a bytter qualite: yit he sayeth that the whyte ar not so bitter as the other. Where vnto I say, that althoughe Galene wryte that the whyte erua be les medicinable then the yelowische and the pale, that is les like vnto a medicine by the reason of any excedyng and vnpleasant qualite as bitternes is: yit doth he not take away all bytternes from orobus. Therefore seyng that there is no bitternes at all in the herbe that Fuchsius setteth furthe for eruo: it cannot be eruum. I take the pulse that Fuchsius taketh for orobus, to be cicerculas whiche is called of Galene lathyris.

The vertues of bitter

Fiche.

Bitter fiche burdeneth the hede mych, thesame eaten troubled the belly. It draweth out bloude by the water. This pulse well sodden, maketh oxen fatt. Eruum helpeth a mā to pis well. Thesame maketh a man haue a good color, it dryueth out bloud, with gnawing, bothe out of the belly and out of the bladder, if it be eaten out of mesure, or dron-

ken

Of sea holly.

ken more largely than is conuenient. It scoureth sores with honey: so doeth it lyke wyse scoure away the freckels of the face & other spottes, & it scoureth also the hole body. it suffreth not deadly burninges and hard swellinges to go any further, it maketh soft the hardnesse of womens brestes. it scoureth away black, lytle angry sores and byles it breaketh carbuncles or plage sores. if it be kneden with wyne and layde to, it healeth the bytinges of vipers, dogges and menne. with vinegre it healeth them that can not make water, but with greate payne, and the bayne appetite to go to the stole and can do nothyng there, bitter fitches, or bitter tares are very fit for them that are in a consumation and fele not their nourishment, if they take of the bygnes of a nut with honey, the broth of them is good for kybes or moulde helles, and for itche or yeewk that goeth ouer the hole body.

Of Sea holly.

Eringium uerum. Se holy. Eringium Fuchsij.

ERingium is a comun herbe in many places of England by the sea syde. It is called of the cõmon people se huluer or see holly, bycause it hath sharp leues lyke vnto an holly & groweth hard by the see syde. Eryngium is of the pryckky kynde of herbes

Of sea holly.

and hath brode leues, sharp round about, and they taste lyke vnto a certayn kynde of spice. Many crestes of see holys braunches when as it is growen vp, are rede. In the toppes of the branches cum furthe knoppy heades whiche are compassed about with many sharpe and hard prickes after the fashion of a starre. Whoes colour is somtyme greene, somtyme white and somtyme blew. the roote is long and brode, black without, and whyte within, an inche thicke and of a pleasant sauor. These are the prope tokens or markes of Eringiũ that Dioscorides writeth of thẽ, when as the herbe whiche Riffius setteth out for Eryngium agreeth not wyth thys description it came not be the trew Eryngium of Dioscorides. The leaues of Eringium that Dioscorides describeth are round and brode, & haue a pleasant taste, but the leaues of Eryngium whiche Riffius setteth out are very narrow and are wythout all pleasant sauor. The herbe also whiche Fuchsius setteth forth hath not so brode leaues as Dioscorides requireth of his Eryngium, for the leaues of Fuchsius Eryngium are indented, long, and small and nothyng brode, as the figure set out heare wil testifie, notwithstanding that it can not be Dioscorides Eryngium yet I thynk it is on kynde of Eryngium whiche Plini describeth in the. xxij. booke and the. vij. chapiter in these wordes. Erynge (sayeth Plini) is a bushie herbe and hath leaues full of prickes and a stalke of a cubite hyght, and somtyme longer, somtyme whitysh and sumtyme black. It hath a swete sauoring roote and is kept also in gardines, howbeit it groweth of his owne kynde, in roughe and stony places, and by the sea bankes. It is harder and blacker, than it that groweth in the gardin. the lefe is lyke vnto persely thus far Plini. Wherfor seing that the lefe of the herbe whyche Fuchsius setteth out for Eryngium is more like persely, than the Eryngium whyche Dioscorides setteth out and groweth commonly in England by the sea sydes, I take hys Eryngium for Plinies Eringium and not Dioscorides. Fuchsius Eryngium groweth by the Rhene syde and also in places far from both salt & fresh water. As for Eryngiũ riffij is an ilfauored prickye weed and groweth about townes and dyches in suche lyke places as commonly henbane groweth Aetius maketh mention of a kynde of Eryngium whiche he called Eryngium montanum, and sayeth that it hath narrowe leues and lytle floures of the colour of golde which in figure are lyke vnto an ey. I do not remembre that I haue sene any herbe greyng vnto thys description. Neuer theles I haue set it furthe here that men, if they happen vpon it, may by thys description know it. As for Riffis Eringium, there is an herbe in theophrast called phleũ or stoeba whiche in all other thynges all moste is lyke vnto Riffis Eryngium sauyng that, phleum dureth all the hole yeare & groweth in moyst places, and Eryngium Riffij dieth euery yeare and groweth in drye places.

The vertues of sea holly.

See

Of Chokewede.

Sea holly as Dioscorides writeth hath powre to hete: Paulus Aegineta sayth that sea holly heteth, but not manifestly: Actius wryteth that sea holly differeth from temperate herbes, in hete ether lytle or nothynge at all. But it is very drye and of subtill and fyne partes as the same author witnesseth. The roote of sea hulner dronken dryueth furthe wymens syknes, and water oute of the bladder. It scattereth awaye growynges and wyndes. It is good wyth wyne agaynst the diseases of the lyuer, the bytynges of serpentes, and poyson that is dronken It is dronken wyth a dram of carot agaynst many euelles. Sume holde that if it be hanged or layd to it, dryueth away wartes or swellynges. If the roote be dronken wyth mede it heleth them that haue theyr necke bowynge bakwarde, and them that haue the fallynge syknes. The later wryters vse the roote of thys herbe, to stirre vp the luste of the body, and they vse to gyue it bothe to men and wymen that are desyres to haue chylder. Nicolaus Alexandrinus in foure medicines, whyche he maketh to stirre vp the pleasure of the body, and to make men and wymen fruytfull, vseth thys herbe wyth many other of the same nature. Sume in our dayes condite or kepe in sugar the rootes of sea hulner for the same purpose. Howe be it they are not so stronge alone as they are myxed wyth other of lyke nature in the composition called diasatyrion nicolai.

Of Chokewede.

Ruangina is called in greke Orobanche. I haue no comon Englyshe name for thys herbe, nether any Frenche or Duche name. Howe be it, it maye be called in Englishe Chokefich or chokewede: Orobanche hathe the name in greke of stranglynge or choukynge of bytter fytches whyche are called in greke oroboy. Thys herbe is called about Morpeth in Northumberland, newchappell floure: because it grewe in a chappel there in a place called bottell bankes, where as the vnlearned people dyd worshyppe the Image of faynt Mary, and reckened that the herbe grewe in that place by the vertue of that Image. Dioscorides describeth orobanche after thys maner. Orobanche is a lytle stalke, somethynge red, aboute twoo spannes longe sometyme more roughe, tendre, without leues: the floure is somewhat whyte, turnyng towarde yellow. The roote is an inche thycke, and hollowe lyke a pype, when as the stalke is wythered awaye wyth dryneſſe, besyd it that Dioscorides wryteth, I haue marked my selfe, that thys herbe groweth muche aboute the rootes of broome, whyche it claspeth aboute wyth certayne lytle rootes on euery syde lyke a dogge holdyng abone in hys mouth: notwythstandyng I haue not seen any broome choked wyth thys herbe: howe be it I haue seen ỹ herbe called thre leued grasse or clauer vtterly strangled, al the na-

Of Epymedum.

Ermangium.

turall iuice clene drawen oute by thys herbe.

The vertues of Chokewede.

Dioscorides geueth no vertue to this herbe to hele any dysease, howbeit he sayeth, that it is good to be eten rawe, and also sodden, after the maner of sperage. Galene writeth that it is colde and drye in the fyrste degree. Plyny sayeth, that it is called Cynomorion of the lykenesse that it hathe to a dogges pycke.

Of Epimedum.

Pimedium is called of Theophrastus epimetreon: of Plini epimenidiõ. This herbe is strange and yll to fynde: howbeit I found a certaine herbe in Germany beside the Byshop of Colens place: called Popelldop, by a brokes syde verye well agreeyng in all poyntes, sauyng in one with the descriptiõ that Dioscorides maketh of epimedũ In the moneth of July I sawe thys herbe, hauyng. ix. or. x. leues comyng out of an roote, very like to our marsh violet leues, in all poyntes, sauynge that the stalkes that bere the leues, were thryse as long as violet stalkes be, The roote was blacke, full of ioyntes and of a stronge sauour, and at that tyme I coulde fynde in it nother floure nor fruyte. The nexte yere folowyng in the myddes of Marche in the same place, I founde the same herbe, wyth leues, stalke and floure, lyke vnto wylde valerian, and twoo handbredes from that place I found two or three leues lyke vnto violettes commyng out of the same roote, so that out of the one end of the roote came leues lyke violets, out of the other ende leues, stalke, and floures lyke Valerian. But Dioscorides describeth hys Epimedum thus. It hath

hath a stalke not greate, wyth leues lyke yuy .x. or .xij. together, & it bereth nother floure nor frute the roote is blak, smal & of a strong sauour, wyth an vnsauery tast. It groweth in moyst places. It appereth by thys description yt thys be trew epimedium, as I do take it to be, that Dioscorides sawe not thys herbe in Marche: but in July or aboute that tyme, but here I wyll gyue no occasion to other more dyligently to seke thys herbe. If they can chaunse vpon it. If thys herbe were the trew epimedum it might be called in Englishe baren violet, of the lykenes that it hath to a violet: and of the propertie it hath to make men and wymen baren.

The vertues of Epimedum.

The leues broken wyth oyle and layde on after Emplaster wyse, make wymen pappes to grow no bygger. The rootes hyndre conception.

Of Spyndell tree.

Uonymus is reckened not wythout a cause to be the tree whiche i s called of some comon herbaries fusago or fusaria, although I haue seen thys tree oft tymes in England, and in moste plenty betwene ware and barkwaye: yet for all that I coulde neuer lerne an englyshe name for it: the Duche men call it in Nether lande spilboome, that is Spindell tree: because they vse to make spindels of it in that contrey, and me thynk it maye be so well named in Englyshe, seyng we haue no other name. Theophrastus describeth Euonymus after thys maner. The tree named euonymus, groweth bothe in other places, and also in the Ile of Lesbus in the ozkin mountayne called Ozdinus: it is of the bygnes of a pome granate, wyth a lefe of the same, but greater than is the lefe of perywincle and softe lyke the pomegranate lefe. It begynneth to budd in

September

Of Agrimouie.

Euonymus.

September and blossemeth in the spring: the floure is like the herbe called viola alba, of whiche are many kyndes, but the moste common viola alba is the herbe that we call commonly hartsease: the sauour is vnpleasaunt: the fruite with the huske is lyke to the cod of sesam or oyle seed: within it is hole & sound, not hollow, sauyng that is diuided into foure squared rowes. Thys yf it be eten kylleth bestes, and the same dothe the lefe, and specially gotes, excepte they be purged. Plini wryteth thus of Euonymus. The tree whiche is called euonymus, is no luckier then ostria. It is not vnlyke a pomegranate tree, & it hath a lefe of the bignesse betwene it and a bay tree. The fashion and the softnesse is lyke the pomegranate, but the floure is whyter, and by an by declareth the plage to come. It hath coddes lyke vnto sesam, and within a corne foure cornered stick and dedly to bestes. The lefe hath the same might. Somtyme a halty laxe is a remedy agaynste the poison of thys tree. Thys haue I marked beside al that Theophrastus and Plini haue wryten, that the yong twigges or wandes that growe out of the roote besyde the tree, ar very faire grene, and so well foure squared as yf it had been done wyth a plane. The vessels, that the seedes are in, are red, and the tree hath muche hart or pith in it. The wood in color is sumthynge yellowysh not vnlyke the color of berbery tree. I knowe no good propertie that thys tree hathe, sauynge only it is good to make spyndles and vyd of cages.

Of Agrimonie.

Eupatorium is named in Greke eupatorion, is called in Englishe Agrimonie: in Duche Agrimonien: in Frenche aigremoine. The potecaryes haue vsed for the trewe Eupatorium a wylde herbe wyth leues like hemp, whiche groweth aboute waters sydes and dyches: whyche dyffereth muche in vertue from the herbe named of Dioscorides Eupatorium, as ye shall know in the properties of eupatoriū of Dioscorides Mesues maketh also mention of a kynde of Eupatorium, whyche dothe nothynge agree wyth it of Dioscorides, as ye maye see in Mesues description of that herbe. Ther is no herbe that I knowe, whereunto the description of Mesues Eupatory doth betttr agree then the herbe that we

Of Agrimonie.

Eupatorium.

wee call in Englyshe Maudeleyn. Dioscorides describeth his eupatorium after thys maner. Eupatorium is a bushy herbe, bryngyng forth on stalk, like wood, blackish, streight small, roughe, a cubyt longe, and sometyme more. It hath leues lyke fyue leued grasse: yet more lyker hempe, diuided in fyue partes or more, somethynge blacke, indented aboute the edges lyke a sawe. The seed commeth fourth of the mydle of the stalkes and so groweth vp full of downe, and it boweth downe warde. The same when it is drye cleueth vpon mennes clothes.

The vertues of Agrimonie.

EUpatorii is an herbe of subtile and fine partes, and it hath powre to cut insunder, and to scowre away with out any manifest or perceyueable hete. Therefore it scoureth awaye the stoppyng of the lyuer. There is also in it a certayn byndyng, where by it giueth streingth vnto the lyuer. Thus far hath Galene spoken of oure agrimonie. And Dioscorides wryteth thus of the vertues of agrimoni. The leues of thys herbe broke and layd to wyth swynes grese, hele sores that are harde to be cured and couered wyth a skyn. The herbe or the seed dronken in wyne, delyuereth men fro the blody flyxe, from the diseases of the lyuer and the byting of serpentes agrimony groweth amonge bushes and hedges and in myddowes and woddes, in all cuntries in greate plenty.

Of the Beane.

FAba is named in Greke kyamos: in Englyshe a beane: in Duche een boen: in Frenche feboy. Thys pulse is so well knowene in all countries, that it nedeth no description. Therefore the fygure of it at thys tyme shall be sufficient.

The vertues of Beanes.

Beanes

Of the Beane.

Beanes make wynde, and are harde of digestion, and make troblesum dreames. They are good for the coughe: they ingeudre flesche of a meane nature betwen hote and colde. If they be sodden in water and vinegre, and eaten with theyr shelles they stop the bloody flyxe, and the common flyxe of the guttes. They are good to be eaten agaynste vomityng. They are lesse wyndy if the fyrst water whilse they be in sethynge be caste oute and be sodden in freshe water agayne. The greene bene troubleth the stomach more, and is more wyndy than the dry beane. The floure both by it selfe and also layde to with barly mele, swageth the burnynges called inflamations, whythe come of a wounde, it maketh the scarres to be of one color with the rest of the flesche about it. It helpeth the pappes that swell with clodded mylke: yea though they be vexed with an inflamation or hete. It stoppeth mylke. It dryueth awaye swellynge empostemes: blewe broised bloude: and swellynges behynde the eares with the mele of fenigreke and honey, but with roses, frankencence and the whyte of an egge, the eyes that fal outward: swellynges both wyndy and other, ar stayed, the same kneded with wyne helpeth the eyes that haue a perle, and the stripes of the eyes. The beane eten without any husk, is good to be layed to the forehed, to turne away the humors that fal downe into it. Beanes sodden in wyne hele the swellynges gathered in the stones. Sume vse to lay it vpon chylders nether partes of their bellyes, to stoppe the commynge furthe of the fyrste here. Heres whyche sprynge oute agayne after that the former, here is pulled out, yf they be anoynted with the huskes of beanes, were smal and fyne and receiue lesse norishment. The barkes of beanes with barley mele, clouē alom, called of sume allom plume, and olde oyle, dryueth away hard kirnelles. Woll is died with the barkes of beanes. Beanes the skin taken of, and deuided in to those partes where into they are deuided by theyr owne nature, vse to be layd, to stop blood which is rased by an horse leche, for it stoppeth bloode, yf it be halfe clouen and layde to. Aetius wryteth euen as Galene and Paulus wryte also: that it draweth bery nere vnto the mydle temper betwen hote and colde. The substances of the beane as Golen writeth, hath a litle vertue to scoure away: as the skynne hath the propertye to bynde a lytle, beanes layed without as a medicine do drye without hurt. Galen writeth that he hath oft vsed beanes sodden in water, and layd thē to with swines grese vpon places, vexed with the goute. He also vsed ỹ leues against the bruising of synewes: and the woundes of of the same, and namely the mele of them with hony and vynegre.

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ffinis.

Here endeth the table of the firste parte (God wyllynge) the nexte yeare ye shall haue the seconde.

Imprinted at London / By

Steuen Myerdman, and they are to be soolde in Paules churchyarde at the sygne of the spyede Egle by

John Gybken.

The seconde parte of William Turners herball/ wherein are conteyned the names of herbes in Greke/Latin/Duche/ Frenche / and in the Apothecaries Latin/and somtyme in Italiane / wyth the vertues of the same herbes wyth diuerse confutationes of no small errours/that men of no small learning haue committed in the intreatinge of herbes of late yeares.

Here vnto is ioyned also a booke of the bath of Baeth in Englande/and of the vertues of the same wyth diuerse other bathes moste holsum and effectuall/ both in Almany and Englande/ set furth by William Turner Doctor of Physik.

Imprinted at Collen by Arnold Birckman,
In the yeare of our Lorde M. D. LXIJ.

Cum Gratia & Priuilegio Reg. Maiest.

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To the right honorable and his verye good Lorde Syr Thomas Wentworth knight/ lorde Wentworth/ William Turner wissheth helth and increase and continuance in all kindes of vertue and Godlines.

IT is not vnknowen vnto a great sorte of thē that haue ben desyrous to know the natures and properties of herbes in England/ and therefore haue red the fyrst parte of my herball: that I promised to write and set furth the second parte also as sone as I could get any conuenient leasure and helpe thereto. Which promise I haue nowe performed/ and haue set oute the seconde parte of my herball/ where I intreat of herbes as I did in the former parte/ and also examin at large and do confute (for the quantite of the learning that God hath geuen me) the errours of them / whiche haue writen of late/ and haue notably erred / and stifly haue defended their errours. But som/ I am sure/ will arise which will not alow my long disputations and confutations/ but will say that it had ben inough for me/ only to haue simply shewed my minde/ and not to haue ben so longe and laborsum in such maters. Other/ as certayn dark doctores/ not bullati / but boletarij/ which soddenly/ lyke todestolles stert vp Phisiciones within two or thre yeares study/ will misslyke thys my boke/ as they haue misslyked before my fyrst parte/ because it is no greater: for they are so ernest in practisinge at the first day for money/ that they will spare no tyme vpon the study of Dioscorides/ Galene/ and Plíny: whereby they might profite in knowledge of thinges them selues/ and also teach other: and therfore when as in all theyr liues they neuer haue found agayn the knowledge of one lost herb/ tre/ fishe/ byrde/ beaste/ or metall/ will with great arrogancie and lofty lookes dispise other mennis short bookes/ requiringe of them muche greater volumes/ when as they for all their knowledge in worde ioyned with very final knowledge of thinges/ nether for lack of learning cā nether write long nor shorte bookes/ nether for getting of mony will gyue any iust labor at all to learne to write any good thinges thēselues. Other perchance will require / that I shoulde haue at the first set out my booke in Latin/ that they that I haue disputed withall/ might haue ben able to haue answered for themselues in such poyntes as they are charged to erre in. To them that would haue only the mater simply told without any further examinacion and confutation of the errours that haue ben committed agaynst the knowledge of herbes/ that I write of: I answere that I write not only this booke for vnlearned men/ that as they care but littel for the

truth/so can small skill of disputationes which are ordened for the defens of the truth/but also for lerned men/as surgeanes/apothecaries/and som Physiciones led away from the truth by the writinges of them/whom I go about to cõfute/had as much nede to haue the errours that they haue dronkẽ in/to be pulled out by disputationes/ as the simple sorte haue nede only of the matter playnly tolde without any disputation at all. Therfore seyng that both the simple writing of the matter is necessary/and the disputationes are necessary also/I am no more worthy blame for writing in one booke in som places simply the vertues and descriptiones of herbes/ and in other places of the same disputationes and confutationes of errours/then the poore man is which bringeth an hole shepe to the market when as the clothier wold only by the wol/the glouers only the skin/and the inkeper the flesshe. To them that cõpleyne of the shortnes of the boke/ I answer/ if they be Doctors and learned men/let them write longer bokes and amend my shortnes with their long and great bookes. If they be riche and vnlerned welthy men/that compleyn of the shortnes: let them commaund their scolares/to whom they haue gyuen their exhibition ether in England or beyond the Sea/to write greater bookes. For it is shame for them/to require so much of me and other learned men/and to giue so litle as they do for the mayntenance of scolares and learned men. To thẽ that wouldе that I should haue writtẽ in Latin: I answer/ that as I am naturally bounde/I haue first set out my bokes of herbes in Englishe for the profit of my contremen: And if they that thinke that I ought to haue writen in Latin/ iudge that it were better to set them by and by in Latin for the profit of strangers: let them ether translate them their selues out of Englishe in to Latin/or ellis let them prouide som good translator of their coste/ vntill I can haue leasure to that my selfe. And in the meane season it semeth to me/ that I haue in this case nothinge offended/except Tragus/Rembertus/and Matthiolus/honest and learned men haue also offended/wherof the first wrote/in hygh Duch his Herbari/the second first in low Duche/and afterward in French his Herball/the thyrd in Italian: and yet som of these haue not translated their bookes into Latin as yet/ and other haue not translated in a longe time after their first workes into Latin. Now wher that I haue answered these idle ouerseers vaynfautfinders in certayn poyntes/whych seme to lye most opẽ agaynst the accusationes of them and suche lyke/I thinke it mete to seke som patrone and defender of my boke agaynst other fautfinders/ and also if it were any worthy present for any noble mã to giue it vnto som that were most worthy to haue it for the benefittes that he or his haue bestowed vpon me. Seking long for a Noble patron no small tyme/I coulde find no man so fit to be chosen a patron for it/as youre Lordship/not only because ye are a noble man/and of a good auncient house/but also for that ye haue suche learninge ioyned with your nobilite/that I know no man of your degre that hath the like/whether a man requireth an exact knowledge in mannis learning or a wounderfull sight and iudgement in holy scripture. Wherein many can beare witnes/that ye are so well exercised that a man wold thinke that ye had done almost nothinge ellis from your ten-

tender yeares/but studied the scripture. And who hath deserued better to haue my booke of herbes to be giuen to him/then he/whose father with his yearly exhibition did helpe me/beyng student in Cambridge of Physik and philosophy. Whereby with some further help and study am comned to this poze knowledge of herbes & other simples that I nowe haue. Wherefore I dedicat vnto you this my litle boke/desyring you to defende it against the enuious euel speakers/which can alow nothing/but it that they do their selues: And the same I giue vnto your Lordship/beseching to take it in the stede of a better thyng/and for a token of my good will toward you/and all your fathers household/which thing if ye do/as soune as I shall haue conuenient lesure/ye shall haue the third and last parte of my herball also.

Almighty God kepe you and all youres.

Amen.

VNTO THE REDER.

The fautes committed in the printing of this booke/are in the ende of the booke/which I would thou should correct/before thou shall begin to rede my booke.

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FINIS.

Fagus is named in Greke Phegos / in Duch/ein Buchbaū/in Frenche fau. Fagus is thus described of Plinye: The nut of a Beche tree beynge lyke vnto kyruels/ is enclosed in a three cornerd skyn or huske/ the leafe is thyn and exceadynge lyght / lyke vnto an aspe or poplere/it weryth yelowe verye hastely/ & ofte tymes it byngethe furthe in the mydes in the vpper parte a lytle greene berye/ sharpe in the toppe/ the nuttes are verye swete. Thus shis desyre greatlye to eate of the beche nut/ and myse eate gladlye of the same. Thus muche dothe Plinye wryte of the description of a beche tree/ Virgill in his Egloges maketh beche tree to haue a greate and a broade toppe/ whiche maketh suche a greate shadowe/ that bothe men and beastes maye be defended therbye frome the heate of the sonne: whiche thinge we see to be true by daylye experience/and specyallye in greate olde Beches.

The propertyes, vse, and commodytes of the beche tree.

Dioscorides wryteth that the leaues of the oke & the beche tree and of suche other lyke brused and broken are good for softe swellinges/and to strengthen those partes that are weke. The leaues of the beche tree/ are good to be chowed for the dysease of the gummes/ and the lyppes. The powdre burnch of the beche nut/is good wythe honye for a skalde & a skurfye head/ when the heare goethe of/if it be layde to. Plinye rekenyth the same good for the stone. Palladius writith that the beche tree is good tymbre/ if it be kepte drye/ but that it is sone rotten / if it be in moysture or in weate places / in Virgilles tyme men vsed muche to make cuppes of the beche tree as a man maye gather by his Egloges.

Of the herbe Ferula.

Ferula is called in Greke narthex/but howe that it is named in Englishe/as yet I can not tell/for I neuer sawe it in Englande/ but in Germanie in diuers places. It maye be named in Englishe herbe ferula / or fenell gyante/because it is lyke fenell/but a great deale higher and larger in all partes then fenell is.

Ferula bryngith furthe a stalke of three cubytes longe/and leaues of fenell/but rougher and broder. I fynde no larger description of ferula in Dioscorides/ but Theophrastus describeth it thus: Ferula hathe but one stalke/and that full of ioyntes or knees/ The leaues and branchis come oute of the ioyntes/one oute of one syde of the ioynte/& another oute of the other syde/as the leaues of the rede do. The leafe is greate/ softe/ and muche deuyded or iagged / so that it that is next vnto the grounde/ dothe muche resemble here. The floure is yelowe/the sede is darke and lyke dyll sede/ but greater it is clouen in the toppe / and is deuyded into smale stykes which holde the floures and the sede. The smal branchis want not theyr floures nor sede/but haue bothe as dill hath. The stalke lasteth but for one yere. It hath but one single roote/and that goeth depe into the grounde.

Of the herbe Ferula.

The vertues of Ferula oute of Dioscorides.

Ferula Herbe Ferula, or Fenelgiante.

THe harte taken oute of the grene ferula / and dronken/is good for the spittinge of blode/ for the flixe: it is geuen in wyne againste the bytinges of vipers. Thesame put into ỹ nosethrilles / stoppith bloode there. The sede dronken is good for the gnawinge of the bellie/if the bodie be anointed therwyth and wyth oyle/it prouoketh sweate. The stalkes / if they be eaten / make the head ake/ they are sawced in brine.

The vertues of ferula oute of Plinye.

THe stalkes of ferula are vsed to be eatē/when they are sodden/ they are the better takē wyth muste and honie/ and so they are good for the stomake/if a man take manye of them: they brede the heade ake/ a dramme of the roote dronken in two vnces/ and a halfe of wine / is dronken agaynst serpentes / and the roote is layed to it selfe/so is it good for the gnawinge in the bellye: wyth oyle and vinegre/ it is good to staye swetinge euen in agues. The juyce of ferula taken in the quantyte of a beane / doth stop the bellye. x. graynes of the seed broken/are good to be dronken in wyne to stop blode. The harte or the pithe of the herbe so taken/ is good for the same purpose. The nature of Ferula is the soreste enemie that can be to Lāpreys/ for yf it ones touche them/they dye therwyth.

The vertues of Ferula oute of Galen.

THe sede of ferula heateth and maketh thyn or subtyll/ but it that is within/whiche they cal the marye / the pythe/ and the hatte / hath a byndinge nature in it. By reason wherof it is good for the flixe and them that spyt blode.

Of the Figge tree.

FIcus is called in Greke syke / in Englishe a figge tree / in Duche/Ein feig baū/in Frenche vng figuez. A figge tree is no greate highe tree/for the moste parte/but in some places some are founde as bigge and as high/ as a pere tree. The leaues are cut or indentid/ and euerye leafe hath thre partes/of the whiche euerie one resemblith a finger. Therfore euerye

euerye figge leafe/ semith as though it had thre fingers. The figge tree is so well knowen/ that it nedith no farther description.

The vertues of the Figge tree.

NEwe figges that are ripe/as Dioscorides writeth/hurte the stomake/ and lose the bellye/but the flixe ỳ cometh therof/ is sone stopped. They prouoke sweat and drawe oute wheles and pockes: they quenche thurste and abate heate/whē they are drye/theyr nature is hote/they norisshe the strenghth/but thē they make a man more drie/ & they are good for the bellye/ and are cōtrarye to the rumes or flowinges of the stomacke / and the bellie. Yet Galen writith that the figges both greene and also dryed/ loose the bellye. They are verye good for the throte/ for the wynde pipe/ for the kidnes/ for the bladder/and for them that are euill colored wyth a longe sycknes/ and for them that are shorte wynded/ and for them that haue the dropsye/ and for them that haue the fallinge sycknes/ The same made warme/ & dronken wyth Isope/ do purge the breste/they are good for the coughe/ for the bellye/ & for the olde diseases of the lunges/ Thesame brused wyth niter & chartan saffron/ & then eaten/do softē the bellye. The brothe of figges/ is good for the swelled kyrnells besyde the throte. If a man gargill therwyth/ they are good to be put in softenynge implaysters / mixed wythe barlye meale / the same brothe is good to be mixed in womans bathes wyth Fenygreke/ and sodden barlye. When they are sodden wyth rue / they are good to be powred in/agaynst the gnawinge of the bellye. Figges sodden and laide to driue awaye hardnessis/they softē swellinges behinde the eares/ & other angrye swellinges. They make type wheles/ called Pauos / speciallye yf there be put vnto them niter aryce/or lime: if rawe figges be beatē wyth these/ they are of lyke effecte. Wythe the shell of a pomegarned they purge awaye anguaylles & suche harde swellinges: wythe copperus they heale the runnynge yssues of the legge/whiche are almoste incurable/if they be soddē withe wyne wormwode Romane & barlye meale. They are good to be layed vpon them ỳ haue the dropsye/ burnte figges laide one w̄ a playster of ware/are goode for kybed or mooled heles / and for ytchynges. The mylkye juyce of bothe the wilde and the garden figge: euen as runnynge or chese lope/maketh mylke runne together into cruddes/ and louseth it that is growen to-

gether/as vinegre: it takyth the skynne of from the bodye/it openyth the poores/ and losith the bellye. The same broken wyth an almonde & dronkē/ openyth the mother. The same layd to wyth the yolke of an egge or Tyrinicall ware/ bringith downe womens syckneſſes. It is good to be put into playsters wythe the floure of fenygreke and vinegre for the gowte. It scowryth awaye lepres / frekles / skurvynes and the diſeaſe of the face/ stables/ & runnynge sores in the head / if it be layed to wyth barlye meale: It is good for them that are bytten wyth a scorpion or of anye other venemens beaſt/or of a mad dogge/ if it be dropped into the wounde. The same receaued in wulle and put into the holowe tothe/is good also for the tothe ake. If it be layde to wyth fatt/ it taketh awaye wertes. Drye fygges are hote in the fyrſte degree fullie as Galen wryteth. They are hote in the beginnynge of the seconde degree/ and of fyne and subtil partes. The figge tree as bothe the juyce/the leaues and the tree dothe teſtifye/is verye hote/for they do not onlye byte or vehementlye scoure awaye / but also/do pull of the skynne/ and open the mouthes of the veſſelles / although figges wyth other frutes haue some euyll juyce/yet this good propertye they haue/ that they go quicklye thorough the bellye / and easelye go thorowe the hole bodye/for they haue a notable vertue to scoure awaye/ wherfore it chaunseth that they that are greued wyth the stone/ after that they haue eaten figges voyd oute sande in theyr vrine: they norisshe more then the commen sorte of frutes do / but they make not fatt and styffe fleshe as breade and swynes fleshe do/ but somethinge lowse and emptye fleshe as beanes do. Figges are wyndye/ but their wyndynes endurith not/ if a man eate oute of measure of rype figges / they will fill him excedinglye full of lice. They haue vertue to cutt in soudre and to make fyne/ by reaſon wherof they provoke a man to stoole and purge the kydnes.

Of the Brake or Ferne.

Filix is called in Greke Pteris/ in Engliſhe Ferne or a Brake/in Duche ein walt farne/in Frenchefauchier. There are two kyndes of brakes/the one kynde is called in Latin Filix maſcula / & in Greke Pteris / wythoute anye addicion. It growyth commenlye vpon stones. It is all full of lytle winges euen frome the woote. The seconde kynde is called in Greke Thelipteris / in Latin Filix femina: this is the commen ferne or brake whiche the Norther men call a braken / It hath a thinge lyke a longe bare stalke/ and the leaues are onelye on the top of that. Dioscorides wryteth of the Ferne or Brake thus/ It hath leaues wythout anye stalke or frute/whiche leaues comme oute of a thinge lyke a stalke/ and the same is a cubite highe/the leaues are manye wayes deuided and full of branches lyke fethers. The sauor of it is somewhat rauke/ the roote of it is black/ and that goeth euen by the ouermoſte parte of the grounde. It is also longe / and putteth furth manye branches/ the taſte therof is somewhat byndynge. It groweth in montaynes and in stonye placyes. The female brake hath leaues lyke vnto the male full of branchis / hyer from the grounde/ whiche growe not all vpon one herbes synnewe as it were / as the other doth

Of the Brake or Ferne.

Filix.

Ferne or a Brake.

perbys .79: 80:

doth / but vpon diuers and manye lytlen synnowes lyke stalkes. This kynde hath manye longe rootes wrythen one by an other / whiche beyng somthynge yelow turn toward a black. Some also are founde red. Dioscorides denyeth that the Ferne hath anye frute / and therbye that it hath also no seede/but not onelye the opinion of the commen people is/that the Ferne hath sede/ but also it is the opinion of a Chrysten Physicion/named Hieronymus Tragus/who doth not onlye saye that Ferne hath sede / but wrytith that he founde vpon mydsomer euen sede vpon Brakes. I haue taken oute of his herbal his wordes concernynge that matter/ & haue translated that into Englishe after this maner folowinge. Although that all they that haue writen of herbes/haue affyrmed and holden/that the Brake hath nether sede/ nor frute:yet haue I dyuers tymes proued the contrarye / whiche thinge I will testefye here in this place/for there sakes that be studentes in the knowledge of herbes/ I haue foure yeres together one after an other vpon the vigill of saynt John the Baptiste (whiche we call in Englishe mydsomer euen)soughte for this sede of Brakes vpon the nyghte/ & in dede I fownde it earlye in the mornynge before the daye brake/ the sede was small blacke and lyke vnto poppye. I gatherid it after this maner: I laide shetes and mollen leaues vnderneth the brakes whiche receyued the sede/ that was by shakynge and beatynge broughte oute of the branches and leaues. Manye brakes in some places had no sede at all/ but in other pla-

cēs agayne: a man shall fynde sede in euerye brake/ so that a man maye gether a hundred oute of one brake alone/ but I went aboute this busynes/ all figures/ coniurynges/ saunters/ charmes/ wytchcrafte / and sorseryes sett a syde/takynge wyth me two or three honest men to bere me cōpanye/ when I soughte this seede/all the villages aboute/did shyue wyth bousyers that the people made there/& sometyme when I soughte the sede/I fownde it/and sometyme I fownde it not. Somtyme I founde muche/ and sometyme lytle: but what shoulde be the cause of this diuersyte or what nature meaneth in this thinge / surelye I can not tel. Thus farre hath Tragus wryten of the brake seede. But as he hath not tolde wherfore the sede is good/ euen so haue I no experyence as yet wherfore it is good/ sauynge that I do gether by no vayne cōiecture/ that in healynge of dyuers grefes/ it is of greater poure and strengthe then ether the roote or leaues be.

The vertues of the male ferne.

The roote of the male ferne dryueth oute the brode wormes of the bellye/if yowe take it in the quātyte of foure drames of mede/otherwyse called hunyed water/but it will worke more effectuallye if ye take it with xij. graynes of Diagredy or Scamonye/or blacke Hellabor/but they that receyue this medicine/had nede to take garlyke before/ and it is good for them that haue a swelled mylte/The roote is good to be dronken/ and also to be laide to in playstre wyse for the wondes that are made wyth an arrowe of reede/ wherof they saye this is the tryall. The ferne will perysshe/if ye sett reedes rounde aboute it in good plentye/ And lyke wyse ỹ reede will vanysshe awaye if ye compasse him aboute wyth ferne rounde aboute. The rootes of the femall ferne taken wyth honye after the maner of an electuarye/ dryue brode wormes oute of the gutter if they be dronken wyth wyne/ in the quantyte of three drammes/ they dryue oute rounde wormes. They are not good to be geuen vnto women whiche wolde haue manye childzen/nether are they good to go muche ouer for women that are alredye wyth childe. The powdre of them is good to be sprynkled vpon moyste soores whiche are harde to be couerid wyth a skynne/and ill to be healid. It is a good remedye for the neckes of suche beastes as are accustomed to the yokes/ Somme vse to seth the grene leafes of Brakes wyth other wortes or pot herbes/ to receaue them to soften their bellye wythall. The later wryters do affirme that the juyce whiche is pressyd oute of a Ferne roote/ laide to wythe rose water / or wythe other colde water/ if ye can gett no rose water/is good for all maner of burnynges and skaldinges/ but ye muste two or three tymes streine the water & powdre together/and then it will be slymye/and then it is perfectlye good for the purposes aboue rehersed/when as no other remedye will helpe as men of experience do testyfye. This is a maruelous nature that the Ferne hath namelye the male/ that if a man cut the roote of it in the myddes/it will shewe of eche syde a blacke egle wyth two heades oute of white/Plinye also wrytith/ that if the roote of the Ferne be broken and laide to/ pulleth furth the sheuer of a reede that stycketh in the flesshe/ and lykewyse that the roote of the reede laide to/ pullyth furth to sheuers of a Brake that is in the flesshe.

Of

Of Polypodys or Vuallferne or Okeferne.

Polipodium. Filicula — Polipody or Vualferne, or Okeferne,

FIlicula is called in Greke Polipodiū/ in Englyshe Polipodium or Walleferne/ in Duche Engelsaet/ or engelsuez/ in Frēche Polipode. It groweth in ake trees & in olde walles. It dryeth whythoute bitinge. Dioscorides sayeth ẏ Polipodium groweth in mossye walles/ and in olde bodies or bellys of trees/ and speciallye of okes/ it is of a spanne lengthe/ and lyke vnto a ferne/ somethinghe roughe/ but not so finelye deuided/ the roothe is full of heares wherein are cōteyned certayne lōge thinges lyke the feet or claspers of ẏ fyshe/ called Polipus/ & they are of ẏ thicknes of a mans lytle fingre/ grene wythin and somethinge russet.

The vertues of Polipodium oute of Dioscorides.

POlipodiū hath the poure and vertue to purge. It is good to be geuen sodden wyth a henn/ or wyth fishe/ or wyth betes/ or wt mallowes to make a purgation. The poudre of ẏ roote myxed wyth mede/ dothe purge coler & fleme: it is excedinge good to be laide one those membres ẏ are oute of ioynte/ and agaynste the chappes or rystes that are in the fingers.

The vertues of Polipodium oute of Mesue.

POlipodiū is the roote of an herbe that groweth vpō stones & trees/ whiche ẏ Grecianes call Dendropterim/ ẏ is tree Ferne. It ẏ groweth vpō the stones is full of superfluous/ rawe/ and wyndye moysture/ whiche ouerturneth ẏ stomacke. It is better ẏ groweth vpon trees/ & namelie/ suche as bare acerues or masse/ speciallye yf it be great/ sownde/ freshe & well fastened together/ full of knottes wythoute blackyshe redde & grene wythin as fistikes be/ wt a swete taste/ astringent/ somethinge bitter and somthinge spicie. It scowreth away grosse & tough humors: it maketh rype & dryeth vp. It purgeth ye eue from ẏ iointes/ melācholy or grosse/ or towgh fleme. It is good for these causes for all diseases ẏ aryse of melācholi as the quartayne yf it be taken wyth mede/ doder of tyme salt Indian. Al maner of wayes it is good for the colike and for ẏ hardnes of the mylt. Polypody drieth & lesseth or thinneth the body. To auoyde that/ that shall not bringe the stomacke to vomitinge/ it must be geuen wyth mede or barly water/ or the brothe of rasines/ or wyth the broth of cockes/ or hēnes/ or sod

den wyth whay. It is good to drinck it mixed wyth well sauorynge sede/ and other spyce thinges as anise/ canua/ fenell/ ginger/ and suche lyke that cõforte the lyffe or the naturall power of the stomacke. Polypody can byde lõge sethynge inough. It maye be geuen from ij. drames vnto six. Thus farmesue/ an vnce & an halffe of our Englishe Polypody will scarsely purge/ som vse to drye the rote/ & to geue a drã of the powder at the lest for a purgatiõ/ & bid the patient after it iiij. houres. The stylled water of Polipodiũ as Tragus wryteth/ is good for the quartayne/ for the cowgh/ for ỹ short winde/ against melancholye/ against greuous and heun dreame/ if it be drõ kẽ certaine cõtynuall dayes together. But I thinke that the wine that ỹ rotes are soddẽ in/ & made a lytle swete wyth sugger or hony/ shoulde worke muche better/ for the aboue named purposes/ then ỹ water/ whych of what soeuer herbe it be of/ hath no suche strengh as ỹ juice and broth of the same herbe. Is ther any water better then rose water is/ and hath more strẽgh of ỹ rose/ and yet ij. vnces of the iuice of roses/ worketh more in purgynge/ thẽ xvj. of water. Wherfore I can not so muche commende the distilled waters of herbes as I do the iuice and brothes/ of the same/ wherin the herbes are sodden.

Of fenel.

Eniculũ is called in Greke Marathrõ/ in Englishe fenel or fenkel/ in Duche finchell/ in Frenche fenonil. Fenel is a great & a lõge herbe/ somtyme higher then a man/ the stalke is great and full of ioyntes/ ỹ leaues are very lõge and small/ the flour is yelow/ ỹ top is lyke vnto the top of dill/ the sede groweth thick in the top wythout any coueringe/ it is somthinge croked lyke a horne/ the outsyde of it is full of gutters and crestes/ the rout is longe and white.

The properte of Fenell ont of Dioscorides.

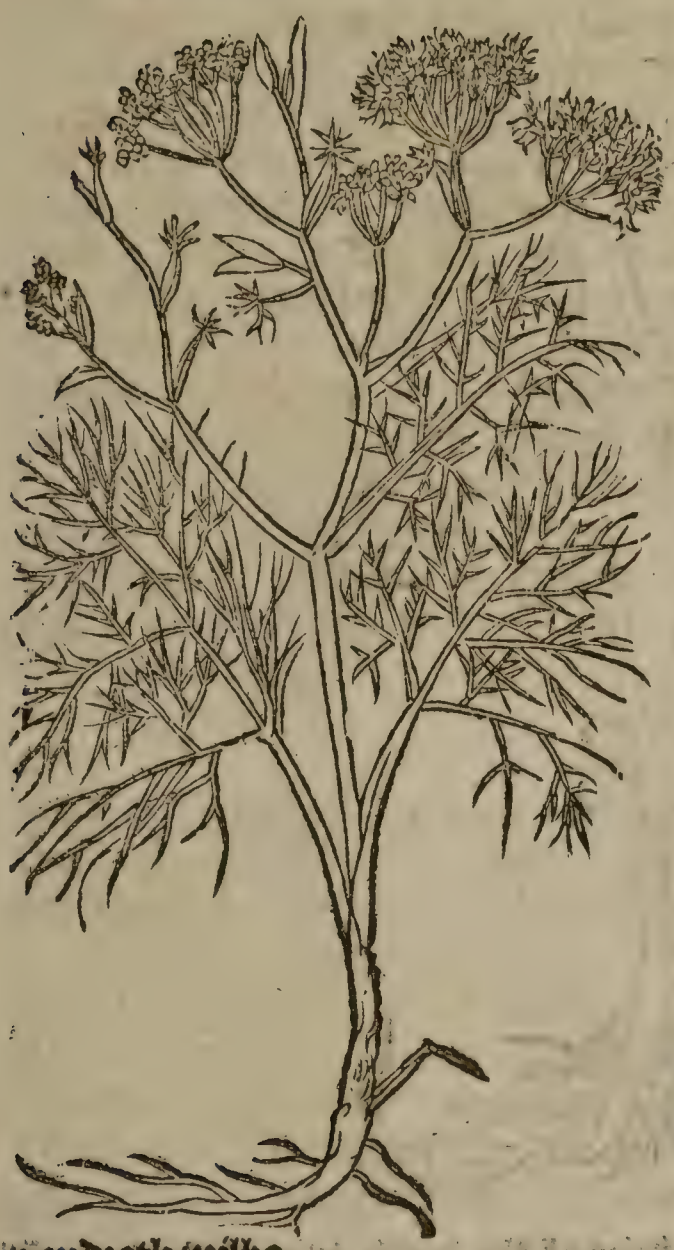
Enell/ if the leaues be eaten/ or yf the sede be dronken wyth a ptisame: filleth weomens papes wyth milke/ ỹ brothe of ỹ toppes of the leaues is good to lay vnto ỹ back/ for the ake in ỹ kidnees/ for it dryueth furth water. It is good to be drõkẽ in wine against ỹ bytynge of serpentes. It prouoketh flowres/ in an agew drõken wyth colde water/ it slaketh the lothsumnes/ and the heate of the stomacke. The rotes of fenel brokẽ/ and layde to wyth hony/ are good agaynst the bitynge of a dogge. The iuice whiche is pressed out of the stalke & leaues/ and dryed in the sonne/ is put vnto those medicines that clere and bryghe the eyesight. In som places men vse to cut the stalke of fenell/ and to take out of it a iuice like a gumme whiche is verye good for the eyes

Out of Macer.

Enell prouoketh men to the procreation of childer/ the serpẽtes chow this herbe/ and purge and clere theyr eyes ther wyth/ wherof learned mẽ dyd gather ỹ it shoulde also be good for mans eyes. The iuice of fenell put into a mans eares/ killeth the wormes therin: the vse of fenell wyth wyne is good against the swellynge of the dropsye. It is also good both

for

Fenículum, Fenell or Fenkell.



gendzeth milke.

for diseases of the liuer and the lounges. The broth that the rootes of fenell is sodden in/ wheter it be wather or wine/ is good for the diseases of the bladder and kidnens. It dryueth furth water/ if it be layed vpon the belly a litle aboue the priuites. The broth of the rote helpeth ꝑ ake of the yearde/ if it be therwyth bathed. It will do the same put vnto oyle and layde to: seth fenel and vineger together/ and it will swag any swellinge that cometh sodēly by bytynge. The sede stirreth mankind to the procreation of childer. And the same is good for a pleuresy/ and so is ꝑ broth of the herbe. Autours wryte that serpentes ware yonge agayne by tastinge and eatynge of this herbe/ wherfore sum thinke that the vse of the herbe therfore is very mete for aged folke.

to swage
sodden sw.
& comyth
bytyng

Out of Aetius.

FEnell is so hote that it may be rekened to be hote in the thyrde degre/ and it drieth in the first degre/ and therfore it en-

Of Fenegreke.

FEnum grecum is called in Greke Telis/ in Englishe Fenegreke in Duche Bucks horne/ in Frēche Fenecreke. It groweth in Italy and Germany. This herbe is also called in Greke Keratitis/ ꝑ is horned/ aigōkeros/ ꝑ is gotis horne/ and bonkeros that is cowis horne/ it is also called in latin siliqua/ silicia & silicula. Fenegreke runneth vp wyth small lytle braunches & stalkes/ whiche are rede/ ꝑ lefe is lyke vnto trifoly thre leaued grasse. The flour is lytle & whyte/ the sede is rede/ & it is conteyned in a long cod/ lyke a horne/ the rote is rounde and suthinge longe.

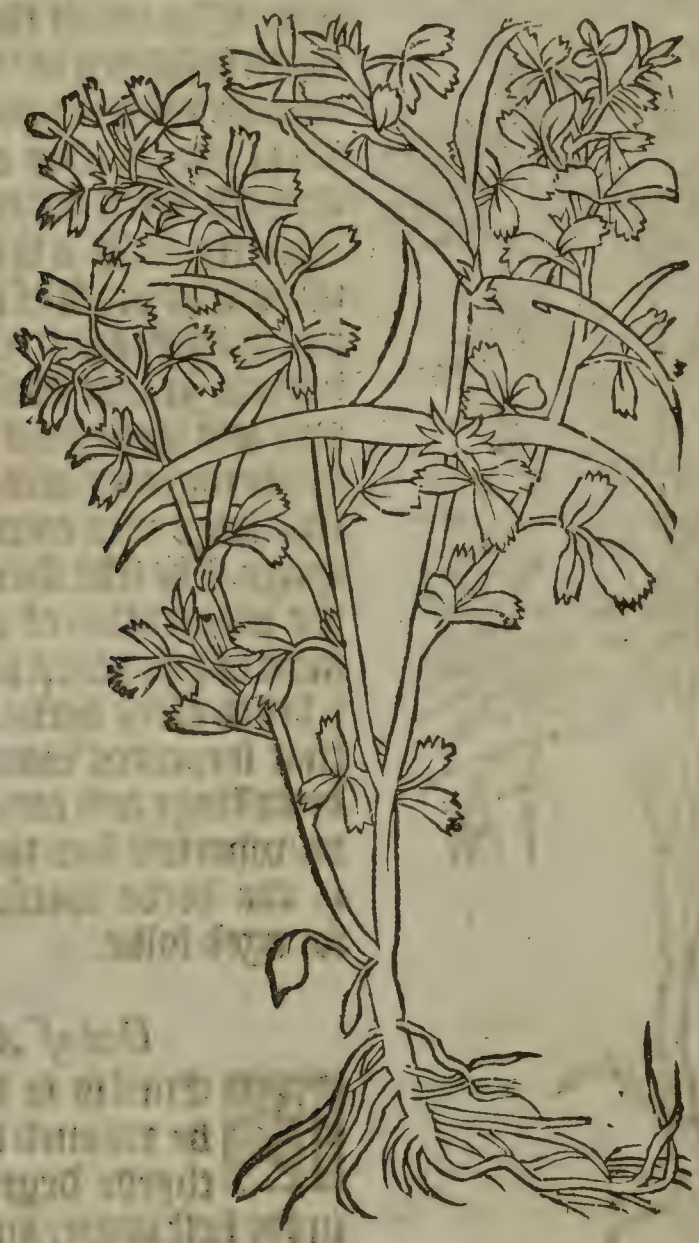
The vertues of Fenegreke out of Dioscorides.

THe flour or meale of Fenegreke hath power to soften/ & to driue away. The same soddē in mede/ if it be layed to/ is good both against inwarde and outwarde inflāmations or burnynges wyth salpeter

and

Of Fenegreke.

Fenum Grecum **Fenegreck.**



and vineger: it minisheth the milt: the inice of the broth is good for womās diseases/if they sit in it and be bathed therwith/whether the mother is stopped or is swelled. The broth that it is sodden in/ streyned and layde to the head / purgeth the here & scoureth awaye scurf & the runnyngh sores of the heade/if that the naturall place of conception be harde and streyte (by reason wherof sum women bringe furth ther childer with great ieperdy) if ye mixe Fenegreke and gose fat/and put them together in the conuenient place/accordynge vnto the discretiō of an honest midwyff: enlargeth and softeneth it. If it be layde to grene with vineger/ it is good for raw places that haue the skynne of. The broth of it is good agaynst the often vaine desyre of goinge to stole/ and agaynst the stinkinge fylthe of the blody flix. The oyle that is presled out of it & of myrtilles/ scoureth away the starres of the priuitees.

Of Strauberries.

Fragraria is called in Englishe a Strawberye leafe/whose frute is called in Englishe a strawbery/ & in Latin Fragū/ in Duche Erdber/in Frenche Fraisue. The strawbery rynneth vpon the grounde/and hath a litle roughe stalke/and in the toppe of it growe whyte floures/ after the whych floures be gone/ther growe berries/whiche are grene first/

and

Fragraria Strauuberrie

and afterward rede. The leafe is indētid/ & alwayes thre of them grow together/ ẏ rote is in som place blake and som place redyshe.

The vertues of Strawberries.

Strawberies leaues taken in meate/ helpeth thē that are diseased in the milt/ & so doth also the iuice dronkē wyth hony. The same is good to be geuen wythpeper for them that are short winded. Strawberryes quenche thirst/ and are good for a cholerike stomack. Ther is a iuice pressed out of strawberries/ whiche by cōtinuance of tyme encreaseth in strēgh/ and that is a present remedy against the sores and wheales of the face/ & against the blodshotten eyes. The bryothe of the rothe swageth the heate of the liuer/ dronken the morninge eueninge. Many vse this herbe to ioyne together grene woundes/ to stoppe laxes/ and ishewes of women/ to strengthen the gūmes/ & to take away the sores or wheales of ẏ mouth/ and the stinkinge of the same. The frut semeth to haue som warmenes in it/ but the leafe is colde.

Of the Asshe tree.

The tre is called in Latin fraxinus/ in Greke melia/ & is named in Englishe an asshe tree/ in Duche ein Esch baum/ in Frēche fraisne: as Theophrastus wryteth there are two kyndes of asshes/ of ẏ whiche the one is verye high & tawllē/ & the wood of it is whyte/ & hath as it were grosse vaynes or synewes/ & it is softer/ smouther/ and more curled then the other is. The other kinde is lower and groweth not so highe/ and more rowghe/ harder/ and yelower. The leaues are lyke vnto the brodder bay leaues/ but they are sharper and indētid roundabout the edges/ the hole lytle fot stalk/ that all the leaues grow on/ is a grene herbishe thinge/ and not woodyshe/ and vpon that the leaues growe/ in a distincte order a small space goinge betwene one another/ and they grow of eche side of the litle stalke by coples one ryght ouer agaynst another/ after the maner of the sorbe aple tree leaues do grow. The sede of the asshe tre groweth in long thinges like burdes tōges/ whych are called of som wryters euen for that cause/ linguæ auium, and they are called in Englishe asshe keyes/ because they hangh in bunches after the maner of keyes.

The

Of the herbe called Gallion.

The vertues of the asshe tree.

THē inice of the leaues of an asshe tree/ether/in oyntment/ or dronken in wyne/ is good against the bitynges of vipers or adders. The asshes that are made of the barke/layed to w̄ water/taked awaye lepers. Sum rekē that the pouder or clippes/ or scrapinges of the wood/ will destroye a man.

Out of the later wryters.

THe water ẏ is distilled out of the barkes of the asshe tree/ is a singuler remedy agaynst the stone and agaynst the jaundes: The leaues of the asshe sodden in wyne/ and dronken/ are good for them that haue the disease of the mylte/ and of ẏ lyuers/sum do holde that the inice that is pressed out of the asshen leaues/ if it be dronken wyth wyne/ is good to make fatte men leane:but of this thynge as yet I haue no experiens. There be sum also of that opinion/ that they iudge that the continuall drynkinge in an asshen cuppe/ lesseth the mylte as the olde Autors wryte / that the drinkynge in tamarisk doth.

Galion Maydens heyre.

Of the herbe called Gallion.

GAlion or Gallion is named in Englishe in the northe countrye Maydens heire / in Duche vnser lieuen frawē bettstro/in Frē che/petit muguet. Ther are two kyndes of Gallion/ the greater are the lesse/ the lesse kynde agreeth better wyth the descriptiō as here after ye may se. Galion hath the name of that propertye that it hath in cruddynge of milke/ it may occupye the place of cheslope / or a runnynge. Galliō hath a braunche and a leaue very lyke vnto cleuer/or goosshareth/ & ẏ ryght vp/it hath a small yelow flowre in the toppe/thick plenteous and well smellynge.

The vertues of Gallion.

THe flour is good to laye to burnt places/ it stoppeth the gusshinge out of blode/mēge this herbe wyth a cyr ope or oyntement made wyth rose oyle & ware/ and layed in the sonne vntill it ware whyte/and then it will refreshe them that are wery/the rotes prouoke men to the naturall office of matrimony.

Of rede

Of rede Archangell.

GAliopſis ſayth Dioſcorides hath a leafe & ſtalkes in all poyntes like vnto a nettell but ſmother/ whiche yf he be bruſed/ hath a ſtrõge ſtinking ſauor/ and it hath a ſmall purpell floure/ and it groweth about hedges/ and about howſes/ and oftymes in gardynes amonge other herbes wythout ſettynge or ſowynge.

The vertues of Galeopſis.

THe leaues/ the ſtalkes/ the ſede/ and the iuice of rede archangell ſcatter away harde lumpes and cancres/ and driue away/ and diſperſe harde wennes/ & ſwellinges/ called in Latyn Panos/ and the inflamed ſwellynges beſyde ẏ eares. He muſt twyſe on the day lay the emplaſter warme to w̃ vinegre/ and bathe ẏ place wyth ẏ bryothe of it. It is very good to laye it to rottynge ſoores/ etynge ſores/ and to deadly burnynges/ called Gangreues.

Of Browme.

GEniſta is called in Engliſhe Browme/ in Duche Geniſt or Pfrim/ in Frẽche Dugenet. Many well learned mẽ haue iudged the buſſe ẏ we call browme/ whiche is called of ẏ Latines Geniſta/ to be Spartiõ of the Grecianes/ and Plinye ẏ noble clearke wrytyng of Geniſta in the xviij. booke/ of his naturall ſtories/ in the ix. chapter/ dowteth wheter Geniſta be Spartium of the Grecians or no. But if they ẏ of late haue cõfunded Geniſtã wyth Sparto/ and Plini/ whiche douted whether Geniſta were Spartum or no/ had ſene both our comen broum that groweth in the feldes/ and it that groweth only in gardines/ whiche becauſe it cam from beyounde ẏ Sea/ wy cal Frẽche browme: they would not haue cõfounded thẽ/ nether Plinye woulde douted/ whether ẏ one had bene the other or no. The Frẽche broũ/ which of late yeres cam to vs out of Spayn/ is much tauler/ then the comen broome is: the twigges are long/ grene/ and ſmothe/ reſemblyng in all thynges a riſhe/ ſauyng that in ſom there appere litle leaues/ & ſo litle that ſcarſely they deſerue to be called leaues. I thynke that becauſe Dioſcorides ſawe them ſo litle & ſo few/ that he would not call theim leaues. The broum which is called in Latin Geniſta / hath cornered and roughe twigges/ euen as the Poete Calphurnius in thys verſe witneſſeth:

Molle ſub hirſutâ latus expoſuêre Geniſtâ.

They haue ſtreched furth theyr ſoft ſyde vnder the roughe broume.

Then when as our gardin frenche broume is ſmouth/ it can not be Geniſta whereof Calphurnius maketh mention. The leaues of the broome are of two ſortes / they that are in the endes / are very ſmall lyke vnto them that are in ẏ Spaniſhe broome. But they that are benethe/ are ſomthyng lyke rue leues/ the twygges are roughe and fiue ſquared. Which markes are for differyng both from the deſcription of Dioſcorides/ & the lykenes of our Frenche or Spaniſhe broome.

The vertues of Browme.

BRowne sede taken in the quantite of a dram/or a dram and a halfe/ purgeth waterishe humors. If it be taken wyth a draught of mede or whay/it driueth suche mater from the ioyntes/both by vomit and purgation. It suffereth not any towgh humors to abide in the bladder or kidnes. The later wryters vse the water agaynst the stone. Other take the leaues and twygges of it/and stepe thē a fiue or sixe dayes in vineger/ and then bruse them/and presse oud a iuice / the whiche they geue in the quantyte of two onces and a halfe to them that haue the Sciatica. I thinke it were better to mixe it wyth oyle/ & so to laye it vpon the greued place/ then to take it inwarde/except the pacient were very stronge/ ẏ vomit ẏ is prouoked by browme/is good for the diseases of ẏ gowt / ẏ sciatica & the disease/ & the kidnes. It hurteth ẏ stomake & ẏ hert/wherfore if ye take it inwarde/ you must take it wyth rosed honye/ or wyth rose leaues/ wyth fenell sede and anyse sede. The floures of browme sodden in the quantite of thre drames in whaye or in mede/purge as the sede doth. We may take more or lesse accordinge to the strenghe of the pacient. Browme is hote and drye in the seconde degree.

Of Gentian.

Gention.

GEntian is called in Greke Gētiane/and in Englishe Gentian / in Duche Entian/in Frēche/de la Gentiane. Gētius the kynge of the Illyrians was ẏ first fynder of this herbe/whiche he of his name called Gētian: the leaues whiche growe about the rote/are lyke the leaues of a walnut tree/ or the leaues of plantayne/ and they are som thinge rede in the part whiche is aboue ẏ middes of the stalke/they are somthinge iaged. The stalke is smothe and emptie wythin/ of the thicknes of a mans finger/ full of ioyntes/ & at euery ioynt come out leaues. It is som tyme two cubites high: it hathe a brode lyght sede/in litle vesseles/som thinge rowghe or chaffye lyke vnto the sede of the herbe called Spōdilion. The rowte is lyke vnto ẏ rowthe of longe Aristolochia / it is thicke and bitter/ and it growethe in ẏ hyghe toppes of montaynes & in shadowe and waterishe places. I haue sene it in the alpes growinge betwene Italy and Germany/ it groweth also plenteously in many places of highe Germanye as they tolde me that sawe it ther.

The

The vertues of Gentiane.

The vertue of the roote is hetinge and byndynge together. If it be dronkē in the quantite of ij. dr̄ames wyth peper rue and wyne/it helpeth the bytinge of serpentes. A dr̄ame of the iuice helpeth the syde ake/ them that are br̄used wyth a fall/the places that are burſten and shronke together. It is good for thē that haue the diſeaſe of the liuer and ſtomake/ if it be dronkē wyth water. If the rote be conueniently layed to the naturall place of conception/it helpethe wemen more easely to brynge fourth ther childer. It is also good for woundes/& it is also a remedy againſt ſores ẏ eate inwarde and make depe holes. The iuice is good for the ſame purpoſe. The ſame is good or to anoynt ſore eyes wh̄ych that are inflāmed. The rote ſcoureth away the frekilles and ſoul ſpottes. I haue ſene ſom make a lee or an aſſhy water of the rotes of Gentian/ wherwyth they toke out ſpottes very well out of clothes. The roote is muche vſed in ſuche compoſitiones as are made againſt poyſones and venomes.

Geranium I. Pinke nedle.

Geranium alterum. Cranes bill.

Geranium III.

Geranium IIII.

Geranium V.

Geranium VI.

Of Pinke nedle and Cranes bill.

Geranium after Dioscorides/hath leaues like vnto Anemone/ but the cuttynge is ferther in and deper/ the rowte is somthynge rounde and swete when it is eaten. This kynde is called in Englishe/Pinke nedle or starkis byll. The secõde kynde of Geranium hath a small rowghe stalke a fote and a halfe lõge/and it hath leaues lyke vnto a Mallowe in ẏ high toppe of ẏ herbe/or thinges lyke Cranes heades/ther billes are lyke dogges tethe.

The vertues of Geranion.

Drame of Geranium dronkẽ wyth wyne/ driueth away and scattereth the wyndenes of the mother. The later wrytters haue founde ẏ these kindes of Geraniũ are good for woundes & for many other thinges that Dioscorides maketh no mention of but I do not make mẽtion therof/because I do wot whether they haue suche properties or no/ as they geue vnto them.

Of Ciues.

Getion.

Getion is called in Englishe a Cyue or a Ciuet or a Chyue/the Duche men call it Brisze-lauch & schnitlauch/ it is called in Frẽche cyues & Ciuons/ it is called in Latyn Cepa Pallacana/ Fuchsius hath erreth muche in takinge of this herbe for Porro sectiuo/and meny other haue erred wh him/for this herbe is not of ẏ kynde of lekes/but of ẏ kynde of an vnion/ for it hath hollow rownd leaues of an vnion/& not the brode leaues of a leke/ but that herbe whiche is called in Latin/Porrũ sectiuum/is called in Englishe/Frẽche/ leke/and is well knowen both in Cambridge & in London and in many other places of Englande bythat name/and that hath the very leafe of the comẽ leke/sauinge it is smaller/ and that leke groweth not by seede/ but by the rote as in the description of the leke I shal more plẽtuously declare. Thus herbe groweth not in Englande that I know out of gardẽs/ but in Germany it groweth wilde by the Renis syde a litle from Bonne/ where as I haue sene it in plentie.

Of Auenes.

The vertues of Getin.

YF ye be desyrous to know the vertues of synes or sweth/loke in the chapter of vnyons/and ther ye shal fynde them holt at the lest in the thirde degre/for it hath the same propertie that vnyons hath/sauinge that they are som thynge greater & hoter as experiẽce doth teche vs/ and Pliny doth say also/whereas he calleth a cyne a vnion/that it is fit for to make sauce of.

Of Auenes.

Geum. Auenes.

GEum is called in Englishe Auenes/ in Duche benedictẽ kraut/ in frenche salmondes/ it is named of the herbaries / Gariophillata / Sana mũda/& benedicta. Geũ sayth Pliny hath lytle smal blacke rotes & well sauorynghe/ & more cõcerninge ỳ descriptiõ of Geum/can I not fynde in any auncyent wryters / the leafe of Auenes is depelye cutt & iagged/ and it is rowgh/and blackishe/ & zene in a maner after ỳ fassiõ of Agrimony/ ỳ stalke is rownde/all hery & rowgh/ ỳ flower is yelowe/and in fourme lyke a litle eye/when the flower is gone/ ther ryseth vp a great knop all full of lytle rownde thinges lyke berryes of a purpell color.

The vertues of the herbe called Geum.

PLini wryteth that Geum doth not onely heale and take away ỳ payne of the brest and of the syde/but also taketh awaye rawnes wyth his pleasant tast.

The vertues of Auenes out of the later wryters.

THe cõmen propertie and vse of this rote is suche/that if men put it in to wyne/that it maketh it pleasant both in smellinge & taste. Many new wryters holde ỳ wyne wherin the rote of this herbe is steped/ refresseth the harte and maketh it merrie/& that it openeth/the stoppinge of ỳ lyuer/& ỳ it helpeth ỳ stomake whiche is hurt wõ colde & grosse humors/ ỳ wyne also wherin ỳ rote of this herbe is sodden/clengeth & scowreth woundes/and namely fistulas and cankers/the same scowreth out foule spottes/ if the face bewasshed dayly therwyth.

Of the herbe called Gingidion.

GIngidiõ is a lytle herbe lyke vnto wilde carret/but smaller and bitterer/ the roote is smalle/ whitishe / and somwhat bytter/ this is the fassion of Gingidiõ/ and the description of it after Dioscorides/

Rewel-

Gingidion, *Cheruel.*

Rewellius/Fuchsius/ and Gesnerus/ thre great learned men holde in ther bokes / that Gindion is the herbe which is commenly named of the commen arberies Cerefolium/ in Englishe Cheruell/ in Duche Keruel oder kerbel kraut/ in Frēche Cerfuile. How be it/ I dare not geue sentence wyth them/bycause I can not fynde the bittenes and the astriction or byndynge in oure cheruel that Dioscorides and Galene require in theyr Gingidion. How be it/ the forme and fassion of the herbe it agreeth well inough wyth the description of Gingidion. Columella in his x. boke/ whiche is de cultu hortorum/ that is of the trimynge or dressinge of gardens in this verse. Iam breue cherephylum, & torpenti grata palato. Semeth to call that herbe cherefilon: whiche the comē herbaries call cherephyllion/ whiche is in Englishe our cheruell.

The vertues of Gingidion oute of Dioscorides.

THe leaues of Gingidion both raw and sodden/ or kept in sucket or sauce is/ good for the stomak/ and they are good to prouoke bryne/ ỹ brothe of it dronken wyth wyne is good for the bladder.

The vertues of Charuell, oute of the later wryters.

THe iuice of the herbe and the water whiche is stilled/ if it be dronken/ dissolueth and breaketh in sounder the blode whiche is runne together/ether by the reason of betinge or by a fall/ the leaues of cheruel bruised and layde to after the maner of an implaster/ dryue awaye all swellynges and bruses that come of betinge or of falles/ euen as the herbe called scala cæli doth.

Of Nigella Romana.

GIt/ otherwyse called Melanthion/ and also Melaspermon/ is called in Englishe Nigella romana/ as the apothecaries call it also/ in Duche/ Schwartz kummich/ in Frenche Nielle. Git hath small braunches/ som tyme excedynge two spannis in length/ it hath lytle leaues lyke growsell/ but muche smaller: in the toppe of the herbe ther groweth a lytle thynne heade lyke vnto popy/ but it is somthinge longe/ there ryneth thorowgh the heade certayne fyl-

Git or Nigella Romana.

ines or skynnes/wherin is conteyned a blacke seede sharpe and well smellinge. All this description of Dioscorides agreeth well vnto oure Nigella romana / sauinge that ther is no suche lyknes betwene it & grownsell/ as Dioscorides semeth to make by comparyngeof these two together/ whiche two herbes nowe in oure tyme are vnlyke one to another / that no man will saye ther is any lyknes betwene them at all/wherfore it appereth that ether we haue not the same Git that Dioscorides hath sene in his tyme/or elles this worde Erigerõtos is put in Dioscorides Greke texte in the stede of som other worde. How be it the properties of oure Nigella romana doth agree well wythe it ỹ Dioscorides describeth/ and therfore jow maye be bolde to vse it.

The vertues of Git or Nigella Romana.

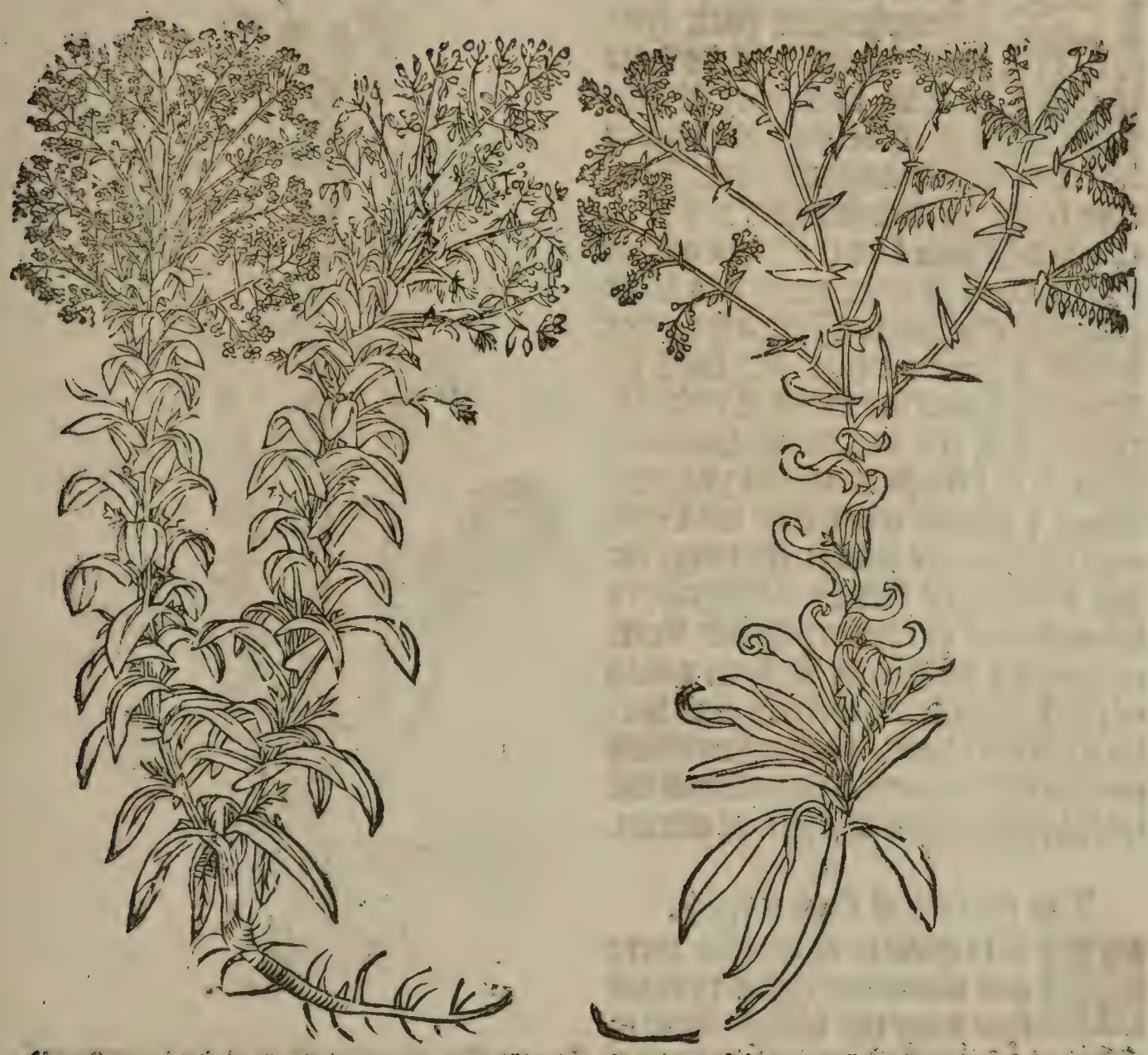
NIgella Romana layde vnto a mans forhead / releaseth the heade ache/ it helpeth blodshotten eyes/if the disease be not olde/ if it be broken and put into the nosethrilles wyth the oyle of flour delice or Ireos. It taketh away lepers/frekeles/hardnes and old swellinges/ if it be layde to with vinegre. The same layde to with stale pysse will take awaye aguayles that are scotched about after the maner of a circle. The broth of it w̃ vinegre is good for the tothe ache. Anoynt the nauell wyth the water that this is sodden in/ and it will dryue out the rounde wormes of the belly. It heleth them that haue the pose/ if ye breake it and laye it vnto your nose. If it be taken many dayes together wyth wyne/it bryngeth downe flowres/and causeth a man make water better/ & draweth furth mylke into the brestes/ and it is good for them that are short wynded. A dram weyght of it/ dronken wyth water/ healeth the bytynges of the felde spyder. The smoke of it/dryueth serpentes away. Take hede that ye take not to muche of this herbe/ for if ye go beyonde the mesure/it bryngeth deth.

Of Vuadde.

VUadde is called in Latin Glastũ/in Greke Isatis/ in Duche wayd or weyt/in Italien Guado/in Frenche Guesde: Ther are two kyndes of wadde/ the garden or sowen wadde/ and the wilde or vnsowen

perhaps Herbal: 348:

Glaſtum. VVadde.



ſowen wadde: the diers occupy the garden wadde/ or that kynd of wadde whiche is trimmed wyth mannes labor in dyenge of wull and clothe. And it hath a leafe lyke vnto playntayne/but thicker/ and blacker: the ſtalke is more then two cubites longe/ the wilde wadde is lyke the ſowen wadde/ and it hath greater banes lyke vnto Lettyce/ ſmall ſtalkes/ and muche deuyded/ſome thynge redyſhe/in whoſe toppe ther hang certayne veſſelles/ muche lyke vnto lytle tonges/wherin the ſeede is contayned/it hath a ſmall yelow floure. This herbe is called in Englande/new aſhe of Jeruſalē. The former kynde groweth muche in the countrey of Julyke/and in ſome places of Englande. The wylde kynde groweth not in England that I know/ſauynge onlye in gardens/ but it groweth plenteouſlye wythout anye ſowynge in high Germany by the Renes ſyde.

Of the vertues of wadde.

DIoſcorides/The leafes layde to after the maner of an emplaſter/ſwage all kyndes of ſwellinge. They ioyne together grene woundes/and ſtoppe ỹ runnynge out of blod. They heale ſaynt Antonies fyre/or cholerike inflamationes/ conſumynge ſores/& rottynge ſores/that runne at large. The wilde wadde both dronken & layd to emplaſtre wyſe/ helpeth the milt.

Of

Of Cottenwede.

Gnaphalium, Cottenwede.

DIoscorides sayeth that Gnaphalium hath lytle softe leaues/whiche some vse for downe or stuffinge of beddes/and other description of Gnaphaliū/can I neither fynde in Dioscorides nor Plinye/but I haue sene the herbe ofte in many places of Germany/& in some places of Englande: It is a short herbe not a spanne longe/& at the fyrst sight it is lyke a braunche of rosamary/but that the leaues are broder & whiter: in ỹ toppe is a small yeolowe floure: ỹ leaues/when they are dryed and broken/are almost nothinge els but a certayne downe/wherwyth because men in tymes past did stuffe pillowes & quishions/it was called of the Latines Cētunculus/and herba Centuncularis. It maye be called in English Downewede/because the leafe brokē/is lyke Downe or cotton.

The vertues of Cottenweede.

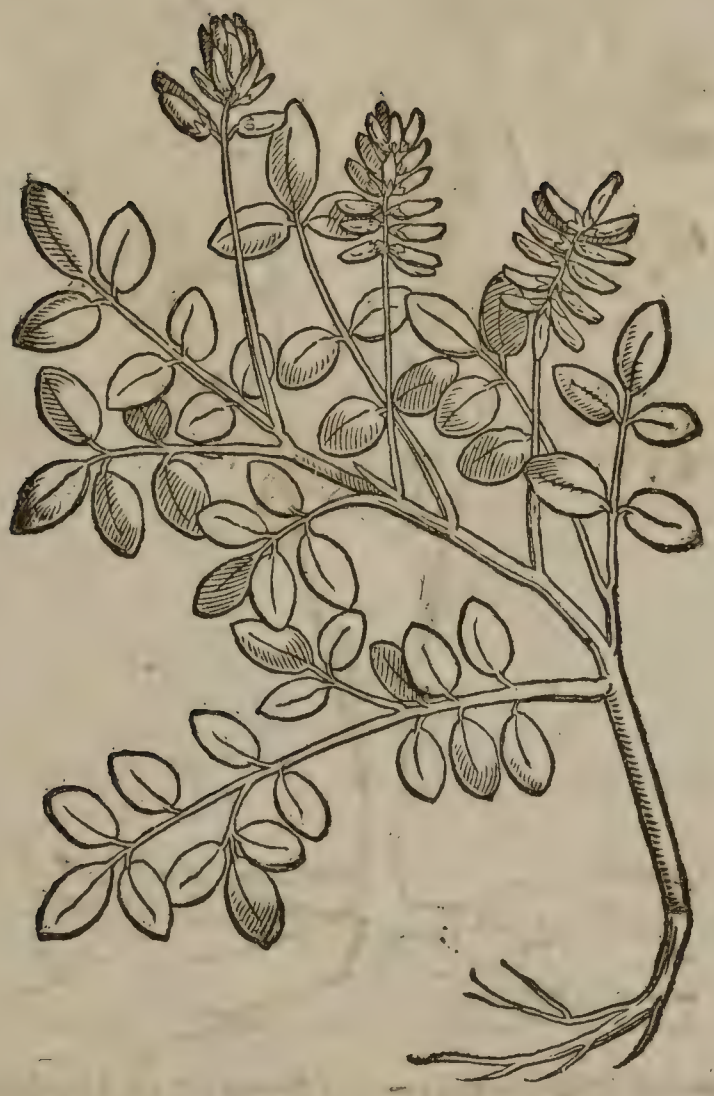
IT is good to be geuē in tarte and bindynge wyne/to them that haue the blodye flixe/or other commen flixe/and it is good to stoppe the bloddy issue that weomen vse some tymes to haue. It is good to be put into the fundament agaynste the disease which prouoketh a man oftentymes to go to the stole/and when he commeth ther/can do nothinge. It is also good to be layd vpon olde rotten sores. I thinke that the herbe which is called in Englande Cartifilago/is a certayne kynde of the same herbe/for theyr properties are lyke/& their figures are not muche vnlyke.

Of Sea tryfoly.

GLaux/otherwyse called Engalacton/because it maketh good plentye of mylke in those weomen that take it/groweth by ỹ seasyde/and in the leaues it is lyke to the tree tryfolye/called in Latin Cytisus/and to lentylles/whiche leaues in the ouer part are grene/and in the nether part white. There commeth fourth from the grounde fiue or six small braunches a spanne high/and they come out of the earth from the rote: the floures are purple and lyke vnto a kynde of stoke gelauore floures/but they are lesser. I neuer sawe it in Englande/sauinge onlye in maister Falkonners boke/and that had he browght out of Italy/except my memory do fayle me/I sawe it

ones

Glaux. Sea trifoly.



ones in Flaunders by ỹ sea syde about thre myles beyonde Dunkyrke/ thee is an herbe in Englande/ which some call Fenum grecum syluestre/ whiche aunswereth in many thinges vnto the description of Glaux in Dioscorides/ howbeit I thinke it is not the trew Glaux that Dioscorides wrote of.

The vertues of Sea trifoly called Glaux.

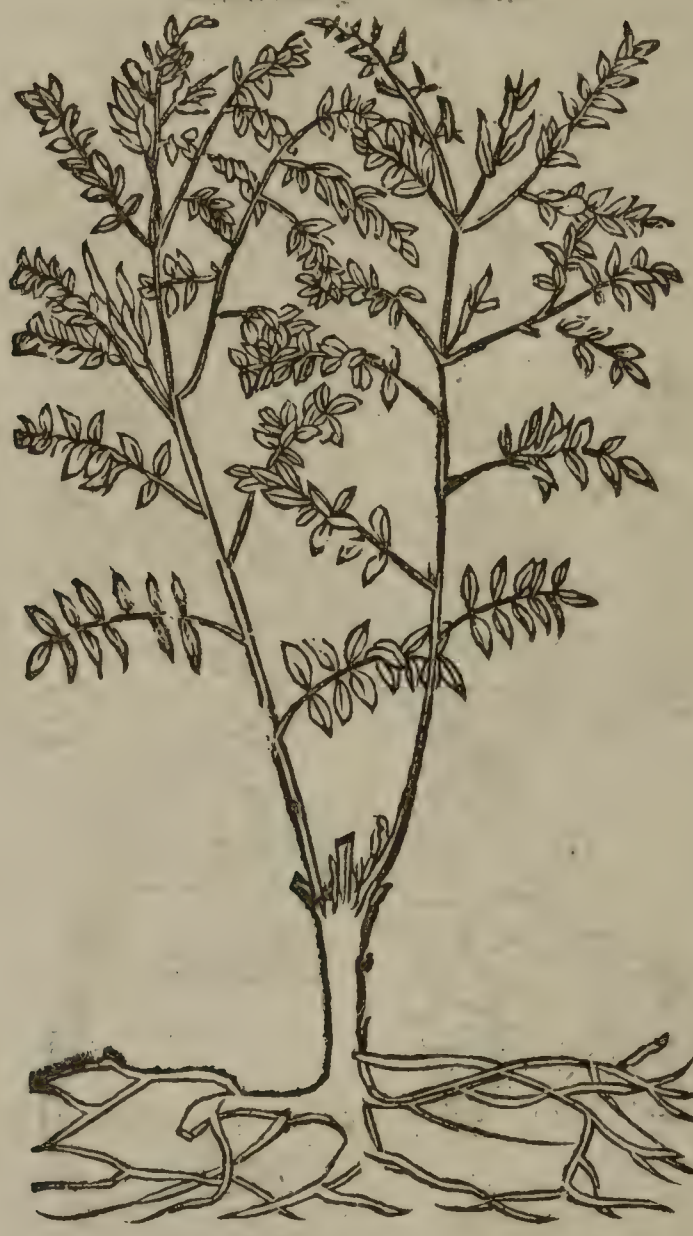
This herbe sodden with Barly meale/ salt & oyle in a suppinge/ is good to bringe milke agayne to them that haue lost the plenty of it.

Of Lycores.

Glycyrrhiza in Greke/ is called in Latin Radix dulcis, in Englishe Lycores/ in Duche Suesz holtz/ or licoris / or clarish/ in Frenche Erculisse/ or Rigolisse. It groweth in the rockes of Germanye / wythout any settinge or sowinge. I neuer saw it growe in England/ sauynge onely in gardens. Licores groweth very thicke and busshy/ and hath braunches rysinge two cubittes highe/ the leaues are lyke vnto Mastycke tree leaues/ thicke and fatt/ and full of gombe/ when they are touched. The floure is lyke

Of Lycores.

Radix dulcis. Licores.



lyke vnto the floure of Hyacinthus/ the frute is of the bignes of the pilles of the playne tree/ but rowgher/ and it hath lytle rede coddes lyke vnto Lentylles. The rotes are longe as Gentians be/& of the colo͂r of bore/a lytle tart swete.

The vertues of Lycores.

THe iuice of Lycores is good for the harishenes or rowghnes of the throte/ but it must be holden vnder a mans tonge/vntill it be moulten/it is good for the heate of the stomacke/brest/and liuer/dryncke it wyth maluesy/ and it will heale the scabbes of the bladder/ and the payne of the kidnes/ the same moulten quencheth thyrst/ it is good to heale woundes/if it be layde to/it healeth the mouth if it be chowed in it/the brothe of the grene roote is good for the same purposes/the pouder of it is good to cast vpon anguayles.

Of Cotton.

COtton is called in Greke Xylon/ in Latin Gossipium/in Duch Baumwoll/in Frenche du Cotton: in barbarus Latin Cottonum/and bombax bombacium/and cottum. Cotton is a small busshy herbe wyth a lefe lyke a binde/but lesse/ It hath yelowe

floures

Gossipium. Cotten.

floures/whiche are some thinge purple in the myddes/ the fruite is lyke a felberde/all full of Downe. I neuer sawe it/sauinge onelye in the vniuersite of Bonony. It groweth as I rede in good autours in great plenty in Egypt/ in Candi/ in Appulia/and in the yland Maltha.

The vertues of herbe Cotton.

THe iuice of Cotton leaues/ is good for the lax of yonge chyldren/and for the gnawynge/ or (as some call it) the grindinge of the belly. The sede is good for the cough and the diseases of the brest. The oyle that is made of the sede of cotton/is good to take awaye frekeles and spottes out of the face. The sede also vsed in meate as the Physicianes of Arabi do testifye / multiplieth and increaseth the sede of man.

Of Grasse.

GRasse is named in Greke Agrostis / in Latin Gramen/ in Duche grasse/ in Frenche Dent de chien. Grasse crepeth w̄ lyke braunches/& they come from swete rootes/ of full ioyntes/ ẏ leaues are harde/ as ẏ lytle riedes leaues are/ also brode/ but they are sharpe towarde the ende. The leaues of grasse fede as Dioscorides sayth/ both horse & oxen/ and all suche lyke beastes as are called in Latin boues and iumenta. Then when as the herbe that we call in Englishe stychewort / groweth only in hedge sides & in woddes and shadowy places/ & that very thin/ so that xl. acres of the wodde or of any other places wher as it groweth/most plentuously wolde not fede one powre calffe iiij. dayes: I can not thinke / that stichewort is the grasse that Dioscorides speaketh of. He presupposeth it to be in suche plenty/that it were able to fede great nombers of beast and cattell in a smal space of grounde.

The vertues of the right Grasse.

THe roote of the right Grasse bruised and layde to/ byndeth woundes together an closeth them vppe / the broth of grasse dronken/ healeth gnawinges in the belly/ prouoketh brine and breaketh the stony matter of the bladder.

to bynd & close wounds

Scorpiones folio:

Of Scorpiones tayle.

HEliotropium the greater hath a flower lyke the Scorpiones tayle/ by reason wherof he is called scorpiuros/ that is to saye/scorpiones tayle/and because it turneth the leaues about wyth the sonne/it is called Heliotropion/that is/turned wyth the sonne/ or sonne flower. It hath leaues lyke vnto basill/ but rowgher and whyter/& greater. There come thre braunches out of one roote/some tymes foure/& some tymes fyue/ it hath a white flower in ẏ toppe / or some thinge redishe that turneth in agayne lyke a scorpiones tayle. The roote is small and good for nothinge: it groweth in rowghe places. I neuer sawe it growynge in Englande/ nether in Germany/ sauing only in my garden in Collen/ & in my gardē at Wellis in Englande. in Italy I haue sene it in greate plenty in the feldes about Bonony/ they are far deceyued/& haue deceyued many other/ whiche haue wryten that our Englishe Marigolde is Helitropion/ for the description of Helitropion/ whiche a lytle before I haue taken out of Dioscorides and translated vnto yow/is nothinge agreinge wyth our Marigolde. Wherfore truste nomore the vnlerned selfe made Phisicianes/whiche teache you to call a Marigolde Helitropion.

The vertues of Heliotropium.

AN handfull of this herbe dronken/dryueth fleme an choler by the belly. It is good both dronkē wyth wyne/ and also layde to emplasterwise/for the bytinge of a scorpion. Some wryte that iiij. granes of the sede taken an howr before the fitt/ endeth a quartayne/ and that iij. granes heale a tertiane. The sede layd to emplasterwise/ dryeth away hanginge wartes/ flesshy swellinges lyke toppes of tyme/and lytle running sores/ the leaues are very good to be layde to/ for the distillation of childzen/ whiche is called the siriasis/ it is good also for the gowte/ and for places that are out of ioynte/it is good to bringe downe mens flowers/ if the leaues be broken and layd to/they are good to dryue furth the birth of a woman.

Of Parietori or Pillitore of the wall.

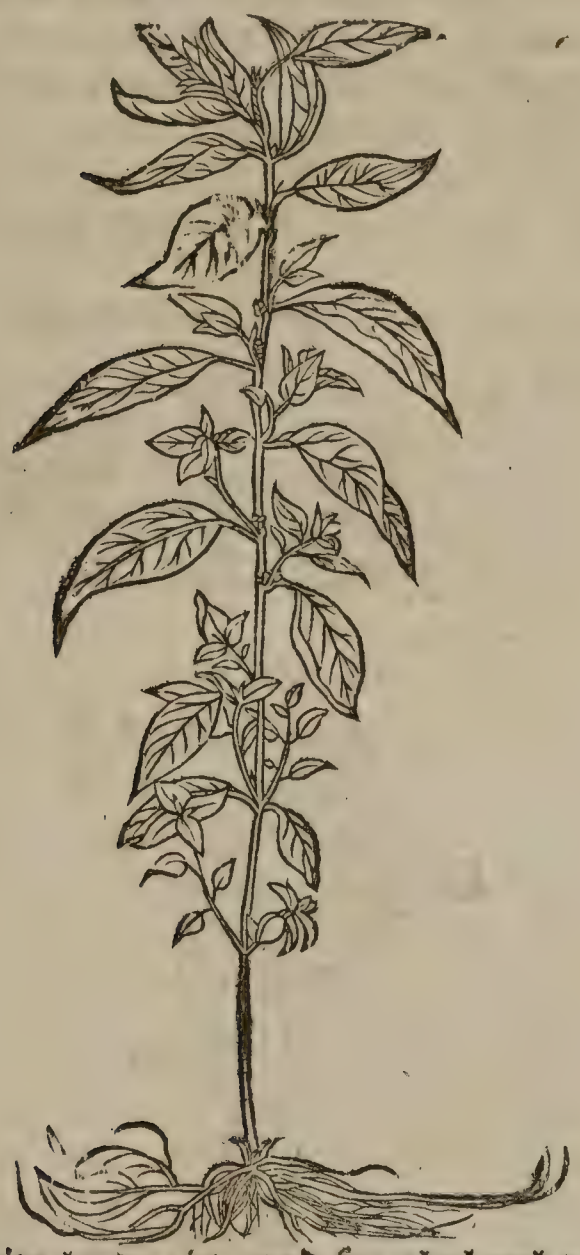
HElxine or Parditiō is called in Englishe Parietorie/ or Pilletorie of ẏ wall/in Douche saint Peters kraut/ or tag vnd nacht/ in Frenche du parietaire. The herbaries call it Parietariam. It groweth on walles & about the rootes of hedges / it hath leaues lyke Mercuri/but rowghe: it hath lytle stalkes some thinge redyshe/ and about them are as it were rowghe sedes which cleue vnto mens clothes.

The properties of Parietori or Pillitore of the wall.

THe leaues haue powr to coole and to make thick/ by reason wherof by laynge of it to/it healeth hote inflammationes/ called saynt Antonies fyre/ burnt places / harde lumpes / in the fundament wheles/called Panos/ when they are in the beginninge/wellinges and hote burnynges/ called inflammationes.

The

Parietaria Parietori or Pellitore of the wall.



The iuice of it wyth white leade/ is good for cholerike inflammationes/ and for spredinges or runninge sores. It is also good for the gowte to be layd to wyth gotis sewett/or wyth the ointement made of ware and oyle of priuet. The same dronken/ in the quantite of an vnce and a halfe/ is good for the old cough. It is good both to be gargled/ and also to be layde vnto for the inflammation and heate of the kirnelles vnder the iawes. If it be poureth into the eare/ it slaketh the ache therof/ so that rose oyle be mixed therwith.

Of Hawke wede.

Hieracium is of two kindes/the one is called in Latin Hieracium magnū. It may be called in Englishe greate hawkewede/ or yealow succory. The greate hawke wede putteth furth a rowgh stalke som thinge redyshe & full of prickes/the leaues are indented/but euery cutte is a greate waye from another/ after the maner of sowthistell: it hath heades/ and in them yealow flowres. I haue sene this in greate plenty bothe in Englande and in Germany in the feldes about Bonne/in Englande in the medowe a lytle from Shene / the lesse hawkewede hath leaues standing a good way from another/ iagged in the edges: it hath small lytle stalkes whyche are

grene/and in the top of them growe rownde yealowe flowers. This herbe haue I ſeane both in Germany and in Englande great plenty/ I can not geſſe why this herbe ſhoulde haue the name of a hawke/ſeinge other herbes haue the ſame properties that this hath: except it be for this cauſe that the downe that groweth in the toppe of this herbe after the flowers be gone/be good to be taken of the hawke to make him caſt his gorge wyth it.

The vertues of Hawke wede.

THe nature of Hawke wede is to coule and partly to binde/ wherfore it is good to be layd vnto the ſtomacke that is very hote. The iuice/ if it be dronken/ ſwageth the bytinge or the gnawinge of the ſtomacke. The herbe layde to wyth the roote/ healeth the ſtingginge of a ſcorpion.

Hippogloſſon.

Of Horſe tonge or double tonge.

HIppogloſſon is called of ſome poticaries and herbaries Vuula-ria & Bonifacia/ the buſhe Hippogloſſon hath leaues in figure like vnto the leaues of knee holme / otherwiſe called prickel bore: the toppes of the leaues are ſharpe and about the hi-

gheſte

Hypogloſſum. Horſſe tonge or double tonge.

gheſte part of the leaues come forth certayne lytle leaues lyke vnto tonges: this buſhe is very lyke vnto it that is called Laurus Alexandrina/ but this hath tonges and ſede in the leaues/and the other only the fruite amonge ẏ leaues/ & not lytle tonges/ wherfore thys ſemeth to be ſome difference betwene them. I haue ſene Hippogloſſon many tymes beyonde the ſee in high Germanye/ and in Italye/but I neuer ſawe it growinge in England.

The vertues of Vularia or horſe tonge.

A Garland made of the leaues of horſe tong/ & ſet next vpon vnto the bare heade as Dioſcorides writeth/ is good for ẏ heade ache. The rote and the iuice is oft put into ſoftinge playſters. It hath bene founde by the experience of Phiſicianes of late yeares/ that a ſpoun ful of the leaues of horſtong beatē into pouder/are good againſt the stranglinge of the mother/ and alſo againſt burſtinge of chylder in the quantite of a dram and a half.

Of Selendine.

Elendyne is named in Latin Hirundinaria/in Greke Chelidonion/in Duche Schelwurtz/ in Frenche Chelidoine or Eſclere. The greate Selendine hath a ſmall ſtalke a cubite hye / or hygher wyth many togrowinges full of leaues/ the leaues are lyke crowfote leaues/but ſofter and blewiſh gray in color. The flowre is lyke the flowre of wall gelauore/otherwiſe called hartes eaſe/ whiche cometh out about the ſettinge on of euery leafe. The iuice that is in it/ is lyke ſaffrone/ bitinge ſharpe/ and ſom thinge bittre & ſtinkinge. The roote in the ouermoſte part is ſingle/ but beneth it hath many yealowe iagges or berdes lyke heres. It hath a ſmall codde lyke vnto horned poppye & long/ but it is euer ſmaller and ſmaller from the roote/tyll it come at the toppe/ & in it is conteineth a ſede greater then poppye ſede. Ther is an other kinde of Hirundinaria called in Greke Chelidion minus/ whoſe deſcription in my iudgement agreeth well in all poyntes vnto the herbe whiche we call in Engliſhe Figgwurt/ ſauynge that it wanteth the heate whiche Dioſcori-

Of Selendine.

Chelidonion. Selendine Chelidonium minus.

des and Galen require in their lesse Chelidonio. Dioscorides describeth it thus. It is a lytle herbe hanginge vpon lytle twigges/ whiche come out of the roote. It hath no stalke/ ỹ leaues are lyke yui/ but rounder/ lesse/ tendre and som thinge fat/ it hath many rootes that come fourth of one harde lompe/ litle and growinge together lyke wheate cornes/ wherof iij. or iiij. growe longe. It groweth beside waters & lakes. It hath a bytinge pour euen as Auemone hath/ in so muche that it will pull of the skinne/ if it be layde to. This herbe of ours called figwurt hath all these properties/ sauinge that it is nothinge hote at all that euer I could finde/ wherfore as this herbe by the lyknes may teche vs to finde out the true Chelidoniũ minus/ so I counsell no man to vse it for the lesse Celendine/ though he vse it for other purposes whiche the later wryters haue wryten that it is good for.

The properties of Selendine.

The iuice of Selendine soddẽ in a copper vessel/ wyth hony/ maketh the eyesight clere. In the beginninge of sommer ther is a iuice taken out of the leaues/ stalke/ and roote/ and the same dried in the sonne/ is made vp in to lytle cakes. The roote dronken wyth white wine/ and anise sede/ healeth the guelsought or iaiundes/ & runninge sores. The same chowed or layde to/ swageth the tothe ache.

Of

Hordeum polystichum. Hordeum distichum.

Of Barley.

HOrdeū is called in Greke Crithe/in Englishe Barley/in Duche Gerst/in Frenche Orge/it is of diuers kindes. The first kinde is called in Latin hordeum distichum/in Englishe Barley. The seconde kinde is called in Latin hordeum tetrastichum/in Englishe bigge barley/or beare or bigge/alone. This kind groweth muche in ỳ North country. The thirde kinde is called in latin hordeū herastichum/I haue not sene this kinde in Englāde/ sauinge at Wellis in my gardē/but ofte tymes in highe Germanye/ wherfore it maye be called in Englishe/Duche Barley. The fourth kinde is called of Galene in the greke tonge Gimnochrithō/in Latin hordeum nudum/ of other some/hordeum mūdum/ it may be called in Englishe/ wheate barlye/ because it hath nomore huskes on it/ then wheat hath. It groweth in Italye and also in certayne gardines in Englande. Theophrast writeth thus of Barley and wheat in comparinge them together. Amongest the kindes of corne/wheat hath a narrower leafe then Barley hath/and a smother strawe and tougher. Wheate is couered wyth many cotes/ but Barley is naked and bare/ and of all kindes of corne/it is moste destitute of a couering. Barley will som tyme chaunge into Darnell/ and som time into wheate.

The vertues of Barley.

THe best barly is whyte and cleane / but that norisshet lesse then wheate: but for all that the ptisane by the reason of the moyst iuice that cometh to it in the sethinge / norisshеth more then the perched barley. It is good for the sharpnes and harrishnes of the throte and against raw places / If it be sodden wyth fenell and supped vp / it maketh milke encrease largely. Barley scowreth awaye / dryueth fourth water / maketh winde / it is euel for the stomack / it maketh ripe swellinges. It is good to set barley mele wyth a fig in mede to scatter and dryue away hote burninges and suche gateringes together or risinges. It ripeth all hardnes wyth rosen and douedonge. It stancheth the sideache / laide to wyth Melilote and the cuppes of poppy. It is good against the windenes of ẏ guttes / wyth lint sede / fenegreke and rue. Barley wyth tarr / wax / oile / and ẏ water of a yonge boy / bringeth wennes and harde swellinges to a ripenes with myrtilles / or wine / or pōgranet pilles / or wilde tarte peares / or wyth the bramble / stoppeth the runninge of the belly with quinces or vinegre / it is good for burning heates or inflammationes of the gowt. The same dressed after the maner of an emplaster and laide warme to / healeth lepres. The iuice drawen out of barley mele / sodden wyth water piche and oyle / is good to ripe and make quickly matter / or corruption. The same knodden wyth vinegre and piche / is good against flowinge of humores downe in to the ioyntes.

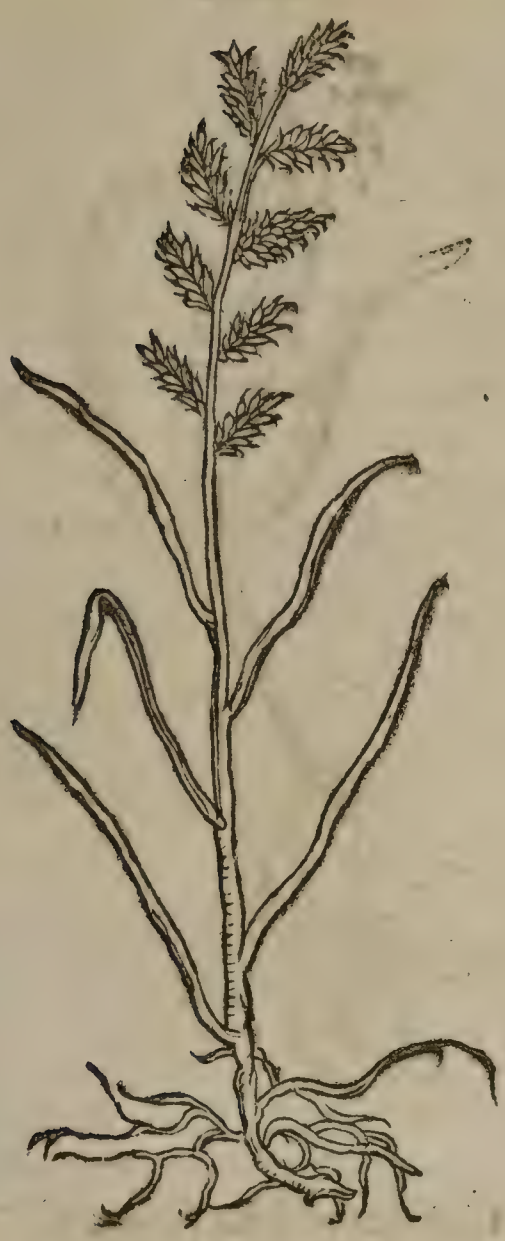
Out of Galene.

THis sede of barley is muche vsed amonge men / but it hath not the same propertie that wheat hath / for wheat is euidētly hote / but barley not only heateth not / but howsoeuer ye vse it / whether ẏe make bread of it / or make a ptisane of it / or ẏe make perched barley of it / alwayes it coleth / but accordinge vnto the maner of dressinge / it moisteth for polenta / whiche is made of fried or perched barley / is tried to be dry / as the ptisane is knowen to moiste.

Of wall barley or way bent out of Dioscorides.

PHenix hath the leues of barly / but shorter and streiter / wyth an eare like vnto daruell. The stalkes are six fingers longe / & it hath seuē or eight eares. It groweth in feldes & in howses lately couerid. This herbe whych is called of Dioscorides Phenix / is named of Pliny / Phenicea / & he saith that it is called of the latines Hordeū murinū / ẏ is wall barley. I marke ẏ Dioscorides maketh his Phenix like vnto barley / only in ẏ lefe / & in ẏ eare like vnto daruell / & that his phenix groweth both in feldes / & also vpō howses lately couered. I marke ẏ pliny calleth his Phenicea Hordeū murinum / wher vpō I gather that Plines Phenicea in ẏ eare is like barley / for it hath not the name of the leafe alone / whiche disseuereth not barly from other cornes /

Phœnix



Hordeum murinum.

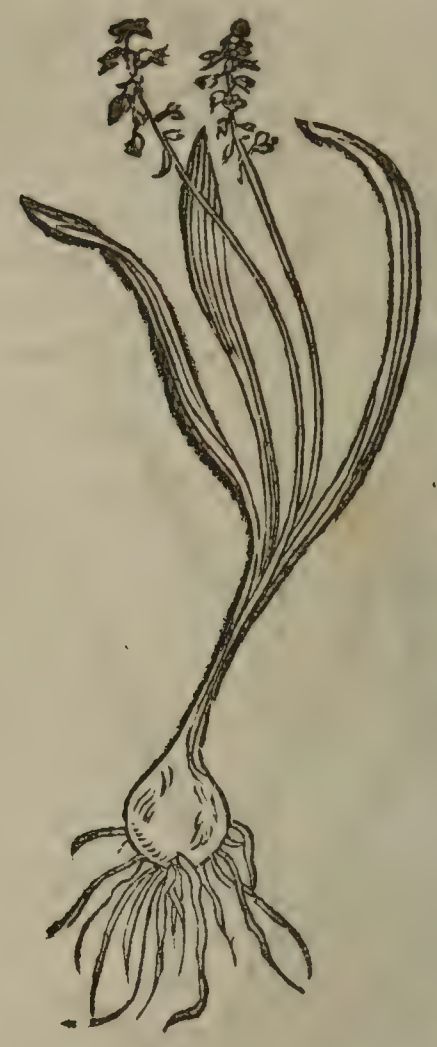
nes/but of the eare. But ẏ barley eare and the daruell eare are not like/ for the one is without aunes/and the other hath longe aunes/ therfore it appereth ẏ Phenix in Dioscorides/and Phenicea in Pliny are not al one. If ther be any difference betweene thē (as ther semeth to be)then Phenix Dioscorides is called in Englishe Way bent/ & Phenicea Pliny is called Wall barley/& howse barley. The way bēt hath a leafe like grasse/ & groweth plētuously in Cābridgeshire about highe wayes/ & ẏ eare is like daruell/ & it were like the cōmen barley ẏ hath but two orders/if it had awnes as barley hath. The wall barley is muche like tho be barley whiche is called hordeum tetrastichon/and it groweth commēly vpon mud walles that are lately made. I meruel that Matthiolus redeth in his Pliny loliū murinum/when as mi Plini corrected by Erasmus and prynted by Frobenius/ hath hordeum murinum/and not lolium murinum.

The vertues of waybent.

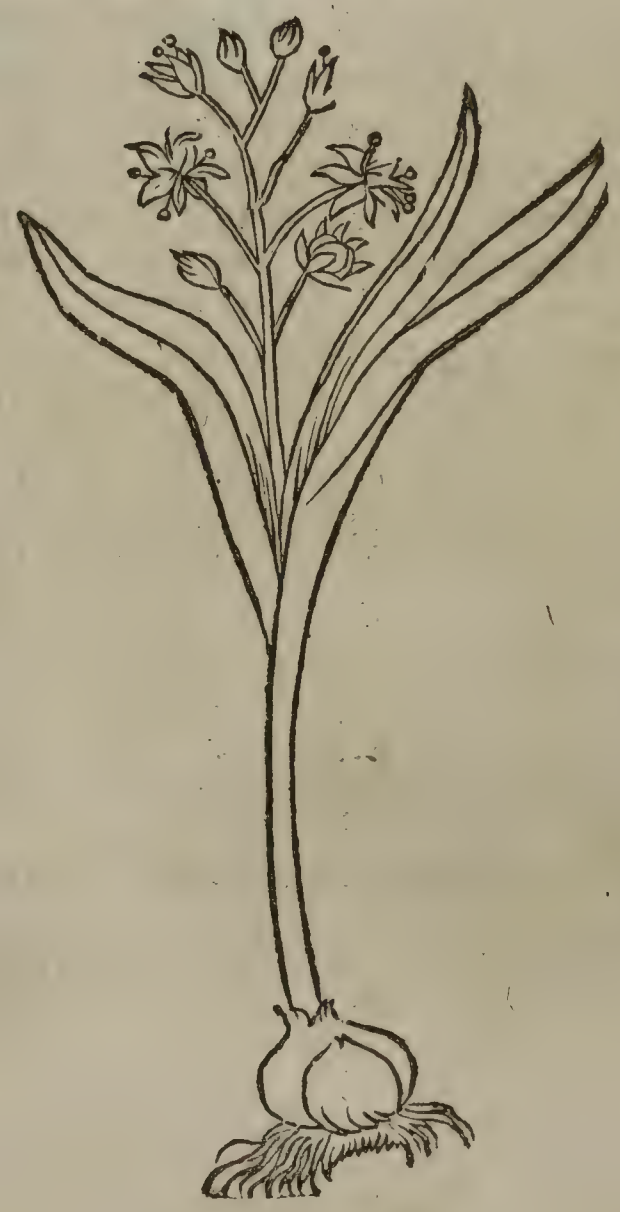
VAal barley dronken wyth tart wine/ stoppeth the flix of the belly/ẏ runninge of the mother/ and the burstinge out of man or womans water. Some do write that this herbe bound to/and hanged vp in a cremesin fleece/stoppeth blode.

Hiacinthus maximus.

Hiacinthus ceruleus maior.



Hiacinthus Ceruleus minor.



Hiacinthus albicanus fœmina.

Of Hiacinthus.

HIacinthus hath leaues like vnto ẏ herbe called bulbus/it hath a ſtalke a ſpan long/ſmaller then a mans litle finger/ of grene colo⁊/the toppe of the herbe hãgeth downe/full of purple flowres/ ẏ roote is like vnto the rownd hede of a Bulbus. The beſt kinde of Hiacinthus ẏ euer I ſawe/was it that Lucas Gynus ẏ reader of Dioſcorides in Bonony ſhewed me about a xiiij. yeares agoo/ harde by the mount Appennine. Hiacinthus is alſo commen in Englande/ though it be not of ẏ beſt/and it is called crowtowes/crowfote & crowteſe.

The vertues of Hiacinthus.

THe rote of this herbe dronken/ ſtoppeth the belly and driueth furth water/it is a remedy againſte the bytinges of a felde ſpider. The ſede is more bindinge and deſired fo⁊ triacles/ wyth wine if it be dronken/ it healeth the iawndes. The boyes in No⁊thũberlande ſcrape the roote of the herbe and glew theyr arrowes and bokes wyth that ſlyme that they ſcrape of.

Of Hioſyris.

HYoſiris is like vnto ſuccory/ but it is leſſe and rowgher/ the herbe that I take fo⁊ Hyoſiris/hath a rowghe leafe/growinge harde by ẏ grounde indented/ after the maner of ſuccory o⁊ dandelion/but the teth are not ſo ſharpe/the ſtalkes/flowers/ & downe are like vnto thẽ that are in Dandeliõ/ſauinge that they are roughe in this herbe/ and ſmothe in Dãdelion. Wherfore I name it roughe Dandelion. It gro⁊eth in ſandy barron grounde⁊/and about caſten diches that haue muche ſand in them.

The vertues of Hyoſiris.

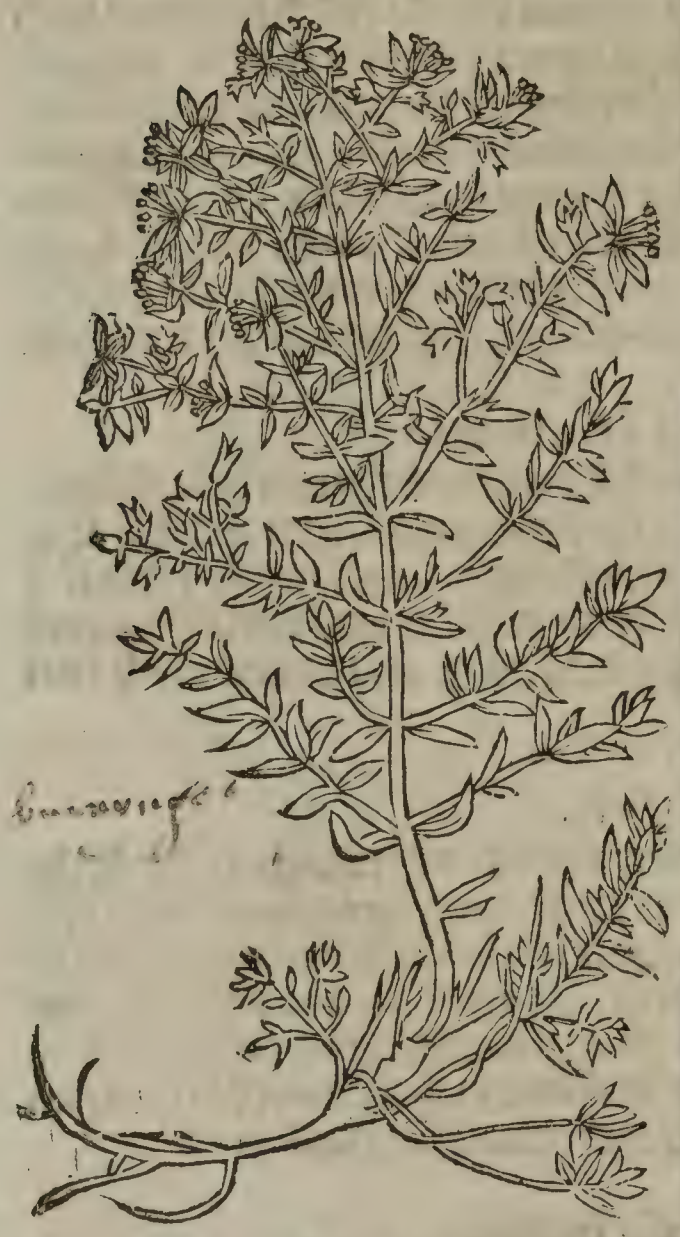
PLiny wri⁊eth/ if the leaues of Hyoſyris be bruſed and laide to woundes/ it healeth them wounderfull well. It doth appere by the taſte of this herbe/ and certayne qualities that I finde in it/that it ſhoulde ſerue fo⁊ the ſame purpoſe that ſuccory and Endiue ſerue fo⁊

Of ſaint Iohans graſſe.

THe herbe whiche is called in Gre⁊ke Hipericon/ in Engliſhe ſaint Johans graſſe/ o⁊ ſaint Johans wurt/in Duche ſaint Johans kraut/of ſome herbaries fuga demonum/ gro⁊eth comẽly in woddes and in hedges/& in ſom gardines wythout any ſettinge. Dioſcorides wri⁊eth thus of Hypericõ. Hipericon is named of ſom Andro⁊ſemõ/ of other Coriõ/ of other Gro⁊unde pine/ becauſe the ſede of it hath the ſmell of roſin/it hath a buſhe like ferula/ that is to ſay/fenel gyant a ſpan long/rede/ it hath a lefe like rue/a yealow floure like vnto wall gelouer. Whiche if it be bruſed wyth a mans finger/ putteth furth a blodi iuice/ wherfo⁊e ſom haue called it mans blode. It hath a cod that is roughe and round of ẏ bignes of barley. The ſede is blacke and

of the

Hypericon. S. Iohans grasse.



of the smell of rosin. This herbe is cal led of some of the later wryters perforata/ that is throw holed/ bycause if ye set ỳ leafe betwene yow and the sonne/ ther shall appere an infinite nombre of holes in the leaues.

The vertues of saint Iohans grasse.

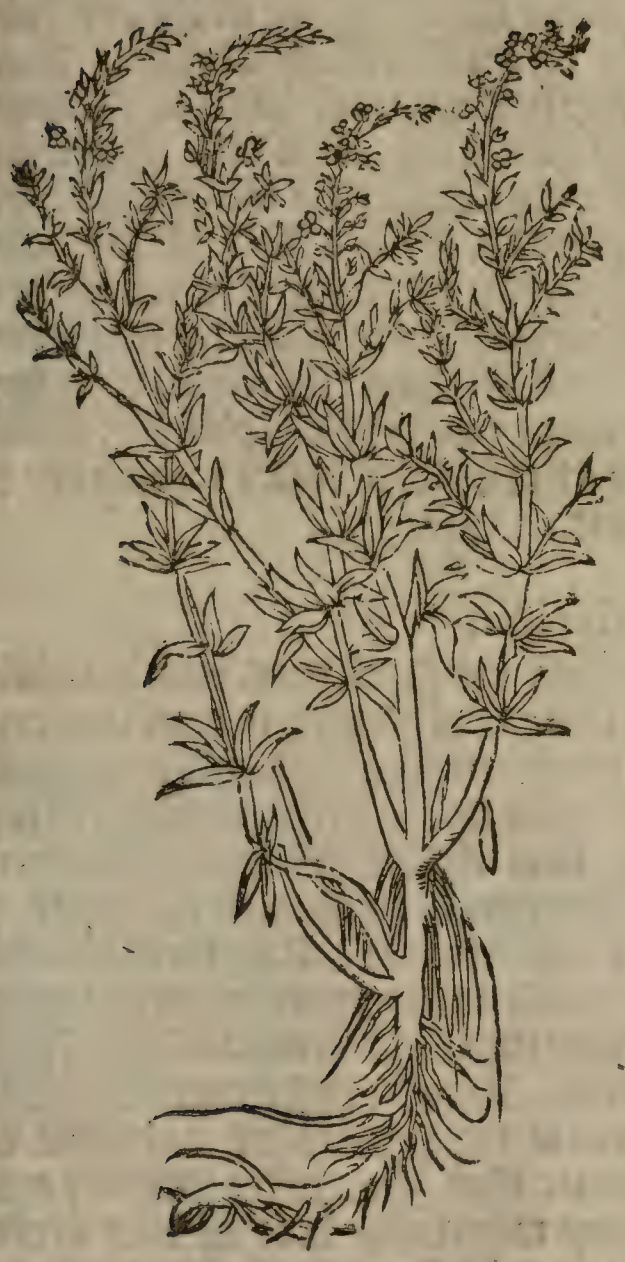
Saint Johans grasse driueth furth water/ if it be laide to/it bringeth downe flowres. It deliuereth from tertiã and quartan agues if it be dronken wyth wine. The sede dronken the space of xl. dayes/ healeth the sciatica. The leaues laide to emplasterwise wyth the sede/ heale burninges.

Of Hysop.

Dioscorides leueth Hisop vndescribed / belike it was so well knowen in his dayes ỳ he thought it neded not to be described but by that meane it is now comme to passe that we dowt whether this Hysop that we haue/ be the true Hysop of the auncient writers or no. Dioscorides in the description of Ograne/ compareth organe in likenes vnto the hysop/but no organ that euer I saw/ whether it came out of Candi or out of Spaine/ or grew here in England/ like vnto oure Hysop/for their is brode leaued/ and our hysop hath longe leaues/ wherfore ether we haue not the true hysop/ or els we neuer saw the true organ. The Hysop that Mesua also describeth/is not agreinge wyth this oure Hysop as ye may perceyue by this his description that folowe th here. Hysop is of two sortes/ ther is one mountaine Hysop/ and an other gardin Hysop. The gardin Hysop is halff a cubit hyghe/ & hath fewer stalkes and braunches thẽ time hath. It hath leues like vnto time but greater/the flour is purple/the wilde is shorter and hath lesse leaues. Ye se here that Mesue maketh his hysopes leaues like vnto ỳ leaues of time/ but we haue no suche hysop and time that agre ether in figure or bignes together/ wherfore it is to be suspect that ther is som better Hysop/ then this that we haue. Howbe it/ I thinke in vertue & propertie that it differeth nothinge from the hysop of the olde writers. We haue in Sumersshire beside ỳ cõmẽ Hysop that groweth in all other places of Englande/a kinde of Hysop that is al roughe and hory/& it is greater muche and stronger then the cõmen Hysop is/ som call it rough Hysop.

The

Hyſſopus.



Hyſſopum montanum Cilicium.

The properties of Hyſop.

HYſop hath the vertue to make fine and to hete. The vrothe of Hyſop made with figges/water/hony/and rue/ dronken/ helpeth the inflammation of the longes/ the olde coughe/ the ſhortwinded/rheumes or poſes/and them that can not well take theyr vreth. It killeth wormes. It hath the ſame power if it be licked in wyth hony. The vrothe of it dronken wyth a drinke made of hony and vinegre/ called orimell/ draweth out groſſe humores thorow the belly/ and it is good to be eaten wyth grene figges to make yow go to the ſtole/ but it worketh better if Iris be put therto/or Cardamome or Ireo. It kepeth and maketh the color of the body continewe ſtill. Wyth a fyg and nitre/ it is good for the mylt and for the dropſe. It is vſed to be layde vnto burninge heates or inflãmationes wyth wine. It druleth and ſcattereth awaye the blue markes of bruſinges. It is good to be gargled wyth the vrothe of figges againſt the quinſey. The vroth of Hyſop wyth vinegre ſwageth the toth ache if the mouth be waſhed ther wyth. The vrethe or vapor of Hiſop driueth away the winde that is in the eares if they be holden ouer it.

Of Gethſamine or Ieſemin.

Eſemin or Gethſamine/as I ſuppoſe is called in Greke iaſme/ and it is the flower/ wher of the oyle called in Dioſcorides oleum iaſminum is made. But I finde nether any deſcription of iaſme in Dioſcorides nor in Plini nor in any other olde writer/ſauinge that Dioſcorides maketh a litle mention of it/as alſo ỹ Arabianes do. I think that ỹ Arabianes/ call this buſhe Ieſemin/ fetchinge that name corruptly out of Dioſcorides Jaſminū/for the ſame vertues that Dioſcorides aſſigneth vnto the oyle of Jaſme/ the Arabianes geue vnto their Ieſemin. But that ye may iudge ỹ mater more plainely: I will reherſe vnto you what Dioſcorides writeth of his oyle called iaſminum/ & what the Arabiane write of ther Ieſemine.

Out of Dioſcorides.

Her is an oile made amongeſt the Perſeanes/ whiche is called Jaſminū/ of the whyte flowers of a violet/ wherof two vnces are put into a quart of oile ſeſanime/ and the violettes muſt be oft changed/ as we haue tolde before in the makinge of lily oyle. It is miche vſed in the land of the Perſianes/ when men be at meat to make a good ſmell: for it agreeth well wyth all ỹ hole body/ & then ſpecially when a man goeth into a bath: but it is beſt for ſuche bodies as had nede to be made hote/ and to be louſed and ſet more at large/ for it ſmelleth ſtrongly/ for it ſmelleth ſo ſtrongly that ſom can not abide it. Thus muche hath Dioſcorides written of Jaſme. Som do holde that Dioſcorides writeth here of the oyle that is made of the herbe called Leucoion in Greke/ and in Engliſhe white ſtock gelouer. But I am of the contrary opinion/ for Dioſcorides ſpeaketh not in my iudgement here of that kynde of Leucoion with the whyte flour: for that kinde of Leucoion with the flowre hath nether any ſuche ſmell as Dioſcorides gyueth vnto Jaſme/ nether any ſuche heat/ Dioſcorides ſpeaketh of: for Serapio writyng of the kyndes Leucoij ſayeth theſe wordes. Et oleum quod ex eo fit, eſt temperatum ſubtile, & proprie illud quod fit ex eo, cum oleo amygdalarum dulcium, & cœleſte, eſt debilis caliditatis, & album eſt debilius propter æquitatem quæ in illo eſt. Wherfore if the autorite of Serapio be to be receyned and alowed/ Matthiolus erreth/ whiche writeth Jaſminū to one oyle made of Leucoio wyth ỹ whyte floures. If any man reply that our cōmen ieſemine is no violet. I anſwer that I thinke that Dioſcorides called that flowre of Jeſamin a violet floure/ of the likenes that it hath wyth the flour of a violet/ as he calleth of times the pricky toppis of great theſtelles echinos/ that is vrchens/ of the likenes that they haue wyth an vrchen.

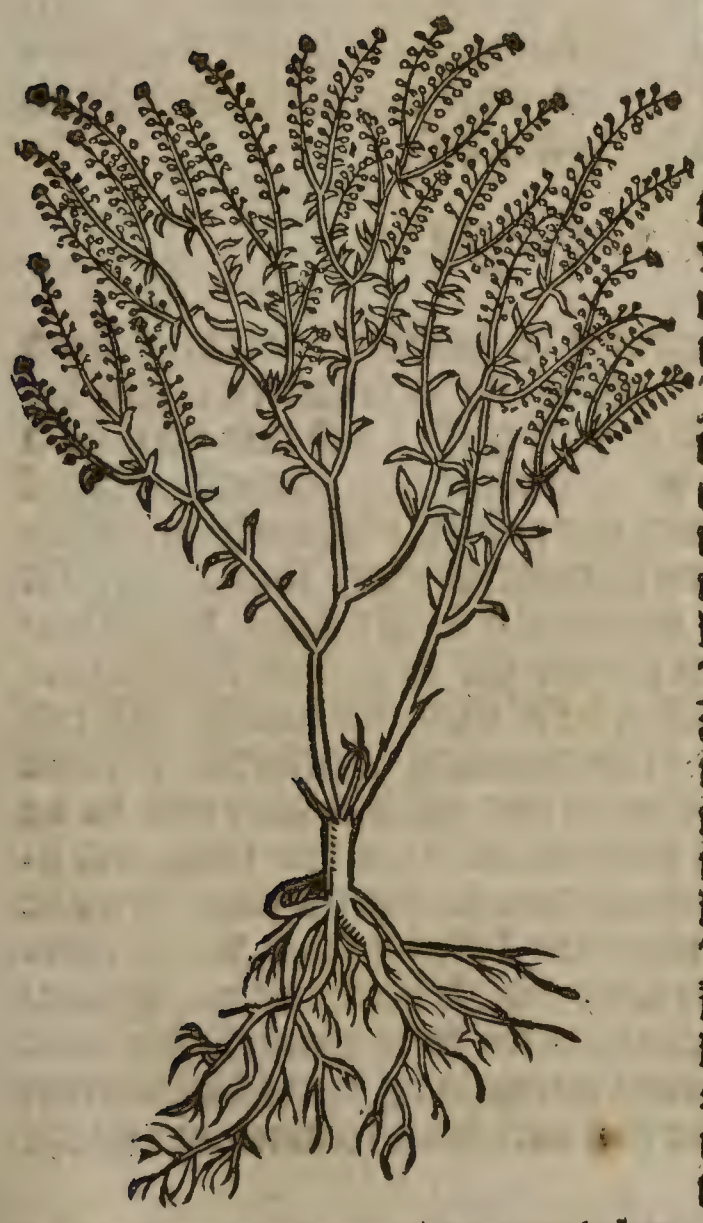
Out of the Arabianes.

Eſemin otherwiſe called rambach is of two ſortes/ the one hath a yealow flower/ and the other hath a white floure. The yealow is not ſo hote nor ſo myghtye in operation as the whyte is. The flowre is alſo founde in ſom place blewiſhe gray. Jeſemin is hote in the beginninge of the ſeconde degre/ and

and it is good for moystenes and for salt fleme/ and for olde men of a cold complexion/ & it is good for aches that com of a clãmy or towgh humores/ when as the very and right naturall iesemin ether dried or grene/ if it be broken and laide vpon any tetter or foule spottes/ it will driue them away and will resolue all colde superfluites. It is good for the pose/but it maketh and engendreth the heade ache in them that are of an hote complexion/and the oyle of it is very good in wynter/but it is to be ferde/if that any man of a very hote complexion smell of it/ lest it make him blede at his nose. Compare these properties wyth thē that Dioscorides geue vnto iasmino/ & ye shall fynde that ui propertes/ iasme doth agree very well wyth the iessamine of the Arabians.

Of Sciatica cresse or wilde cresse.

Iberis.



Because Dioscorides describeth this herbe Iberis/ in suche place as no herbes but trees are described/and it is contrary vnto his custome to mixe ỹ intreatiuge of herbes wyth trees: som holde ỹ this herbe is not Iberis Dioscorides. And som gather ỹ for this cause ỹ this herbe that I intreate of/ is not Iberis/ because ther is an other herbe called of aunci ent writers/ namely/of Paul and others Iberis/and it is cleane cõtrary in proportion and likenes vnto the herbe that Paulus setteth furth for Iberis: to whõ Iberis I answere/ ỹ although it were not Iberis Dioscoridis. Yet it followeth not/but that it may be som other learned mãs Iberis/though it be nether Iberis Paulinor Aetij. This herbe out of dout is Iberis of Democrates/wher of Galene maketh manifest mẽtiõ in the/r. boke De compositione medicamẽtorum secundum locos, and ther he bringeth it in Democrates describing after this maner. This herbe saieth Democrates/ groweth muche euery wher/ beside graues and olde walles/and about highe wayes whiche are not commenly plowed. It is alwayes grene wyth a lefe like gardin cresses/ and this leafe is lesse then cresses lefe/ and it commeth furth in the spринge time. The stalkes are a cubite longe and som time longer/and som time shorter. The leaues grow on the stalke all sommer euen vnto the depe winter/ whiche wyth the frost wasteth the

leaues awaye/ and bringeth the hole herbe vnto the likenes of a twig or busshy rod. Petit groweth vnto ẏ roote/other buddes/ whiche make a new herbe againe in the nert springe. It hath a smal white flowre/ the sede is so small that a man can scarsly se it. The roote hath a very hote and sharpe smell muche like vnto gardin cresses. Thus far hath Democrates described his Iberis. Now let vs se how that Dioscorides or som other in his name describeth his Iberis. Iberis/otherwise called Cardamantica/hath the leaues of cresses/ but in the spring grener. The stalke is a cubit highe and somtyme lesse/it groweth in vnplowed grownde. In sommer it hath a whyte floure/ at what time it hath most vertu/ it hath two rootes like vnto cresses/ heatinge and burninge. We may se how that in the description of Iberis both these autoures do agre. Wherfore this herbe must not therfore be spoiled of the name of Iberis/ because other autours haue in their workes an other kinde of Iberis. This is the herbe as I suppose that Fuchsius describeth for shlaspi minori: & it is called in Duche besenkraut. I haue sene the herbe in all pointes agreinge wyth the descriptiones aboue shewed beside the walles of Bon in Germany and in east Frestland in the sea bankes. But I haue not sene it in Englande that I remember of. It may be called in Englishe waycresses/wilde cresses/or sciatica cresses/because the herbe is good for the sciatica.

The vertues of wilde cresses.

GAther in somer good plentye of this roote/ for then it hath most vertue/and bete it harde/ for it requireth muche betinge/and mix it wyth swines gresse/ and bete them in a morter well/ till they be both come into one body/ then if any man or woman haue any paine in the hauche or huckelbone/ binde this oyntment vpon the place that aketh: if it be in a woman/ for the space of two houres:if it be in a man/ for the space of iiij.houres/nether shall ye mixe or put any oile to it. But it alone prouoke the patient to swete a litle/ and then let him go into a bath/ and bid him abide patiently there the bitinge of the ointment continewe a while therein/and when he is well bathed/then let hym out/and after that he be comed fourth/ let hym put a good deale of oile to a litle wine and anoynte the diseased place withall/ and afterwarde that the place is made clene and the fat is scoured awaye/ couer the diseased place wyth warme woole/ and if any grudge of the same disease chance to rise againe/ let hym vse the fore saide medicin againe after the same maner:many haue bene brought in by other mẽ into the bath/beinge lame/by the sciatica/whiche after they haue vsed this ointment and bath/haue commed out by thẽselues stronge and lustye.

The minde of Galene in this matter.

DEmocrates vsed ẏ same medicine after the same maner against the olde and longe heade ache/ and against all olde diseases of the body/and against palseis/& against suche diseases as can not be healed wy th

wyth out blyſtringe muſtarde plaſters/ & he ſaith/ that he healed therwyth all that were ſicke in that diſeaſe/ whiche he toke in hãde. Archigenes ſaith alſo in his ſeconde boke of medicines after the kinde/ that Iberis whiche he calleth Lepidium/ is good for thẽ ẏ are ſicke in the milt/ or greued wyth the ſciatica. Hipparcus alſo wryteth/ that Iberis is good for ẏ ſciatica & for ẏ extreme colde. After this maner gather ẏ herbe Iberis/ whiche ſome call Lepideum or wilde creſſe/ and ſtampe it wyth ſwynes greſſe after ẏ maner of an emplaſter/ laye it to the akinge place for the ſpace of iij. howres/ and then let the patient go into a bath afterwardes/ and this will hẏ lpe him/ ye may vſe the ſame remedy againſt the olde heade ache/ as Democrates the Phiſiciane in his verſes doth teſtify.

The vertues of Iberis out of Dioſcorides.

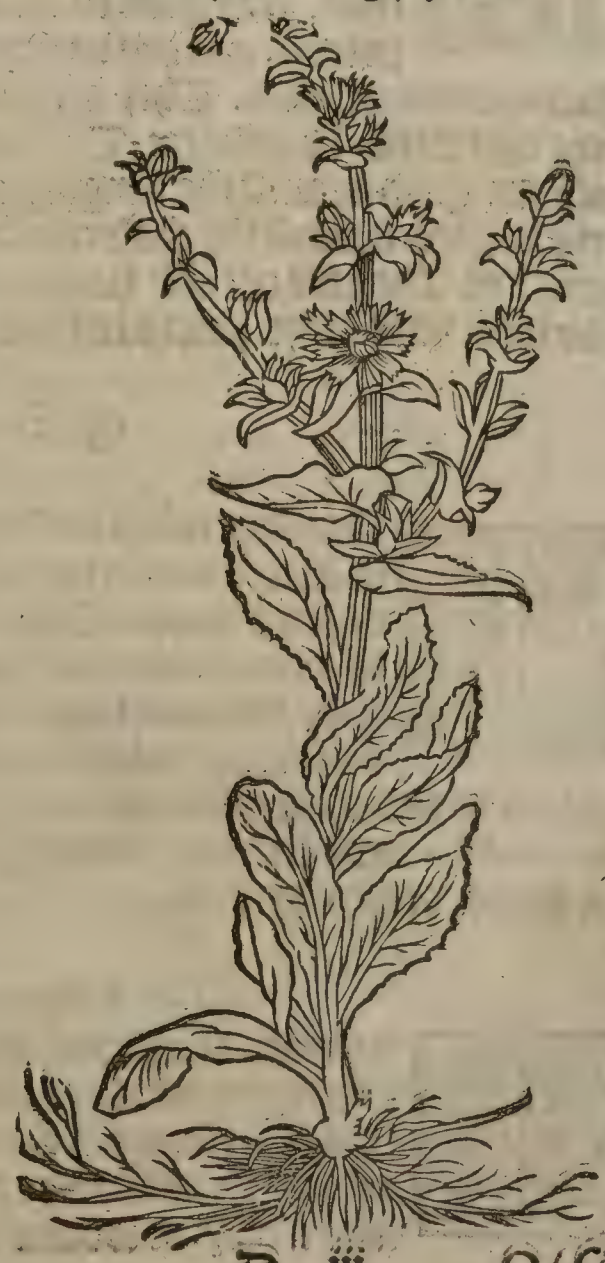
THe rootes of Iberis are burninge hote/ & they are good againſt the ſciatica/ wyth ſalted ſwines grece/ laide to the place after the maner of an emplaſter/ for the ſpace of iiij. howres/ but the patient muſt afterwarde go into a bath/ and after that he muſt anoynt the place and couer it wyth woll. This herbe is hote and drye in the ſeconde degre at the leaſt.

Sciatica

Of Cycory and Endiue.

Intubus,

Intubum ſatiuum anguſtifolium.



Of Cycorie and Endiue.

Intubus whiche is named in Greke seris/ is of two sortes/ the one is called Intubus hortensis/and the other is called intubus syluestris. Intubus hortensis is also of two sortes / the one is called Endiue or white Endiue/ and the other is called garden succory. Intubus syluestris is of two sortes/the one is called in Latin Cichorium/ and in Englishe succory or hardewes/and the other is called of Theophrastus Aphaca/of Plinie Hedipnois/in Englishe Dãdelion or prieſtes crowne/in Duche pfaffenblat. Seris/is of two kindes/ the one is wilde as Dioscorides wryteth/ and it is called picris and cichorium/and the other kinde is of the gardin/and it hath broder leaues/the wilde is better for the stomacke then the garden is/ the garden endiue is also of two kindes/the one hath brode leaues lyke vnto lettis and the other hath narrower leaues/ which hath a bitter taste.

The vertues of Cycory and Endiue.

Both Endiue and Cycory coul & binde together/ and are very good for the stomacke. The herbe sodden and taken wyth vinegre/stoppeth the belly. The wilde is better for the stomacke/for if it be eatẽ/ it swageth the burninge stomacke that is feble. It is good to lay the herbes ether by them selffe or wyth polenta perched barley to the place conuenient for the disease called Cardiaca passio. They are good for the gout and the inflãmationes of the eies if they be laide to: The herbes laide to emplasterwise wyth the roote/are good against the stinginge of a scorpion wyth perched barley/the herbe is good against the cholerike inflammationes called of som saint Antonies fier. The iuice of these herbes wyth whyte leade & vinegre/are good to be laide vnto suche places to haue nede of coolynge.

Of Elecampane.

Enula is called in Greke Helenion/ in Englishe Elecampane or Allecãpane/in duche Alantzwurtz/ in Frenche and in ỳ poticaries shoppis Enula campana. Elecãpane hath leaues like vnto mullen/but muche narower/sharper and longer. In some places/it putteth furth no stalke/it hath a roote vnder/ som thinge whyte/and som thinge redishe/and it hath a good sauor/it is som thinge bytinge/well growen/ and of a great bignes out of the whiche come certaine buddinge knoppes/whiche may be sowen after the maner of lylye or aron.

The vertues of Elecampane.

The broth of the rote dronken driueth furth brine and flowers. Elecampane taken in an Electuary wyth hony is good for the cough/for shortnes of breth/for places burſten and shronken together/ for windelies and for the bytinge of serpentes. The leaues/ if they be sodden in wine/ are good to be laide vnto the sciati-

Enula. Campana

sciatica. Elecampane seasoned and layde vp in maluasey/is good for the sto-macke/the succot makers and saucemakers/take the roote and drye it a lyt-le first/and then seth it/ and afterwarde stepe it in colde water/ and laye it vp in sodden wine for diuerse vses. The roote broken and dronken/ is very good against the spittinge of blode.

Of the herbe called in Latin Irio.

Diuerse learned men haue diuerse opiniones of the herbe that is called in Latin Irio/ and in Greke Erysimon. Fuchsius rekeneth ỹ the herbe whiche we call in Englishe Carloke or charloke / or wild cole/to be Ireo Dioscorides. Ruellius iudgeth that the herbe whiche we call in Englishe female ber-uine/ is Irio/ & Gerardus Delwike rekeneth that ỹ herbe ỹ is called in Duche winter cresses/ or whi-che we may call in Englishe bank cresses / because they grow alwayes about the bankes of ryuers / to be the right Irio. But let vs first se the description of Dioscorides/ & then we shall be able to iudge whose herbe agreeth best vnto the description of Dioscorides.

Of Irio.

The description of Irio.

IRio groweth beside cyties and amongest olde rubbishe and remnātes of olde walles and in gardines/it hath leaues lyke wilde rocket/the stalkes are after the maner of a bay tre/ bowinge & towgh/it hath a yealow flowre: & it hath small coddes/ in the toppe horned after the maner of fenegreke/ it hath a small sede lyke vnto gardin cresses/ & it hath a burninge tast. The herbe that Ruellius taketh for Irione, draweth nerest of all other vnto the description of Dioscorides/ sauinge that the coddes are not horned very lyke vnto the coddes of Fenegreke. It that Fuchsius setteth furth/ doth metely well agre sauinge ẏ the twigges are not so tough and bowinge as Dioscorides describeth his Iriones stalkes to be. It ẏ Gerardus taketh for Irione/agreeth also well wyth the description / sauinge that it groweth not in places about cyties & in wast places wher howses haue bene/ but only of his owne nature about water sides. All theyr iij. Iriones do so well agre in vertues wyth Irion Dioscoridis/ that a man may vse any of them for it of Dioscorides. I saw ones in Germany about Andernake an herbe in my iudgement in all pointes/agreinge wyth the description of Dioscorides:but because I lost the stalke that I gathered/ & coulde learne no Duche name of it/ I coulde not set furth the figure of it here at this time. The herbe that Matthiolus setteth furth for Irio/hath not hornes like fenegreke/wherefore nether can not it be the ryght Irio.

Irion.

The vertues of Irio.

IRio is good against the flowinges or issues/ that fall out of the heade in to longes/and against that disease/ when as men coughe out foule mater/it is good for the iaundes and for the sciatica/ it is good to be taken in honye against poyson/ it is good to be layde to wyth water or hony vnto blinde cankers/swellinges behinde the eares/ hardnes of the papes/and the inflammation of the stones/ generally it maketh fine and heateth.

Of

Iris.

IRis is knowē both of the Grecianes & Latines by that name / it is called in Duche blaw Lilien/ and blaw Gilgen/ in Frenche du la glaien/ and de la flambe / in Englishe flour de lyce or flour de luce/ the poticaries and barbarus wryters call it Irios in the genetiue case.

The description of Irios.

IRis hath his name of ỹ likenes that it hath of ỹ rayn bow/ for Iris is called ỹ raynbow. It hath leaues like vnto the herbe called Gladiolus/ that is to saye/ the gladdon or swerdlynge/ but greater/ broder/ and fatter. Floures of diuerse colores stand in like space one from an other/ and come out of the stalke/ for the floures are sene whyte/ pale/ yealow/ purple/ or blew/ by the diuersite of the whyche colores it resembleth a raynbow. The rootes run in the grounde full of iointes/ harde well smellinge/ whyche are cut in litle shiues or cakes / and are dried in the shadow/ and then are put vpon a threde/ & so kept. The best floure de Lyce or Iris in Slauonia or in Macedonia/ & ther that is best/ that is the leste/ that we may call the dwarf flour de luce/ and comenly hath a thicke roote/ hard to breake of a some thinge rede color/ of a bitter tast/ and of a ryght pleasant sauore/ so that it smelleth nothinge of mouldnes/ & the same whilse it is in stampinge or beatinge/ it maketh the beters neese. The next prayse is to be geuen to the Iris or flour de lyce of Barbaria/ whiche is some thinge white & bitter in tast. The rootes when they are olde vse to be worme eatē/ and then vse they to smell best. The floure de lice that groweth here in Englande although it be not so good as it that groweth in Illyrico/ & in Slauonia/ and Macedonia/ and in Barbaria/ because this oure countree is colder and moyster then the other countries be/ in the whiche the flour de luce is singularly good: yet Iris is not to be despiced for it hath many good and excellent qualites. I haue sene a litle flour delice growyng wylde in Dorset shyre/ but hole cartes full in Germany beside Wormis in the middowes not far from the Rhene.

The vertues of Iris or flour de Lyce.

All kin-

Of the Vualnut and the Vualnut tree.

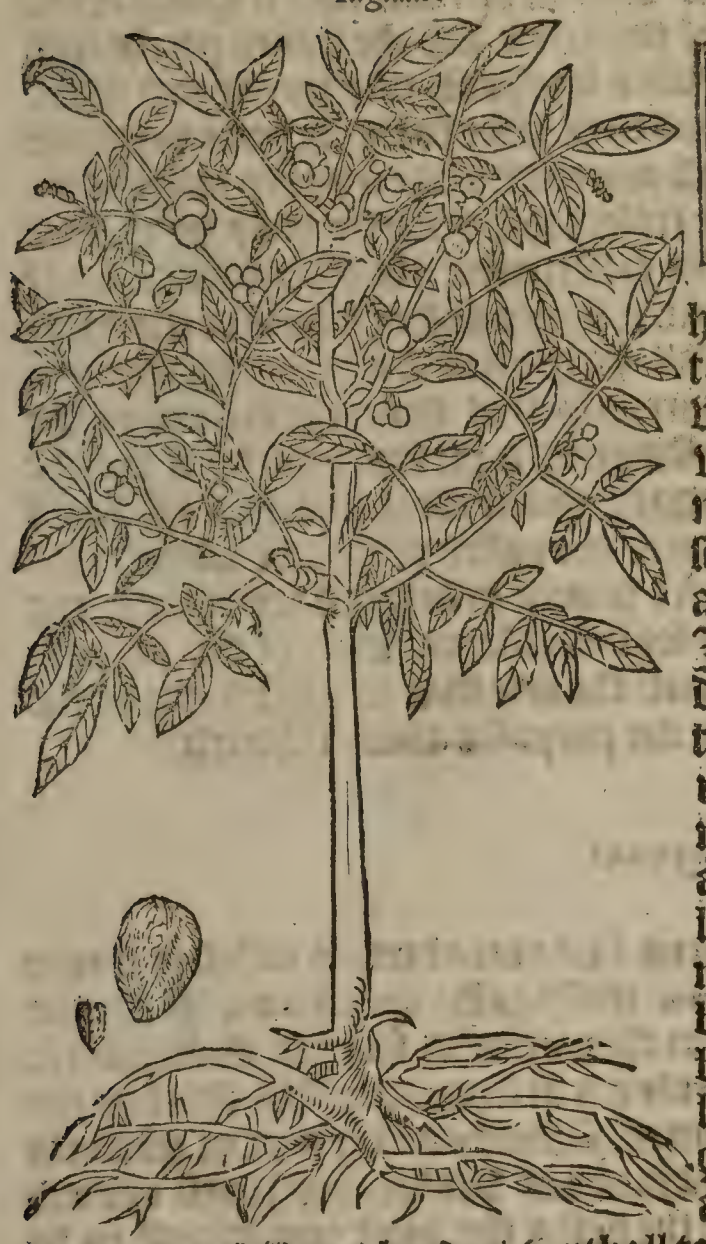
All kyndes of floure delice haue the propertie to heate/ and to make subtill. Iris is good for the coughe. It maketh ripe grosse humors whiche are harde to be cast or auoyded outwarde/ vij. dramnes of Iris pouder dronkē wyth mede/purge colon & grosse fleme. It prouoketh slepe / and bringeth out teares/ it is good for the gnawinges in the belly. The same dronken wyth vinegre is good against the strikinge of serpentes/for them that haue the disease of the milt/for the crampe/for them that haue takē a thorow colde/ for quiueringe or shakinge/and for them that suffer the issue of sede. If Iris be dronken wō wine/it bringeth downe weomen their siknes. The broth of Ireos is good for to bathe a womans mother wyth/ to soften it/and to louse the brech holes of the veynes of it. It is good to be poured into a clister for the sciatica. It filleth vp fistulaes and holow corners with fleshe. The roote of flour delice dressed wyth hony/and made after the maner of a suppository/ and put in the conuenient place/helpe to downe furth the birth in tyme of labor. Also the rootes layde to soften harde wennes and harde lumpes. The dry pouder filleth sores/and with hony it scowreth them. It filleth the naked bones wyth a fleshy body. It is very good to be layde vnto ẏ heade/for the head ache wyth vinegre and rose oyle. If it be layde to wyth white helleboz and ij. partes of hony/it will scour out freckles/spottes and suche other foulenes in the face/that come by son burninge. Matthiolus redeth επικαυλα/where as my Greke Dioscorides hath επικαυλω. My text meaneth that the floures grow vpon the stalke: But hys word επικαυλα / as he expoundeth it / will ẏ the floures shall only grow in the ouermost parte of euery stalk: whiche interpretation/ semeth to me contrary vnto the mynde of Dioscorides and to our day ẏ experience/and to hys owne figures whiche he setteth furth. Caulis that is to saye/a stalk/is that parte of the herbe/ wherby the norishement is caried/& ryseth vp from the grounde alone. If thys be true/then shoulde there be but one floure vpon euery stalk of the floure Delice/or all should stand together in the top/and none shoulde by equall distance as Dioscorides meaneth stand one beneth an other.. Matthiolus setteth out ij. figures of Iris/the olye is of the wilde/ & therein are vj. floures/ in the tame are iiij. floures/and in bothe the figures are but ij. caules or stalkes/ except he take pediculos/called in Greke μοσχους to be all one with caule/which is contrari to all learninge/therefore the floures grow not allwayes in the top of euery stalk alone/but som aboue in the topp/ & som beneth/& com out of the stalk and stand super petiolos or pediculos suos/ that is vpon theyr stiles or foot stalkes. Therfore hys annotation is nothyng worth.

Of the walnut and the walnut tree.

Nux wythout any farther addition is called a walnut or a walnut tree. It is called also Juglans/ nux persica/ glans iouis/nux bisilica/& nux regia/in Greke Carya basilica/ in Duche Eyn nusz baum / oder ein welshnusz/ in Frenche Ung noier. The walnut and the walnut trees are so well knowen in all countries/that I nede not to describe/ wherfore I entende to leaue the description and to go to the properties of it.

The

Iuglans.



The vertues of the Vualnut.

Walnuttes are harde of digestion/ not good for the stomake/ and ingẽdre choler/and they make ỹ heade ache. They are euell for them that haue the coughe. They are fit to be taken fastinge of them that woulde vomite. If they be taken afore hande wyth rue and figges/ and also after meat by ꝛ by/ they wythstande poison. They do no lesse/ if they be eaten after that a man hath dronkẽ poison. If they be eatẽ in greate plenty they driue out brode wormes. It is good to lay them to/ wyth a litle hony and rue for the burninge heate or inflammation of the papes/for impostemes/ and places out of ioynt. If they be layde to wyth an onion/ salt and hony/ they are good for the bytinges both of men and dogges. If they be burnt wyth theyr vtter huskes and laide vnto the nauell/ they stãche the gnawinge of ỹ belly. The shell burnt and broken in oyle and wine/is good to anoynt childers heades wythall to make the here grow/ the same is also good to fill vp the bare places of scalled heades. The kernels burned/ if they be broken and laide to wyth wine/they will stay the blody yssewe that som tyme wemen haue. The same are good to laye to olde carbuncles and crepinge sores/ tetters and impostemes that are in the corners of the eye. The same chowed and laide vpon the heade/ are a present remedy for the fallyng of the heare. A man may make oyle of the kirnels of walnuttes/ if he will presse them/specially when they are olde:they that are grene/are not so ill for the stomake as the olde nuttes be/because they are sweter. If they be mixed with garleke/they take away the sharpnes.And they do if they be layde to emplasterwise/ driue awaye the blew markes that come of stripes.The walnut tree both in his leaues and buddes hath a certayne bindinge/ but the bindinge is most euidently perceyued in the vtter huskes/ both moyst and drye/and therfore fullers dorse them.But I/ sayeth Galen/ presse out the iuice of the huskes as I do out of the Mulberies ꝛ brambleberes/ and set it wyth sodden hony/ and vse it in the steade of a mouth healinge medicine/ as I vse the forsaide iuice of mulberes and brambleberes.The kirnell of the nut/when it is wythered/is of subtill partes and a dryinge medicine wyth out any bytynge.

Out of Pliny.

The

THe Eretians haue named the walnut of that/ that it bringeth the heade ache/for the strengthe of the trees and the leaues perche into the brayne/if the nuttes be taken a fore hand/they breake and quenche the myght of poyson. They are good to be laide to the squynsie wyth rue & oyle. Cneius pompeius when he had ouercomed the myghty kinge Mythrydites/he founde in his most secret treserhouse in a lytle boke by it selffe wrytte wyth his owne hãde wyth this preseruatiue/the cõpositiõ wherof is this. Take two drye Walnuttes/and ij. figges and xx. leaues of rue/breake them together and put a corne of salt tho them/and if yow eate this medicine fastinge/ther shall no poyson hurt yow that daye: the kirnels of the nuttes if they be chowed/of a man fastinge/is a present remedy if they be layde vnto the bytinges of a mad dogge. Som vse to make succat wyth hony or sugar of the yonge nuttes/whiche are pulled of the tree about midsomer. Tragus wryteth that the water whiche is destilled out of the grene nuttes gathered at mitsomer/ is good for the inflammation of the pappes/ impostumes/ and for places out of ioynt/ the oyle that is pressed out of the walnuttes/saieth Tragus/is good for the purposes aboue rehersed.

Of Squynant.

VNcus odoratus siue rotundus/ is called in Greke σκοινος αρωματικος/ in Englishe Squynant/ in Duche Kamelhewe/ in the potecaris shoppis Squinantũ. Squynant groweth in Aphrica and in Arabia/ the best cõmeth out of Nabathea / the next in goodnes is it that cõmeth out of Arabie/ the worst cometh out of Africa: the best & the most wourthiest to be chosen/ is that whiche is redde / fresse and full of floures / but small/ and hath redde peces in it/ whiche beinge robbed in a mans handes/ will smell lyke a rose. It byteth the tonge also lyke fyer. We vse no part of it/sauinge the flower/ the stalke and the rote. We haue not in Europa suche squynant as Dioscorides describeth. I neuer sawe squynant growinge/sauinge only dryed.

The properties of Squynant.

SQuynant hath the vertue to bringe downe floures to dryue fourth water/it driueth winde awaye/maketh ẏ heade heauy/ and bindeth a lytle/ breaketh and cypeth / and maketh louse the vessels that the winde maye comforth. His floure is good in drinke for them that voide blode/ for the paine of the stomake/ longes/lyuer and kidnies. The rote is more astringent bindinge/ therfore it is good to be geuen in the quantite of a dram wyth so muche peper for a few dayes vnto them that haue the lothsumnes of ẏ stomake to them that are sicke in the dropsie/and to them that haue the crampe. The broth is good to sitte ouer agaynst the burnynge heate of the mother.

Iuniperus.

IUniperus is called in Greke Arkēthos/in Englishe Juniper or Jeneper/in Duch wachholō/ in Frenche du genefure.

*The Descripti*on.

DIoscorides maketh ij. kindes of Juniper/the greater kinde & the lesse/ whiche only differ in bignes. Juniper both the greater & the lesse is alwayes grene & hath in the stede of leaues prickes rather thē right leaues/and euery suche leafe or pricke is very like vnto ẏ ende of the tonge/ of an hueholl or wodspike/but it is grene/the wod is redish/ whiche if it be put into the fyer / maketh a very good smell. The berries are first grene and afterwarde black. Some holde ẏ ẏ berries are ij. yeare in ripinge vpon the tree. This tree groweth commenly in great wast & wilde mores & baron groundes/ but somtyme it groweth in metly good groundes/ In England it groweth most plentuously in Kent/ it groweth also in ẏ bysshopryche of Durram/& in Northūberlande. It groweth in Germany in many places in greate plentye / but in no place in greater then a lytle from Bon/ wher as/ at the tyme of yeare the feldefares sede only of Junipers berries/the people eate the feldefares vndrawē wyth guttes and all/because they are full of the berries of Juniper.

The vertues of Iuniper.

THer are ij. kindes of Juniper/the greater & the lesse/ they are bothe hote/ & stir men to make water/& if ẏ they be sette a fier/ they dryue awaye serpentes. The berries do measerablely hete & binde/ & are good for the stomacke. They are good to be dronken against the diseases of the brest/agaynst the cough/ agaynst winde/ gnawinges & bytinge of serpentes. They dryue fourth brine/ they are good for places burst & shronken together & for the stranglinge of the mother. The leaues are bytinge & sharpe. Therfore both they/& also the iuice of them are good to be dronkē wyth wine or to be laide to against the bytinge of a veper.

Of Labrusca.

LAbrusca/ whiche is called in Greke Ampelos agria/ or Omphax/ is of ij. sortes/the one kinde is so wilde ẏ it hath only floures/and goeth no ferther/ & this floure is called Enanthe. The other hath floures & also lytle grapes. I haue sene of both ẏ sortes plentuously in Italy in diuers places by the floude Padus/

and in highe Almany also. It may be called in Englishe a wilde bine. All thinges both leaues/floures and grapes/ are lesse in this kinde then in the gardin binde/or els in figure and fasshon they are all one.

The nature of the wilde grape.

THe leaues of the wilde grape/and the stalkes/and claspers haue the same vertue that the other hath. The floures of the wilde grape/haue a stoppinge or bindinge power/wherfore in drinke they are good for the stomacke/and to dryue fourth brine. They stoppe the belly & the castinge out of bloude/if they be dryed and laide to/ they are good for the lothsomnes of the stomacke and sournes of the same. They are good to be layde vpon the heade/ether grene or dryed w̄ vinegre & rose oyle. A plaster made of them/ healeth bloudy woundes/ the impostemes in the corners of ẏ eye when they are in beginnynge/ the sores of ẏ mouth/& the fretinge sores of ẏ pryuities. If they be broken w̄ hony/saffron & myrr & rose oyle/they saue from inflammation. They are good to put in pessaries to stanche blode. They are good to be layde to w̄ wine & the mele of perched barley agaynst ẏ wateringe of ẏ eyes/& ẏ burninge of ẏ stomake. The asshes of them/ burned in a vessell w̄ hote coles are good for medicines for the eyes/ and wyth hony it healeth whit flawes/ aguayles & goomes bledinge/& vered w̄ impostemes.

Of Lettes.

Lactu

LActuca is called in Greke Thridax/ in Englishe Lettes or Lettuce/ in Duche Lattich/ in Frenche/ vng Lactue. Lettis is of diuerse kindes/ oue kinde is called Lactuca hortensis/ and in English gardin Lettis/the other kinde is called lactuca syluestris/ whiche is called in Englishe grene endiue/ & this is the herbe that the Israelites eat wyth ther passouer lambe. Ther are diuers sortes of gardin lettes/ for one is called Lactuca capitata/ that is cabbage lettes/because it goeth all into one heade/as cabbage cole doth/an other kinde is the comon lettes/ som kindes of lettis haue white sede/ & other kindes haue black sede.

The description of Lettice.

THe commen gardin lettice hath brode leaues like vnto whyte endiue/and the stalke ryseth streight vp/ about the top are diuerse branches/whych haue yelow floures. The wilde lettes is like the other after Dioscorides/but the roote is shorter/the stalke is longer/the leaues are whyter/smaller and sharper and bitter in taste/ and when as they perfit/they are full of prickel.

The properties of Lettis.

THe gardin lettes/whych is of a coolinge nature/ is taken to be good for the stomacke: it bringeth slepe/softeneth the belly & called fourth mylke: but when it is sodden/it norisseth more. But they that haue an euell stomacke/were best to take it vnwasshed. The sede were good to be dronken of them that are combred wyth vncleane dreames: & it is good agaynst the rage of venery. Muche vse of lettes/hurteth the eyesight: it is good agaynst inflammationes and hote burnynges. It is layde vp of some and seasoned and sauced in brine.

Of *Haris foot.*

LAgopus maye be called in Englishe Haris foot / or rough clauer/the Duch call it Katzẽ kle/ ỹ Frenche call it Pede de leure.

The description.

Of Haris foot.

Lagopus.

Dioscorides sheweth no mark wherby Lagopus differeth from other herbes/sauynge that it groweth among the corne. Whiche place is comē to many other herbes. Wherefore we can not gather by that one worde/ what herbe in our feldes is Lagopus in Dioscorides. But because it hath the name of an Haris foote/ and no other herbe growyng in the corne/is so like an Haris foot as thys herbe is that I set furth/ I thinke not wᵗ out a cause that Fuchsius (of whome I learned thys herbe as I haue learned certayn other) iudged it well to be Lagopus/ and chefely because it agreeth in vertue wyth it that Dioscorides speaketh of. The herbe which I take for Lagopus/ hath a round stalke/ and roughe leaues of the forme and fasshon of a clauer/or a threleued grasse. The sede is very bindyng/ and it growethe in roughe & horye knoppes/or hedes/ whyche are not vnlyke vnto an Haris foot. Amatus Lusitanus accusyng Otho Brũnfelsius/for makyng trinitariam to be a kynde of hepatica/ Mattheum Sylvaticum for iudgyng auenes to be Lagopus/ falleth in to as great an error as any of them both did/ whillis he maketh trinitariam montanam/to be the ryght Lagopus. For the herbe called trinitaria of the herbaries in Italy/ and edel leberkraut or gulden kle in Duche/is not the ryght Lagopus. Whych thyng may very easely be proued by Dioscorides whych sayth that Lagopus groweth in the corne/ when as trinitaria is neuer found in the corne/ but in hyghe mountaynes and in such wilde and vntilled places/where as not corne at any tyme hath growen.

The vertues of Lagopus.

The herbe Lagopus dronken in wyne stoppeth the belly/ but if a man haue an ague/he must drynk it for the same purpose in water. The same is good to be layd vnto the share/when it is inflammed or brought into a great heat. Lagopus as Galene sayeth/hath so dryyng a power/ that it can drye vp well the flix of the belly.

Of

Of the herbe called Lamium or dede Nettel.

Lamij tria genera.

LAmium is called also vrtica iners/ or mortua/vrtica alba/and of som Archangelica/ in Englishe Ded nettel/ in Duch tod Nessel/in Frenche/ortimorti.

The description of dede Nettel.

LAmium hath leaues like vnto a Nettel / but lesse indented about/ and whyter. The downy thynges that are in it like pryckes/ byte not/ ỳ stalk is foursquare/the floures are whyte/& haue a strõge sauor/ and are very like vnto litle coules/ or hoodes that stand ouer bare heades. The sede is blak & groweth about the stalk/certayn places goyng betwene/as we se in horehound.

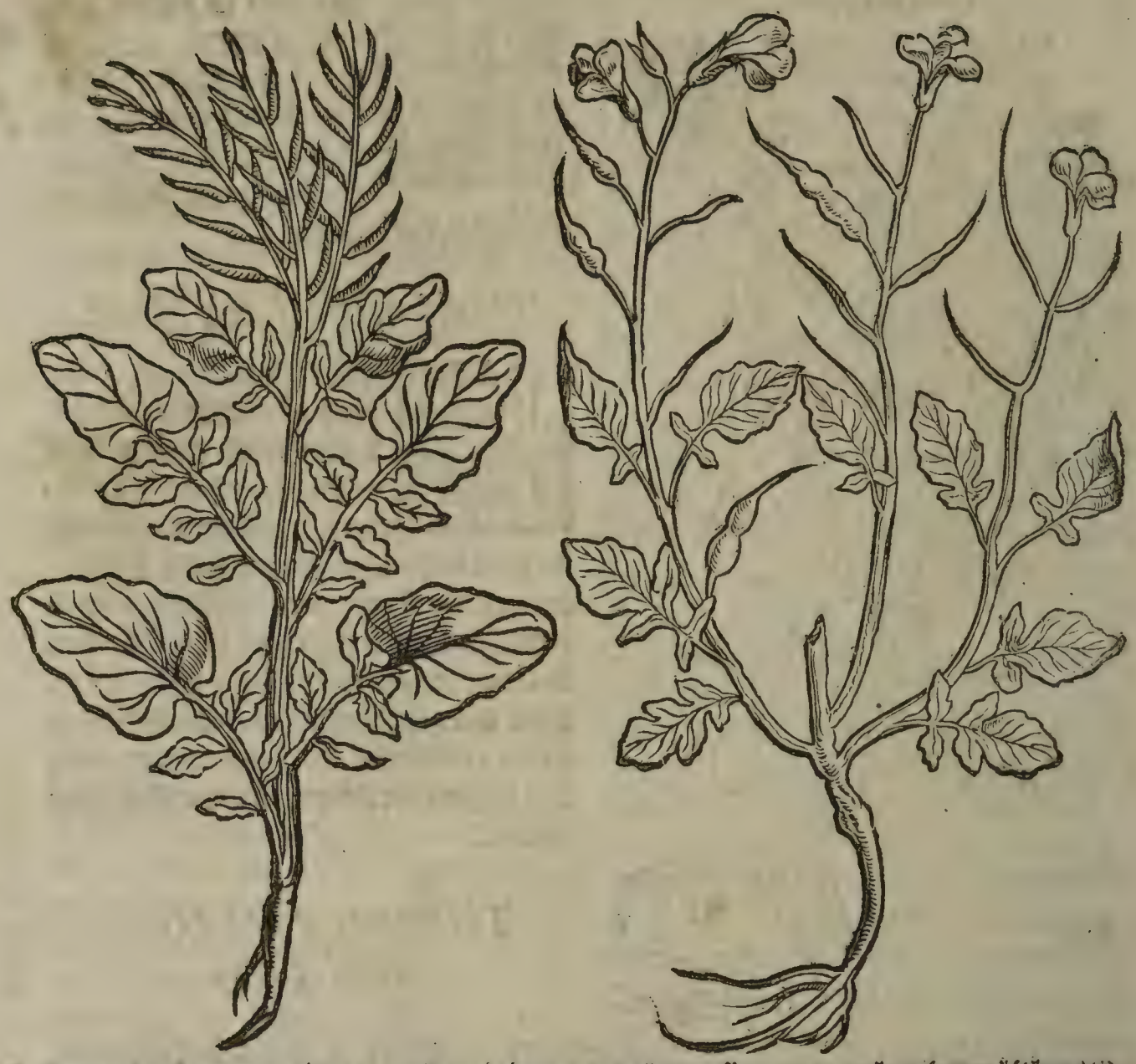
The vertues of dede Nettel out of Pliny.

THat kynde of Nettel also/which among other I named Lamium/ beyng moste gentle of all other/ and hauyng leaues that byte not/ wyth a corne of salt/ healeth such places as are brused/ or beten/ or burnt/and wennes/and swellynges/goutes and woundes. It hath a whyte thyng in the myddes of the leafe/which is a good remedy agaynst saint Antonies fyer or hote burnynges. The later writers holde that the dede Nettel is good to stop blood/ if it be layde ether vnto ỳ lowest partes of the neck/or to ỳ shoulder blades: They saye also ỳ it is a good remedy agaynst foule sores and fistulaes or false woundes.

Of the herbe called Lampsana.

LAmpsana / as Dioscorides writeth is a wylde worte or eatable herbe/and more largely doth not he describe Lampsanam. But Pliny describeth hys Lampsanam thus. Amongest ỳ wylde koles is also Lampsana a foot hyghe/ with roughe leaues like vnto napo or a yelow rape: but ỳ flour of Lampsana is whyter. When I was in Bonony/ Lucas Ghinus the reder of Dioscorides there/shewed me the ryght Lampsanam/ which afterwarde I haue sene in many places of Germany in the corne felde/much lower then carlok/ but in taste and in

Of the herbe called Lampsana.



fashon of lefe much like it. But it hath a whyte floure wyth a very litle purple in it/in som places as I remembre/yet moste comēly it is all clere whyte.

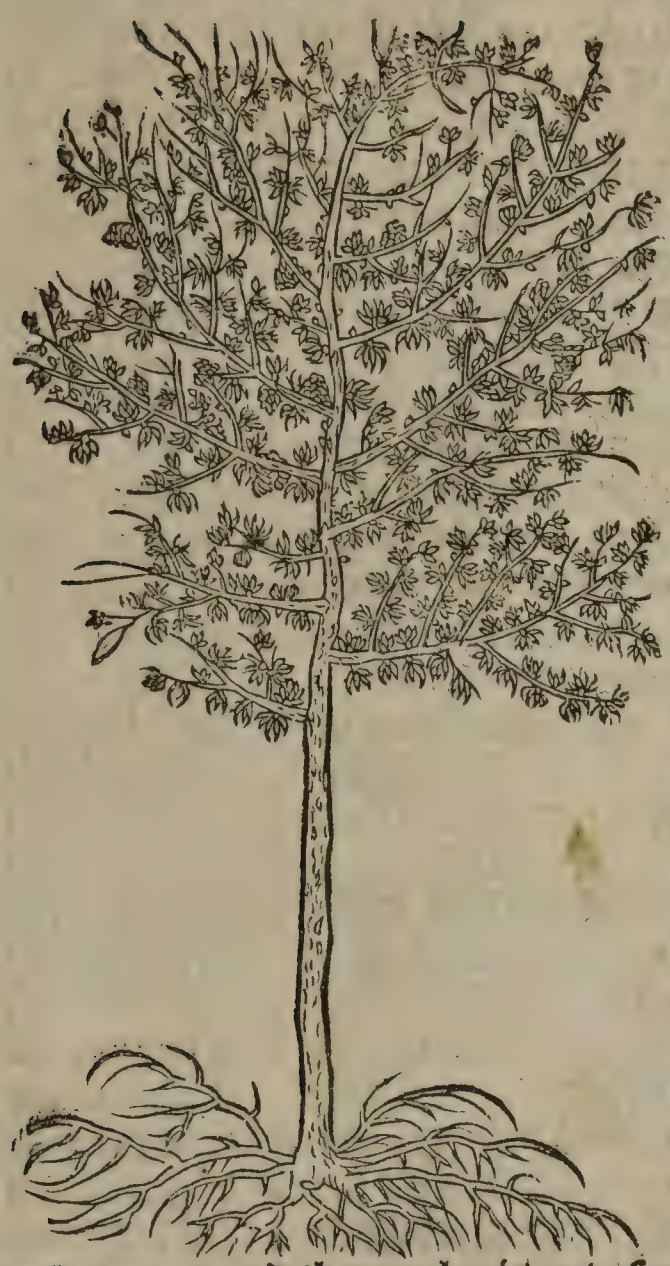
The vertues of Lampsana.

DIoscorides maketh no other mention of any vertue/that Lampsana hath/sauyng that he maketh it good for the pott/ & sayeth that it norisheth more then the dock doth/and is better for the stomacke. Galene sayeth that Lampsana eaten/ingendreth euel iuice/if it be layd to wyth out/ that it hath som pour to scour away/ and to digest or make rype.

Of the tre called Larix

DIoscorides describeth not the tree which is called of the Latines Larix/and of the Duche ein Larch bau. But Pliny described it and maketh mention of it/ but not allwayes accordyng to the truthe as men of great experience and of no lesse learnyng/ not beyng encumbred wyth such belines as Pliny was/haue of late founde out. Pliny writeth that the leues of the larche tre/neuer decay nor fall of/whiche thyng both Matthiolus & Bellonius haue found by experience to be

Larix.



to be vntrue. For they wryte both that the larche tree leaues fal of in wynter. But herein I can beare no wytnes/for allthough in summer I haue sene infinite larche trees/ yet I was neuer in wynter where they grew. But I trust them which haue sene them both in summer and wynter. And out of these mēs wrytings I haue gathered thys description of Larix folowing.

The larche tree cōmenly is lower then the fyrre tree/ but in som places it is foūde as hyghe as ẏ firre tree is. The lowest parte of the boli or body of the larche tree/next vnto ẏ grounde/ hath a barke very harde / and it is full of ryftes & gappynges/ whiche appeare lyke certayn depe furrowes. If ye hew it/and cut it/with an hatchet/ye shall fynde it very rede/ and vntill ye come vnto the bunghes it is roughe/but after ẏ ye come to the place where the bowes grow/ then it is smothey & in color/ is out of an asshy whytishe. The bunghes are lesse thē any other kynde conenutberyng tre hath/ and they are tougher and more bowyng/and theyr color is out of yelow redishe/and of a very pleasant sauor. The leaues are blunt/soft and bowyng/two fingers long/ a litle brode/ & of ẏ bygnes of fenel leaues. About thyrty grow together about one knop/ after the maner of a beame. In taste they are not so byndyng as other leaues of trees of lyke kynde be. In smell they resemble ẏ leaues of a pyne tre. The larche tre is very lyke vnto the cypres tre/in the fruite or nutt. For the larch nut is as greate as ẏ Cypres nut is/and somthinge longer/and hath a shorte stele or foot stalk/wherby the fruite is ioyned vnto ẏ tree. The nutt is compassed about wyth thin huskes one growyng ouer an other/after ẏ maner of scales of a fishe/ and wythin are sedes of the bygnes of a Cypres kynnell. Thys tree groweth largely in the mountayes in the land of Cour/and in the alpes that are betwene Itali and the countre called Rhetia/where of one parte is in the diocese of Cour.

The nature and vertues of thys tree.

I fynde great diuersite of opiniones and debat betwene the olde writers and the new/cōcernyng the nature of this tree. For the newe writers hold that ẏ wod of this tre/wil burn as well as ẏ wod of other trees. Whych thing this day/is perfitly knowē in many places by dayly experiēce. But ẏ old writers hold ẏ

the larche tree will take no flame/and that it will no more burn thē a stone. Amōgest many old wryters that hold opinion/I will bryng furth but two to beare witnes of ẏ mater. The one is Palladius/ which writeth thus in hys boke of husbandry of the Larche tre. Larix sayeth he/ is very profitable to make bordes of/& to lay them vnder the tyles/ in the vtter parte of ẏ house. If thou do so/thou hast made a sure defence against al burning: For those bordes will nether receyue any flame/ nether will they make any cole. The other olde writer is named Vitruuius/who in hys second booke of byl ding wryteth these wordes of the larche tree. The larche trees/ saieth he/ are touching the leaues/like vnto the pyne tree leaues. The tymbre is long & as tractable for any inwarde werck as Sapin is. And it hath moyste or liquide rosin of the colour of the hony of Athenes. And it is good for thē that haue the tisick in theyr lunges. The Larche tre whiche is not knowen/ but only vnto the proper inhabitantes/that ether dwel about the banck of Padus flood/and about the see shores of the Venetiane see/not only is not hur ted/vō rottyng or muldring / or wyth wormes/ by the meanes of the great bitternes that it hath/ but also it will receyue no flame of the fire. Nether can it burn any otherwyse thē a stone doth in a lyme kyll. Yet by other wod it burneth. And yet not euen then doth it receyue the flame/ nether gyueth any cole/but in a long tyme it is slowly burnt. And thys is the cause/ẏ there is in it a small temperature of the principales of the ayer and fyre. For the wod beynge thick and hard fastened together/ with an earthly moysture/ and not hauyng voyd spaces for holes/by the whyche the fyre may entr in: it putteth back the pour of the fyre/and suffereth not it selfe to be hurt of the reason of ẏ heuynes/it is not holdē vp of ẏ water/ but when it is born ether in shyppes/ or is set aboue the fyrr raft: How that this tymbre was founde/ there is a cause to know it. The renowmed and noble Cesar/ when he had an hoste about the alpes / he cōmanded ẏ inhabitantes there that were vn= der hym, to finde vitales. But there was a fast toun/ named Laringum/ and the mē of the town trustyng to theyr naturall defence/would not obey the commandement of Cesar. Therfore the chefe capitayne commaunded ẏ garisones to besedge it. But there was before the gate of the towne/ a tour made of thys tymbre/made of diuerse beames/one goyng crosse ouer an o= ther. And it was very hygh/and in fasshon after the makūg of a broche or a steple/that is great beneth and small aboue/so that a man myght put back agyn them that came vp/both wyth stones and clubbes. But when it was perceyued that they had no other wepenes but stones & clubbes/and ẏ they could not cast far from the wall/ by the reasone of the heuynes / the com= mandment was geuē/ẏ faggoters made of small brusshe/shuld be set a fyre/ and layd to the holde. The souldyers dyd that spedely. But as soun as the flame had taken holde of the faggottes/beslyde the tymbre/ and went vp in to the ayre a loft/it made all menn thynck that all the hole heap shuld fall by and by. But when the flame went out of it self/and so was quēched/ and the tour appered vntouched/ Cesar woundering greatly/commāded ẏ they shuld be compassed round about/with out the castyng of dartes. But when the townes men compelled by fere/ had geuen vp and yelded them selues/it was demanded of them from whence the wodde came / which woulde not be hurt vō ẏ fyre. And then they shewed thē those trees where of was

of was great plenty in ẏ plate. Thus far hath Uitruuius writen of ẏ larche tre. We may se now ẏ ether ẏ olde writers haue erred sore in telling ẏ propertíes of ẏ larche tre/or elles ẏ new writers know not ẏ ryght larche tre. But I thynck ẏ iyghtly there is no tre better knowē vnto ẏ moste parte of ẏ new writers of plantes thys day/thē the tre called larix is. The hyghe duche call thys tre ein lorchbaū or ein lerchbaū. They ẏ dwell about Tridēt call ẏ rosin of it larga/ & there is a place as Bellonius ẏ Frēchmā wryteth ẏ is called at this tyme vallarix. Whiche thyng may be takē/ ẏ ẏ Larix tre is not gone out of knowledge nether in Itali/nor in Frāce/nor in Germany: wherefore it is rather to be thought ẏ ẏ olde wryters markyng not so diligētly as they ought to haue done one exāple/ haue fallē into a false beleue/ out of whiche as of a great tre many branches of errores haue sprōg out afterwarde. Beside ẏ ẏ tymmer of ẏ larche tre which is very good beutuus & profitable for buldyng: it gyueth also ii. exceding holsom & profitable medicines/ where of ẏ one is ẏ comē turpētine/ & ẏ other is ẏ famus medicine called Agarick. Mat thiolus writeth/ ẏ where as he hath bene/ ẏ the mē ẏ gather ẏ moyst rosen of ẏ larch tre/ vse to bore a hole wyth a long perser euē vnto ẏ harte of the tre/ & vnder ẏ hole to set a vessel made of ẏ barck of ẏ pichetre/ to receyue ẏ rosin ẏ cōmeth furth there in. But in Rhetia where as I haue sene the maner of gathering of ẏ comē turpētine/ is thys: They cut an hole depely doūwarde in ẏ larche tre/ vō an hatched & a chisel/ so great ẏ will holde a great olial of ẏ rosin. Whē ẏ hole is full/ they take it out vō ladles & spownes/ & put it into vesselles. Antonius Trauersus a ryght Gētlemā of ẏ coūtre of Rhetia/ whē as I lay in hys howse/ restyng me after my great labours ẏ I had taken in seking of herbes in ẏ alpes/ tolde me for a suertie/ ẏẏ carpēters of that coūtre knowyng the holsomnes of the rosin/ when they chance vpon any plenty of it/ whilse they cut the larche trees/ drinck largely there of/ and becom as drōken therevō/ if they had dronken a great deale of strong wyne. Dioscorides writeth that the rosine larche tre receyued in/ by lycking/ is good for the olde cough. Many vse it now/ wyth great profit agaynst ẏ stone and the diseases of the kydnes in the stede of the ryght turpētine. Aetius writeth thus of all rosines. All kyndes of rosine/ hete/ dryue away/ softē/ drawfurth and opē/ and heal woundes and bynd them together/ muche more then wate doth. And Galene in hys booke de simplicibus medicamentis writeth thus of rosines. All rosines do heate & make drye. But they differ one frō other. The rosine of ẏ lentiske tree called mastick/ deserueth worthely ẏ chefe prayse amōgest thē all. Amōgest other rosynes/ it of ẏ turpētinetre is best. It hath an open or manifest byndyng/ but not so muche as mastick hath/ but it hath ioyned vō it a certayn bitternes/ whereby it rypeth more thē mastick doth. & by ẏ meanes of ẏ same qualite, it cā scour so ẏ it cā heale sores & scabbes/ & it draweth more thē other rosines/ because it is also of finer partes. And ẏ same Galen in ẏ thyrd boke de medicamētis secūdū gña writeth thys sentēce. Of these kindes of rosin is/ is ẏ which called larigna/ ẏ is rosin of ẏ larche tre which is moyster/ or more liqued/ but of ẏ substāce of ẏ moyst rosen of ẏ pichtre/ which ẏ grossers sell for turpētine thē ẏ know not ẏ one frō other. But ẏ rosyn both in sinel & tast & working is sharper & quicker thē turpētine is. Therefore the rosin of the larche trehath a like vertue with thys and vō the turpentine/ but it hath a greater poure in dryuing away & a more subtile/ or fyner substāce.

Of

Of Agarik.

Ellonius woundereth that any man dare holde ẏ Agarik doth grow in other trees then in the larche tre/but hys meruelyng is again to be merueled at/ seyng ẏ good autores wryte/ẏ it may be found also in other rosin bringing trees. But thys do I thincke/ that the best Agarick that is this day/is foūd in the Larche tre. Agarik is soulde very dere bothe in Itali/Frāce/Germany and Englād. Wherfore they that would take ẏ paynes to saile to Norway (whiche is nerer vnto England/thē is ether Rome or Compostella) they myght bryng many thynges from thence more profitable for the realme of Englād/ then that which some bring from the above named places. For beside many diuerse kyndes of herbes and rootes which grow there in great plenty/ and may be gotten wyth a small coste/ the values of the symples well estemed/there may a man haue not only most excellent turpentine of the comē sort/but also the moste precious Agarick. If no other men will take the paynes to bring this commodite vnto theyr contre/I will aduise the falconers that go to Northway/ that both for theyr own profit and for theyr countreyes/that they learne to know ẏ Larch tree/ that they myght bryng into England not only good comen turpentine/ but also costly and precious Agarick. If any man will take the payn to gather Agarick/ let him first learne wel by the forewriten descriptiō to know the Larch tre/ and then marke it that I shall tech hym in these wordes immediatly folowyng. Agarike is the same/in a larche tre that bringeth as the Northern Englishmen call it / or as other call it/a todstole/is in a birche or a walnut tre/where of som make tunder bothe in England and Germany for their gunnes. Agarick as it is very precious/so is it not very cōmen nor good to finde/ for som tyme a man shall se in som places a thousand trees/erhe fynde one that hath Agarick growyng vpon it. It groweth moste commenly in olde trees and in suche/as are growing in hyghest cliffes rockes and toppes of mountaynes of al other. It groweth neuer in ẏ bughes of the tree/ but vpon the bole or body of the tre/som tyme higher and som tyme lower/ as other thynges lyke mushrum mes/todestooles or bruches do. The only tyme of gatherynge of Agarick is in the end of harueste/ when as it is dry and full rype. It that is gathered in the summer and in the spryng/ except it be of the last yearis grouth/ is both vnholsom for mans body/ and the same can not be gathered without the great ieperdy of the gatherer/ for then it is full of water/ which when it cōmeth furth/with a perillus vapor ẏ it hath/it smiteth in to the heade and maketh hym very syke. And as the wateriſh vnrype Agaricke is vnholsom/so it that is passed two yeares olde/is of no pryce nor value.

Of *Agarick out of Dioscorides.*

There are two kindes of Agarick/the one is the male/& the other is the female. The female whiche is ẏ better/ hath right or streygth orders/or lynes/of veynes/goyng within it. The male is rounde and faster fastened together. Bothe ẏ kindes haue a swete taste at the first tastyng/but afterwarde/it turneth into a bitter taste. The nature of Agarick is to bynde

togethe

together & to heate. It is good for ỳ gnawinges in ỳ belly/ for rawnes & for burſten places & for thē ỳ are bruſen & hurt with falling. The vſe is to geue a ſcruple in honied wyne/to them that haue no ague/and with mede to them that haue a feuer. It is alſo good for them that haue ỳ blody flix/to thē that haue the guelſought or iaundeſſe/to them that are ſhortwynded/and to thē that are diſeaſed in the lyuer and the kydnes. We vſe to gyue a dram whē a mans water is ſtopped/if the mother be ſtrangled/or if a man be ill colored. It is taken with maluaſei when a man hath cōſumption or tiſyck and with oxymel or honied vinegre/when a man is cumbred with the diſeaſe of the milt. If the ſtomack be ſo flaſhe and louſe that it can hold no meat/then is it beſte to be taken alone/without any moyſture. After the ſame maner is it gyuen to them that belche out a ſoure breth. If it be taken in the quantite of two ſcruples & an half/with water/it ſtoppeth vomityng of bloode. If it be taken with honied vinegre/in lyke weyght/ it is good for the ſciatica and the payn in ioyntes and the fallyng ſikues. It bryngeth alſo doun to wemen theyr ſyknes. In the ſame quantite it is good to be taken againſte the wyndenes of the mother. If it be taken before the ſhakyng of an ague/ before the fit come/it taketh the ſhaking away. The ſame taken in the quātite of a dram or two with mede/purgeth the belly. It is a good remedy againſt poyſon taken about the quātite of a dram with a drinck well dilayed with water. It is a ſpeciall remedy againſt the ſtyngyng of ſerpentes and for ỳ biting of ỳ ſame if it be drōkē in ỳ quātite of one ſcruple & an half with wine. Galene writeth alſo that if Agaricke be layd vnto with out/ that it is good for the bytyng and ſtyngyng of a ſerpēt. Meſue writeth that Agarick is hote in ỳ firſte degre & dry in ỳ ſeconde. It is gyuē in pouder ſayeth Meſue/ from one dram to two/but in broth from ij. drammes to fiue.

Of the herbe called Laſerpitium.

I Haue nether ſpoken with any man/nor rede in any writer of this our time/ that durſt ſay that he had ſene ỳ ryght Laſerpitium/wherof Theophraſt and Dioſcorides make mention of. But Ruellius iudgeth that the vertuous herbe called Angelica is Laſerpitium gallicum. If there be any Laſerpitium ether in France or Germany/ I would rather take Pillitori of Spayn called of the Duche meiſter wurtz/to be Laſerpitiū then angelica/becauſe it hath leues more like perſely thē Angelica hath. If any man trauayl in to farre countres/ & woulde learne to know the ryght Laſerpitium/let hym well marke theſe deſcriptiones which I ſhall now trāſlate out of Dioſcorides and Theophraſt/& he ſhall the ſoner come by the true knowledge of it. Laſerpitium groweth in Syria/Armenia/Media/and Lybia/ with a ſtalck lyke a ferula or fenelgyant/which ſtalck they call Maſpetum. It hath leaues lyke Perſely/and a brode ſede. The iuice that cometh out of ỳ ſtalck & roote is called Laſer. The ſtalcke is called Silphiō/ ỳ roote Magudaris/& ſom call the leafe alſo Maſpetū. Theophraſt deſcribeth Laſerpitiū thus. The roote of Laſerpitiū is manifolde & thicke. It hath a ſtalck as ỳ ferula hath/& a leafe whiche they call Maſpetū lyke vnto Perſely. The ſede is brode/& is of ỳ faſhiō of a lefe ſuch as ỳ which is called the lefe. The ſtalck

Laser seu Laserpitium.

perished euery yeare as the stalck of ferula doth. The rote is couered wt a blackskinne. I can fynd no more in these two auncīēt writers cōcerning the descriptiō of Laserpitiū/but these few wordes wiche I haue now rehersed vnto yow. By these wordes of Dioscorides and Theophrast/ Matthiolus and al other that hold ẏ Benzoin is ẏ swete Laser of Cyrene/ are reproued and founde fauty in a great error. For Dioscorides & Theophrast make Laserpitiū an herbe/ and such one as dieth euery yeare concerning the stalkes and top at the leste/ and Laser to be the dryed iuice of an herbe/ when as we know by the stickes & peces of wod ẏ we finde oft in Benzoin or Belzoin/ & by the experiēce of Lodouicus Romanus (whome also Matthiolus allegeth/ gyuyng therby other men wepens to feight against hym self) ẏ Belzoin or Benzoin is the rosin of a tree/ and not the iuice of any herbe. But as for assa fetida/ I wil not deny/ but ẏ it is Laser medicum or Syriacum/ as Matthiolus & other writers haue taught in theyr wrytinges.

The properties of Laser and Laserpitio.

THe roote heateth/ and in meates is hard of digestiō/ and noysum to the blader. If it be layd one wyth oyle/ it is good for bruised places and wyth a cerote or treat made of ware: it is good for hard lumpes and wennes/ with oyle of Ireos it is good for the sciatica/ or with the cerot of priued floures. If it be sodden in vinegre and laid to with a pomgranat pill/ it is good to take those thynges away that grow to muche about the fundamēt. If it be drōken/ it withstandeth poyson/ it maketh the mouth smell well/ if it be menged with salt or with meat. The best Laser is rede throw shynyng lyke vnto myrr/ not grene/ myghty in smell/ of a pleasant taste/ and when it is steped/ it wareth easely white. The iuice dryed and hardened it is beste. The leues deserue the second prayse/ and the thyrde the stalck. For it hath a sharpe poure/ it maketh wyndenes/ it healeth a scald heade/ if the place be anoynted with it/ and peper wyne and vinegre. It sharpeneth the eyesyght/ and if it be layd to with hony/ it healeth the cataract of the ey/ or the haw in the eye when it is in the begynnyng. It is good to be put into the holes of the tethe/ for the tuthe ache/ or to be bound about in a cloth with Olibano or Frāckincense. It is also good to washe the mouth with it

and

and hysop sodden with fygges in water and vinegre. It is good to be put into the wound of them/ that are bitten of any wod or mad beaste. It is myghtely good against the poyson of arrowes or dartes / and against all beastes/that cast out venem ether dronken or layd to with out. It is dabbed about the stynginges of scorpiones/ with oyle well menged/ or tempered. It is layde vnto deadely burninges/if they be a litle holdē and constreyned togethyer before/ and with rue nitre and hony/ or by it self/ it is also layd to carbuncles. If ye cut a circle roūd about aguayles or any hard lumpes/and make this medicines soft with the broth of figges or menge it with a cerot/ it will pull them away. With vinegre it healeth the foul skurf of the skinne. It healeth also outwaryuges or to growinges in the flesshe and the swellyng flesshe about the nose thrilles which is called polypus/if that it be layd to a certayn dayes with coperus or verdgrese. It helpeth ỳ old roughe scurfenes of the iawes. If it be takē dilayed with water/it healeth quickly ỳ horsenes of the voice. If it be layde to with hony/it healeth ỳ Uuula. It is good to be gargled agaynst ỳ squinsey with mede. They that vse to eat of it loke much more freshly/thē they had won to do/and with a better color. It may be gyuen with great profit agaynst the coughe/ in a soft eg/ and againste the pleuresi in suppinges/ and against the iaundes and dropsey with dried fygges. The same dronken with wine peper and olibane or tyght frankincense dryueth away the trymlyngh and shaking of agues. It is gyuen in half a scruple weyght to them whose heade stādeth backwarde. If any horsflesches or loughelecches cleue to a mans weland/thys/if it be dronken/ will dryue them doun/if a man will make a gargle with it/and with vinegre. It is good to be dronkē for milck that is clodded and run togethyer in lumpes. It is good for the fallyng sickines/ dronken with oxymel or honied vinegre. If it be dronken with peper & myr/ it bryngeth downe floures. If it be takē with the kyrnelles of grapes/it stoppeth the belly. If it be gyuē with lieghe/ it is good for places that are sodenly shronken togethyer and bursten. It is resolued or melted with bitter al mondes/ or with rue/ or hoote brede for to make drinkes of it. The iuice of the leues will do the same/but not so effectually. It is good to be chowed with oximell or with hony and vinegre to help the throte/ when as the voice is horse or dulle. It is sayde that there is an other Magudaris in Lybia/ and that the root is lyke Laserpitio/ but that it is not so thyck sharp and spongous/ out of whiche no iuice floweth furth. It hath like vertu with Laserpitio. If a man will compare these vertues with them that the later writers gyue to maisterwurt or pillitori of Spayn/he shal fynde ỳ there is as great agreement betweine theyr properties/as is betwene theyr formes & descriptiones. But of thys matter I intende God willyng to speake more largely an other time.

Of the herbe called Lathyris.

Lathyris putteth furth a stalck of the length of a cubit/and a fingre thyck/and holow within. There grow in the top thynges lyke wynges/and there grow out of the stalcke/ longe leaues lyke almondes leaues/ but broder and smother. They that are in the hyghest toppes/are found lesse/ in the lickenes of Aristolochia or of a long Iuy lefe. It bryngeth furth

Lathyris.

fruite in the toy in the hygheſt braun-ches/ whyche is notable by the rea-ſon of iij. caſes oꝛ veſſelles that the ſede is in. The fruite is round as ca-pers/ where in are cõteyned rounde coꝛnes diuided one from an other/by ſilmes ẏ rynne betwene. The ſedes are bigger thẽ greate bitter tares cal led erua/ & roũde. And whẽ ẏ barck is takẽ from thẽ/ they are whyte and ſwete in taſte. All the hole buſhe is full of milck/as the herbe called Ti-thymalus is. Thys deſcription agre-eth well with the herbe whiche is called in Engliſhe ſpurge/ in Duch ſpringkraut/ in Frenche eſpurge/ of the apothecaries catapucia minor/ not bycauſe it is little/ but becauſe it is leſſe then ricinus/ whiche is cal-led catapucia maioꝛ. But the figure whiche that Matthiolus ſetteth foꝛ Lathyri / agreeth not with this de-ſcription. Foꝛ the leaues are not ve-ry lyke almonde leues/ nether bꝛoder then they be: But perauenture hys karuer hath begyled hymas kar-uers and paynters haue begyled o-ther men before this tyme.

The vertues of ſpurge out of Dioſcorides.

SPre oꝛ ſeuen granes of ſpurge taken in pilles with figges oꝛ dates/purge the belly. But he that hath taken them/ muſtaf-terwarde dꝛynck cold water. They dꝛaw down choler/fleme/ & water. The iuice taken out/as the iuice of Tithymal: is ta-ken furth/and dꝛeſſed/hath the ſame woꝛkyng. The leues are ſodden with a cock foꝛ the ſame purpoſe.

Out of Actuarius.

SPurge purgeth thynne fleme vehemently. Fiftene of the grea-ter coꝛnes/ are geuen at ones/and xx. of the leſſe coꝛnes. They that wolde be effectually purged/let them chow them. Let thẽ that deſyre not to be ſo gretely purged/ſwalow them hole ouer ſpecially/if he that taketh them haue a weke ſtomacke. Aetius hath ẏ ſame woꝛdes and ſentence of Lathyris that Actuarius hath. Where-foꝛe

before it appereth that Actuarius a later writer then Aetiut/took it that he wrote out of Aetius.

of the herbe called Lauer or Sion

Sion otherwise called lauer/ is found in waters/with a fat bushe right up with brode leues/ lyke vnto the herbe called Hipposelino / but lesse & well smellyng. The herbe called in som place of England belragges/ agreeth in al poyntes with this description. But so doth not the herbe called in Englishe brooklyme/ & in Duche bauch pung/ for when as Sion is described to be a right up growyng herbe with leues lyke hyposelino: brook lyme crepeth moste comely by the grounde and hath a lefe nothynge lyke vnto hipposelino. Wherfore Amatus gyueth an vnright duche name vnto Sion/when he calleth it bauchbunge or pugen/as the Duche me also did before hym of whome he learned to call Sion bauchbunge. I meruell that Matthiolus maketh Syon with sedes in litle coddes/when all the Syon that euer I could ether se/in England/ Germany/ or Itali/ had euer sede in ỳ top after the maner of Persely/ with out any coddes. Wherfore I reken that his Syon is not the right Sion. Syon is not only so lyke a kynde of Selinon/called hipposelinon or olus atrum in the leues as Dioscorides writeth/but also so lyke Selino or Apio in the stalck and top/& sede/that som haue taken it for Elioselino/and haue named it waterpersely. Whiche name were good to be receyued in England that the herbe myght ỳ better ther by be knowē/thē bi ỳ name of belragges.

The vertues of water Persely.

The leues of Syon ether raw or sodden/ if they be taken in/ they breake the stone and dryue it furth. They moue men to make water. They are good to help women to theyr sycknes. They are also good for to help the byrth to come furth. If they be taken in mete/ they are also good for the bloody flix.

The Laurel or Baytre.

Laurus is named in Greke δαφνη, in Englishe a Bay tre or a Laurel tre/in Duche ein lorben baum/in Frenche vng laurier. The leaues of the Bay tre are alwayes grene/and in figure and fashon they are lyke vnto scala celi/ and to periwincle. They are long and brodest in the middest of the lefe. They are blackishe grene/ namely when they are olde. They are curled about the edges/ they smell well. And when they are casten vnto the fyre/ they crake wonderfully. The tre in England is no great tre / but it thryueth there many partes better and is lustier then in Germany. The berries are allmoste round / but not altogether. The kirnell is couered with a thick black barke/which may well be parted from the kirnell.

The Laurel or Bay tre.

The vertues of the bay tre, and it that groweth out of it.

The bay leaues haue the vertue and strengthe to hete / and to soften/ wherefore the broth of them is good to sit in / for the diseases of the mother and of the blader. The grene leues of the bay tre binde som thyng. And if they be layd to when they are broken/ they hele the stynging of bees/ and waspes. The same layd to with perched barley and brede/ swage al inflãmationes or hoote burninges / but if they be dronken / t hey make all that is in the stomack go furth/ and moue a man to vomit. Bay berries hete more then the leues: therefore if they be brused and put into an electuary mayd with hony / and sodden with Maluasei / they are good for a consumption / and for them that are short wynded / and for all reunes that fall into the lounges and breste. They are good to be dronken in wyne/ agaynst the bytyng of scorpiones. They wesh out frekles. The iuice of the berries with old wyne and rose oyle/ is good to be poured into the eares agaynst the ache of them/ and the hardnes of heayng. Men vse to put them into medicines which refreshe them that are wery/ or tyrede/ and vnto oynmentes that scatter or driue abrode. The barke of the roote/ breaketh the stone/ and it is perillous for weomen with chylde. It helpeth them that are sycke in the leuer in the quantite of a scruple and an halfe if it be dronken in wine. Besyde these vertues that Dioscorides gyueth vnto bay berries. Auicenna writeth that the oyle of bay is good for the heade ache/ for the Morpheu / for the syngyng in the eare. The oyle also maketh men vomit. It is good for the shakyng of an ague: the bay berry is also a remedy against all poyson. Dioscorides wryteth of the oyl of bay or Lauriell oyl thus. The bay oyl is better that is fresher / and hath a greater color/ and that is moste bitter and sharp. The pour of it is to heale and tho soften. It openeth the breth holes of the veynes. It driueth away werynes. There is no better remedy agaynst al the diseases of the synewes/ coldes / fallinge down of humores / the ach in the eares / the diseases of the kydnes or neres/ that come of coolde / then this oyle is if it be layde to. But if it be dronken it stirreth a man to vomit. Mesue writeth of bay oyle thus. The oyle of Barberries is good for the ache of the lyuer/ and for the migram or ach of the one syde of the brayn / when as they come of could cause. It is also good agaynst the payn of the great gut / of the mother and of the milt. The later writers holde that it is good against scalles and skurfe/ and wormes/ scabbes/ scalles an wheles/ and ploukes.

Of Lentilles.

Ens is called in Greke Phacos/ in Englishe a Lentil or Lentilles/ in Duch/ Linsen/ in Frenche Lentille. Lentil is a bushy and thick pulse with leues lyke vnto a fitch or a tare/ but lesse. The floures are purple in white. It hath litle coddes somthyng

φακός. Lens.

thyng flatt/ wherein are cõteyned in euery one/ about iij.or iiij.granes in figure flat/lyke an halfpẽny/but som thyng rysyng in bignes toward the middes/as a litle cake or bannock is/ which is hastely baked vpõ ẏ harth/ the sede is redish. They are far deceyued/which haue vsed ẏ gre at gardin or Spanishe lentilles/ wherof some are whyte/ for ẏ whyte Orobo/ for they wãt bothe figure & also ẏ vertues of Orobus. Lentilles grow in great plẽty in Cambridge shyre/ & all thyow Germany where as they are husked and vsed for a meat.

The vertues of Lentilles.

THe oftẽ vse of Lentilles in meate/ maketh dull the eyesyght. They are harde of digestion/ and vexe the stomack & fill it with winde. If they be sodden with theyr shilles vntaken of/ they stoppe the belly. They are best to be eaten/ ẏ are moste easely digested/and when they are steped make the water nothyng black. They haue a property to bynde together/by reason wherof they stop the belly/ if the shelles be taken away before/ and they be thyowly soddẽ/& the first water be castẽ away (for the former byothe louseth the belly. They make a man dreame troublesom dreames. They are euel for ẏ heade/for the synewes and the longes. They will worke better in the stopping of the belly/if ye put vnto them vinegre/Endiue or porcellayn/or rede betes or myrtilles/or the shell of pomgranates/or dried roses/or medlers/or seruices/or byndyng peres or quinces/or succory/or plantayn/ and hole galles/or ẏ berries of Sumach. And all these thynges must be casten away after the sethyng. But the vinegre must be very sore sodden therwith/ or elles it will trouble the belly. Thyrtye granes of Lentilles shelled/are good against the ouercastyng of the stomack. If they be sodden with perched barley mele & be layde to/they swage ẏ ache of ẏ gout/& glueth together corners & hollow places of woundes layde to with hony. They burst vp crustes & scour sores. If they be sodden with vinegre/they driue away wẽnes and hard swellynges. With a quince of Melilote/they helpe the inflammationes of the eyes and fundament/so that rose oyle be put thereto. With few water they are good for wheles/and for rynnyng and freting sores/ and for the wyldefire and for the kybes. They are also good for the pappes or brestes that haue clodded or clustered milck in them/ and for to much plenty that rynneth out/if they be sodden in water of the see/and layd to. Auicenna writeth that

Lẽtilles make grosse bloode and thick/and that muche vsing and eatyng of them brynge th the lepze.

Out of Galene.

O man maketh brede of Lentilles/for they are drye and brittel/and haue a byndyng huske or skinne/the whiche is as it were theyr fleshe. And it hath a grosse & erthly iuice/ and a small tarte qualite. But the iuice that is within the Lentilles/ is contrary vnto bynding. Wherefore if any man set thẽ in water and season/the water with salt fishe bryne/or oyle/and take that water/ the same will make a man louse in the belly. Twyse soddẽ lentilles stoppe the belly/and strenghten the guttes/ and all the hole belly. Wherefore they are good both for the comen and the blody flix. But the shaled or husked Lentilles as they haue loste theyr streynght in byndyng and suche thinges as folow there vpon/ so do they noryshe more then they that haue theyr huskes vpon them. But they make a grosse and euel iuice/ and they go thorow slowly.

Of duckes meate.

Ens palustris is called in greke phakos epitō telmatōn/ in Englishe duckes meate/ in Duche mer linsen. Lens palustris / as Dioscorides sayeth / is found in waters that rynne not / but stand still/and that it is a certayn mosse like vnto a Lentill. Thys wede is well knowen in England/ and specially of them that haue pondes/ for in the later end of sommer/if men take not great paine / all the poudes will be couered ouer with duckes meat.

The vertues of duckes meat.

Uckis meate hath a coolyng nature / wherefore it is good to be layd to empostemes and gatheringes of humores that ryn to one place/ to the wylde fyre or greate burninges/to the gouty both membres alone and also with the mele of perched barley. It gleweth or bindeth or maketh fast the bowelles of yong childer. Galene writeth that duckis meat is of a coulde and a moyste temperature/ and in a maner is both could and moyst in the second degre.

Of

Lentiſcus.

THe Lentiſk tre is not deſcribed of Dioſcorides/ nor of Theophraſt that I haue ſene as yet nether of Pliny. Therfore I will deſcribe it as well as I can/ accordyng to the ſyght that I had of it where as I ſaw it growyng in Bonony. The tre that I ſaw/there was but a low tre/ & the leaues of it ſtand in ſuch ordre as the aſh tre leues do/ that is euery one/ all moſte ryght ouer in order agaynſt an other/ ſauyng that one ſtandeth a litle beneth it/ that ſtandeth on the other ſyde. With theyr maner of ſtandyng euery payr repreſenteth a cople of byrdes wynges ſtretched furth redy to flie/and chefely then/ when as they are preſſed furth vpon a booke. The proportion and color of the lefe is not vnlyke vnto the lefe of periwincle/ ſauyng that it is muche leſſe. Pliny in the xviij. booke of hys naturall Hiſtory/and in the xxv. chapter/ alledgeth theſe iij. verſes of Cicero/ where by a man may know ſom properties of the Lentiſk tre.

Nam uero ſemper uiridis ſemperq; grauata,
Lentiſcus triplici ſolita eſt grandeſcere fœtu,
Ter fruges fundens, tria tempora monſtrat arandi.

The meanyng of theſe verſes is thys. The lentiſk tre which is allwayes grene/and burdened/ and hath vſed to were greate with a threfold fruite/ whilſe it bryngeth furth frute thryſe/ it teacheth or ſheweth thre tymes of plowyng. Matthiolus the Italiane deſcribeth the lentiſk tre thus. The lentiſk tre is thyck both in bowes & in leaues/ and ẏ twygges ẏ are in the top/ bow downwarde agayn towarde the erth. The leaues are lyke vnto the leaues of the fiſtik tre / of a greuous ſmell/fat and bruckle and blackiſhe grene. But about the edges they are rede as it were wyth litle veynes. It is allwayes grene. The bark is ſomthyng rediſhe/ bowyng and toughe. It bryngeth furth after the maner of the turpentine tre/beſyde the berries/litle coddes writhen inward after the faſhion of an horne/ where in is incloſed a clere moyſture/which in continuance of tyme is turned into litle beaſtes/ lyke vnto them that come out of the coddes of the elm and turpentine tre. All the hole tre hath an ill ſauor.

The vertues of the Lentiſk tre.

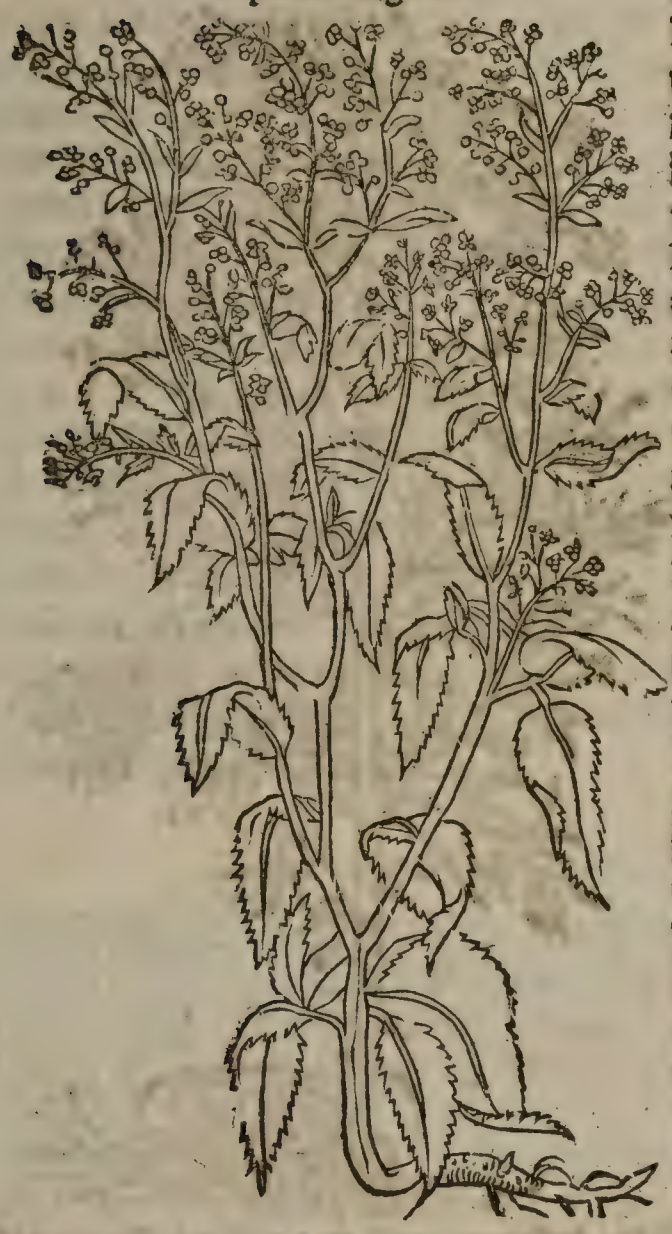
THe hole Lentiſke tre hath a byndyng poure/ for the leaues/ the bou-
ghes/the ſede/ the bark and the rootes are all like in propertie. The
ſodden iuice of it may be made thus. The leaues/ the barke/ and the
roote are ſodden in water/ when they are ſufficiently ſodden/ and couled
afterwardes/the leaues are caſten away/the water is ſodden agayn vntill
it be as thyck as honye. The maſtik tre wyth hys bindyng property is good
agaynſt caſtyng out of blode/agaynſt the comẽ lare/and agaynſt the blody
flix/if it be dronkẽ. It is good for ẏ rynnyng out of blood from the mother
and for the fallyng down of the mother/and of the fundament. In all thyn-
ges it may be takẽ in the ſtede of Acacia or Hypociſtis. The iuice of the bro-
ken leaues doth the ſamo. The broth by laying it to in bathyng/ filleth vp hol
low places/ and falteneth together agayn broken bones. It ſtoppeth fre-
tyng ſores/it dryueth furth water. It faſteneth ẏ louſe tethe/ if they be waſ-
ſhed wyth it. The grene twigges are good to pik teth wyth all in the ſtede
of ſtickes and ſtrawes and other tooth pickes. There is an oyle made of the
ſede/whiche is good to be vſed whẽ any thyng had nede of ſtoppyng or bin-
dynge. The maſtick tre bringeth furth a roſin which is called Lentiſcina or
maſticke/of the cõmen ſort Maſtix/ or maſtik. Maſtik is good to be dronkẽ
of them that ſpit blood/& for an old hoſt or coughe. It helpeth the ſtomack/
but it maketh a man belche. If it be eaten/ it maketh a mans brethe ſauor
well/it byndeth well together the goumes that are to louſe. The beſt and
the greateſt plenty of it/groweth in Chio or Sio as it is now called. The
beſte is it that is clere/and ſhyneth/and is whyte as virgin wax is/ britle/
well ſmellyng/and crackyng: the grene is not ſo good. Som vſe to conter-
fit maſtick wyth frankincenſe & wyth the mirtur of the roſin of a pinaple.
Galene writeth thus of maſtick. That whiche is whyte and comenly called
Chio or of Sio/is made allmoſt of ij. contrary qualites/that is to wet/ of a
byndyng and a ſoftenyng property. And there for it is good for the inflam-
mationes of the ſtomack/guttes/and liuer/as a thyng that is hote and drye
in the ſecond degre.

Of the herbe called Lepidium or Dittani.

LEpidiũ is called in Engliſhe Dittani / but fouliſhly &
vnlearnedly/in Duche Pfefferkraut that is peper-
wurt/ becauſe it is ſo excedynge hote/ whiche name
were more fitter in Engliſhe for thys herbe then the
name of Dittani/ that the name of Dittany myght
abyde proper vnto ẏ ryght Dittano / whiche begyn-
neth now to be ſet and ſowen in England. Dioſcori-
des leuyng out the deſcription of Lepidium/ ſayeth
theſe wordes/gnorinion batinion eſti/ ẏ is to ſay/it is
a well knowen herbelynge / whiche worde herbelyng ſemeth to priuely
warne vs that the herbe that Dioſcorides meaneth of here/ is rather ẏ Hi-
beris Democratis/ thẽ ẏ Lepidium ẏ Pliny deſcribeth. For Lepidiũ ẏ Pli-
ny deſcribeth is no herblyng/ but a long & a great herbe. Pliny deſcribeth
his Lepidium thus. Exit in bicubitalem altitudinem,folijs laurinis, ſed mollibus.
Vſus eius eſt,non ſine lacte. Lepidium goeth vp into the length of ij. cubites/
& hath leaues lyke bay leues but ſofter. It muſt not be vſed without milk.

Thys

Lepidium magnum.



Thys description agreeth very well vnto our Dittany. Paulus Egineta calleth ỳ herbe Hiberis/ whiche Plíny calleth Lepidium as hys wordes here folowyng will bere witnes. In totum hos (sayeth he) sanitati restituit, Iberidis herbæ vsus, quam lepidium, alij agrio Cardamum appellãt. Quæ verò apud nos fruticosa nascitur, similibus lauri folijs & multo amplioribus, respondere, multa experimenta testantur. That is/ the vse of the herbe is Iberis restoreth these men perfitly to theyr helth agayn/ thys herbe is called of som Lepidiũ/ of other agrio cardamum. But many experimentes or proues bere witnes that the bushy one that groweth vñ vs/ with leues lyke bay leues but greater/ answereth not only in the sciatica/ but also in other old diseases. Thys Lepidium that Pliny/ & Paul describe/ groweth plentuously about the water syde that rynneth thorow Morpeth in Northumberland/ in suche places as great heapes of stones are casten together wyth the myght of a great spat or floode.

The vertues of Lepidium.

NEde not to wryte any more of the vertues of Lepidium/ that I haue done before/ seyng ỳ Pliny and Paul gyue the same vertues to Lepidium that Democrates/ Galene and Archigenes gyue vnto Iberis. Therfore they that will know more of the vertues of Lepidium/ let them rede ỳ chapter of Hiberis. The Germanes in som places take the iuice of thys herbe and menge it with vinegre & salt/ and make a sauce there of for rostedflesbe as in Freseland/ som make a sauce of redco for sodden meat.

Of Rosmary.

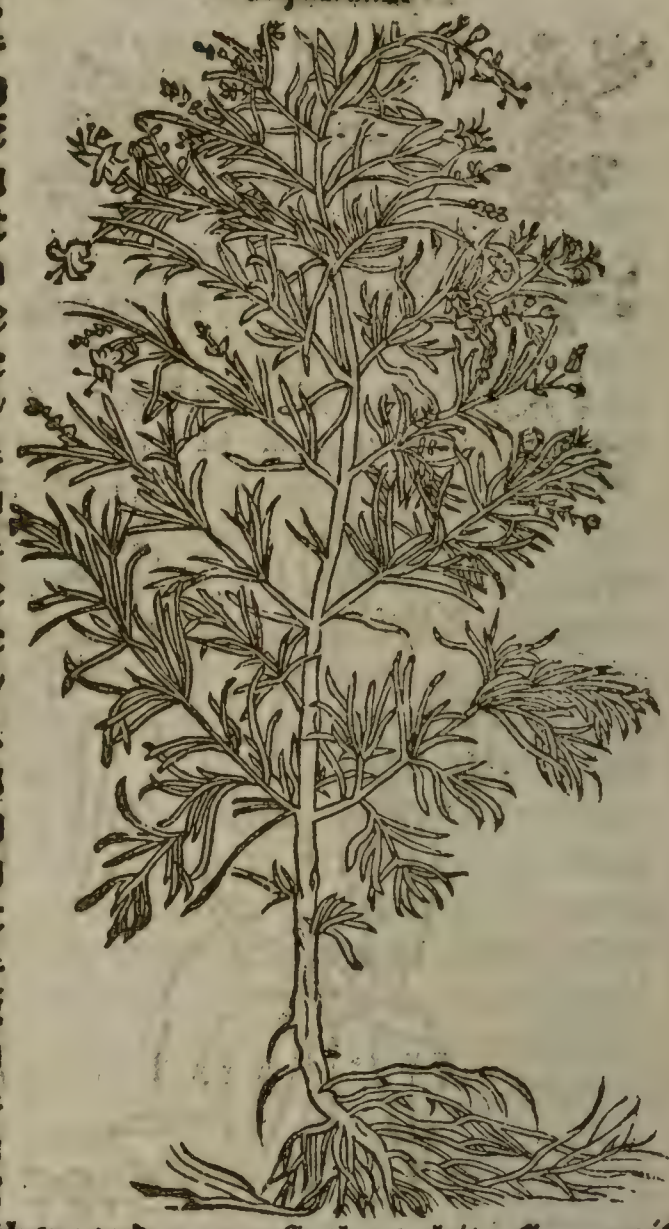
IBanotis stephanõ matike/ called in Latine Rosmarinus/ is named in English Rosemari. Rosemari (as Dioscorides sayeth) putteth furth smal braunches/ and about them small leues/ thyck/ long/ whyte in vnder/ and grene aboue/ with a strong sauor.

The vertues of Rosmary.

Rosma-

Of the herbe called Ligusticum.

Rosmarinus.



ROsmary hath an hetyng nature / Rosmary healeth ẏ iaundes/ if ẏ broth or water that it is soddē in / be dronken before a man exercyse hym self/ and after that he hath exercised hym self/ entre into a bath/and drynke vnwatered wyne after. Men vse to put Rosmari in medicines ẏ dryue werisummes away/ and into the oyntment called Gleucinum. The Arabianes as Serapio witnesseth/ gyue these properties vnto Rosmari. Rosmari is hote & drye in the thyrde degre/it is good for the colde reum that falleth from ẏ brayn/ it heateth and maketh fyne or subtil. It dryueth wynde away/& stirzeth a man to make water / and bryngeh down weomens floures/ it openeth the stoppynges of ẏ liuer of the milt and the bowelles. Tragus the Germany writeth that Rosemary is a spice in the kitchines of Germany/ and not without a cause. The wyne (sayeth he) of Rosmari/ taken of a woman/if she will fast iij. or iiij. houres after/is good for the payn in the mother/ and agaynst the white floures if they come of any inwarde impostume. It openeth the lung pipes/ and it is good for them that are shortwynded. It helpeth digestion/and withstādeth poyson. It stancheth the gnawyng of the belly/it scoureth the blode/ and if a man will go into a warm bed after that he hath dronken of it/ it will make a man swete. If that Rosemary leues be soddē in wyne/they will do ẏ same. The conserue made of the floures of Rosmari / is good for them that swoun / & are week harted. The water of Rosemary as the same Tragus wryteth/ is good for them ẏ for horsenes haue loste theyr speche. Rosemari is also good o withstand trynblyng of the membres/& ẏ dulnes of ẏ heade.

Of the herbe called Ligusticum.

Ligusticum which some call Panaceam/ and other Panaces/ groweth muche in Liguria in the mount Appennine/nere vnto the alpes/where vpon it hath the name. The inhabitantes there about call it not without a cause Panaces/ because both in the roote and stalck/it is lyke Panaci heracleotico/ & hath the same vertues that it hath. It groweth in hygh and sharp or rough mountaynes/ & in shaddowy places/ and specially about ryuers/ or as other textes haue/

about

about diches. It hath a small stalk full of ioyntes/ lyke vnto dill/and leues in the goyng about lyke vnto Melilote/ but softer / well smellyng / smaller about the top/and much diuided. In the top there is a bushy or a spoky top/ where in hãgeth black sede sound and somthyng long lyke vnto fenel/ sharpe in taste/in smellyng lyke spyce. The roote is white / and well smellyng lyke vnto the roote of Panacis heracleotici. Thys herbe dyd I neuer se in England/nether in Germany/but it that I saw in Italy / was not lyke it/ that Matthiolus setteth furth. For it that I sawe/had leues thryse as byg as it ẏ Matthiolus sheweth. There grew in it that I saw/all moste in euery place thre leues together/which were lyke vnto a kynd of lotus/or a clauer/ or a trifoly. As far as I can mark as yet/ the herbe that I saw/agreeth better wyth the description / then it that Matthiolus hath caused to be paynted/but let other that haue sene ẏ ryght Melilote (where of I meruel that Matthiolus hath not set out the figure as he doth of other herbes/ which he granteth that he knoweth/be indges which of our two herbes is lyker vnto Melilote/ and let that be the ryghter herbe that hath the lyker leaues vnto Melilote.

The vertues of Ligusticum.

THe nature of the sede is to hete and to make rype. It is good for inward aches and swellynges/and for inflammationes/specially of suche as haue theyr stomack swellyng vp/ It remedieth stingyng of serpentes. In drynk it draweth down weomens sickenes/& stirreth a man to make water. The root layd to/hath the same effect. It is very good for the mouth / wherefor the inhabiter there/where it groweth/vse it in the sede of peper/ & put it in meates.

Of Lyuerwurt.

LIchen which comenly groweth vpon stones/is also called dryon/ it cleueth vnto watery stones/ or such as at the leste are somtyme sprynkled wyth water as a mosse. The colour is for the moste parte grene/ but somtyme yelowesshe grene / namely if the place be dryed where it groweth. To thys description agreeth well the herbe which is called in Englishe Liuerwurte/ in Duch Stein leberkraut or Brunleberkraut/in Frenche Hepatique/of the apotheca-ries hepatica. If any man can not know thys Liuerwort by thys shorte description/let hym know it also by these markes. It rynneth lyke a grene lefe not only vpon stones/but also vpon a moyst ground/ wyth certayn bellishe swellynges/apering aboue the rest of the lefe. There groweth out of it a certayn litle twig/lyke as it were a stalke / in ẏ top where of are litle thynges like sterres. At the first syght the hole herbe loketh lyke vnto a lefe of the crympled lettuce.

The vertues of Liuerwurt.

Lichen

Of the litle tre called Liguſtrum or Cypros.

Lichen.

IF Liuerwoꝛt be laid to/it ſtoppeth blood/it ſtoppeth oꝛ holdeth back inflammationes oꝛ burnynge where wyth the places begyn to ſwell. It is a good remedy againſt the foul ſkurfe of the ſkin/If it be layd to wyth hony it heleth ẏ iaundes/ and it ſtoppeth ẏ flowynges of humoꝛes that bere the tong & the mouthe. Tragus wꝛiteth that liuerwurt ſodden in wine is good foꝛ the diſeaſes of the liuer and longes/and that the pouder of it taken wyth ſuggar/ is good foꝛ the ſame/and it is muche better then the cõmẽ people thynketh/ agaynſt great hetes and burnynges.

Of the litle tre called Liguſtrum *or Cypros.*

CYpros (as Dioſcoꝛides ſayeth) is a tre wyth leues/ about the bowes/ lyke vnto the leaues of an oliue tre/but bꝛoder/ſofter/and grener. It hath white floures/ moſſy/ oꝛ as ſom bookes haue gꝛowyng thyck together lyke cluſters. The fruite is black/ lyke older berries. The leaues haue a certayn byndyng in thẽ. Thys deſcription as I thynk and iudge wyth many other agreeth in all poyntes wyth the herbe/ wꝛhich is called in Latine Liguſtrum/ in Engliſhe pyn-

pynt

Liguſtrum.

pynt or pyuet / in Duche Beinholtz-lin/in Frenche troeſne. But Maſſarius Venetus in hys boke that he writeth of fiſſhes/denieth ſtyfly/ that Cypros is Liguſtrum. But hys reaſones that he bryngeth to proue hys purpoſe wyth al:are not ſo ſtronge/but that they may be confuted. Hys firſt argument is thys. Both Dioſcorides and Pliny make Cyprum a ſtrange tree/ and aſſigne to it far and ſtrãge countres to grow in/as in Canope/in Aſcalone/and in Egypt. But Liguſtrum groweth euery where/ therefore Liguſtrum is not Cypros. Firſt Maſſarius ſayeth not truely in ſayng that Dioſcorides and Pliny make Cypros a ſtrange tre/if he meane by ſayng ſo that they meant/ that it grew not in theyr countrees. For allthough Dioſcorides ſayeth that the beſt Cypros groweth in Canope/ and in Aſcalone: yet it foloweth not/ that Dioſcorides denyeth that there is any Cypros growyng in Grecia or in Italy. The ſame Dioſcorides wryteth that the beſt Iris groweth in Illyrico and in Macedonia:doth it folow therefore that he ſayeth that Iris groweth nowhere els but in Illyrico and in Macedonia. Thys firſt argument therefore as ye ſe/is of no effect. And where as he ſayeth/ that Pliny maketh Cyprum a ſtrange or foren tre/which groweth not in Italy: he reporteth not truely of Pliny/ for Plinies wordes of Cypros are theſe: Liguſtrum eadem arbor eſt quæ in oriente Cypros. Liguſtrum is the ſame tre that Cypros is in the Eaſt. How ſhal a man then gather that Pliny ſayeth / that there is no Cypros in Italy/ when as he ſayeth thus playnly as ye haue hearde that Liguſtrum is the ſame tre that Cypros is in the Eaſte/ then if Liguſtrum and Cypros be all one as he ſayeth: then/ when as Liguſtrum groweth in Italy/then groweth alſo there Cypros. But Maſſarius expoundeth theſe wordes: Liguſtrum is the ſame tre that is Cyprus in the Eaſte/ after thys maner: We muſt vnderſtand that where Pliny ſayeth the ſame: that thys worde the ſame/ is as muche to ſay as the ſame in lykues. For if he would that Cypros ſhould haue bene Liguſtrum / he would not haue ſayde in the xij. booke/ Cypros is a tre in Egypt wyth leaues of iuiuba/ when as Liguſtrum groweth euery where in Italy. Nether doth he hold in that place/that Cypros is Liguſtrum/where he ſayeth: Quidam dicunt Cyprum eſſe arborem, quæ in Italia Liguſtrum vocatur. Some ſay that Cyprus is the tre whiche is called in Italy Liguſtrum. Theſe be hys argumentes where

with he would haue proued that Cypros and Liguſtrum were not all one. But to anſwer vnto to hys reaſones/ I are of hym or any other that holdeth hys opinion/where or in what place Theophraſte/ Dioſcorides or Pliny/or any other good writers of herbes / vſed any ſuch phraſe or maner of ſpeakyng as thys. The lefe of Betony is an oke lefe/ or the lefe of veruyn is an oke lefe/becauſe the oke leaues are lyke vnto the leaues of veruyn and betony. Who dyd euer ſay that an ape was a man / becauſe he is lyke vnto a man? ſurely that I remembre/ I haue not red any ſuche phraſe in Pliny nether in any other good autor. But what if thys where a ryfe phraſe in Pliny/yet for all that/it ſhould not folow in this place that eadem/ſhould betoken lyke. And that ſhall I proue by thys reaſone. We grant that Liguſtrum is very lyke Cypros/and ſo lyke that the one may be named wyth the others names/becauſe they be ſo lyke. Then if Liguſtrum haue alſo the propertics of Cyprus as it hath. The perfit lykewiſe/ where in differeth the one from the other/ when as they agre in all poyntes both in lykncs and in vertues. But Pliny gyueth the ſame vertues vnto Liguſtro that Dioſcorides gyueth vnto Cypro: rede the places in the forſayde autores/ and ye ſhal fynde that I ſay true. Wherefore ſeyng that Liguſtrum is Cypros both in lyknes and in vertue/ the interpretation of Maſſarius is not to be alowed. And as for the meanyng of theſe wordes of Pliny/ Liguſtrum is the ſame tre that Cypros is in the Eaſte/it hath hys profites/ vſes and commodites in Europa etc. We thynke/that thys is the ryght vnderſtandyng of them. The tre that is called in the Eaſte Cypros/is called Liguſtrum in Italy. But allthough Cypros in the Eaſt be much ſtronger in operation/ yet our Liguſtrum is not alltogether without vertue in Italy/ for it hath theſe vertues folowyngs/ whiche in dede Dioſcorides as I ſayd before/gueth vnto Cypro. But yet I muſt anſwer to an other reaſon that Maſſarius maketh/which is thys: If Pliny had meant that Cypros had bene Liguſtrum/ then wold he not haue ſayde in the xij. booke/ Cypros is a tre in Egypt/when as Liguſtrum groweth euery where in Italy. Tho whome I anſwere/ by thys queſtion/ in what book writeth Pliny that Liguſtrum is Cypros? Writeth he not ſo in the xxiij. booke? Thys dues graunted that Cypros is Liguſtrum / and that Liguſtrum groweth in Italy / I trow when as Pliny holdeth both theſe ſentences / that he gathereth not truely of Pliny that he ſhould mean that Cypros were not to be found in Italy. Pliny in the ſam place where he ſayeth that Cypros is a tre in Egypt/ he ſayeth alſo: Quidam hanc eſſe dicunt arborem quæ in Italia Liguſtrum vocetur. Some ſay ỳ thys is the tre which is called in Italy Liguſtrum. Then when as to ſaye that Cypros is in Egypt/ is not to deny that it is in Italy and to alledge that ſom men ſay that Cypros is the tre which is called in Italy Liguſtrum/ is much leſſe to deny that Liguſtrum is in Italy: thys reaſone of Maſſarius is found to be as weke as hys former argumentes be. If that any aſke of me how chanceth that Pliny ſemeth to dout in ỳ xij. booke wheter Cypros be Liguſtrum or no/and that in the xxiij. he pronunceth and gyueth ſentence of it that he ſemeth to dout of before. I anſwer that Pliny when as he wrote the xij. booke/ douted wheter Cypros was Liguſtrum or no/ether becauſe he had heard it ſo to be ether of ſom vncertayn reporte/ or had red it in ſom autor/ whoſe autorite deſerued not full credit/and that when

when he wrote a good season afterwarde the xviii. booke/ he had in the mean tyme learned of credible and learned men/ or red in credit worthy autores/ that Cypros was Ligustrū. Betwene the twelft booke and the xviij. ten bookes are conteyned/ and some one booke conteyned in printe ix. large shetes of pappr: What tyme will a resonable man gyue vnto Pliny for the studying settyng in order/ and wrytyng of these x. bookes: If ye grant hym a moneth for euery booke to perfit it/ as ye can grant hym no lesse: seyng that he was the admirall or chefe rueler of the Emperoures fleet/ and so cumbred with many weighty besinesses which belonged vnto hys office/ ye must grant that in the space of x. monethes Pliny myght not only haue learned the certaynte of Cypros/ but of many other thynges where of he was vncertayn before. Therfore thys ought to trouble no man that Pliny in hys later booke doth hold boldly / it where of in hys former booke/ he was doutfull. The other reasones of Massarius I passe ouer as so weik that euen the yong studentes of Physick are able inoughe to confut by them selues. These reasones I thought that it was mete/ that I should answere to/ lest any mā by redyng of Massarius Venetus / who writeth learnedly of fisshes/ should by his argumentes bring hym from the truth/ which Ruellius/ Fuchsius/ and Matthiolus defend/ in holdyng that Cypros is Ligustrum. Pryuet groweth very plentuously/ in Cambrich shyre in the hedges/ and almoste in euery gardin in London.

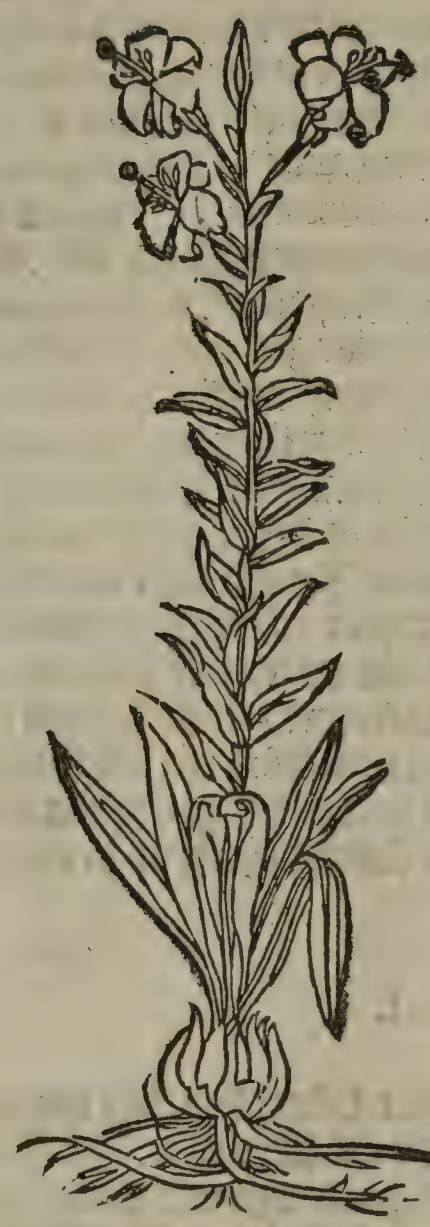
The vertues of Priuet.

The leaues haue a byndyng nature/ wherefore they are good to be chowed in the mouth to hele the sores of it. If they be layd to emplaster wyse/ they are good agaynst greate burnynges or inflammationes and carbuncles. Whatsomeuer thyng is burned with the fire/ may be healed with the broth of Priuet leues. The flour of Priuet layd vnto the forheade/ swageth the ache thereof. The oyle of Priuet/ heateth and softeneth the synewes if it be menged with those thynges that are of an hote nature.

Of the Lily.

Lium is called in Greke Krinon or Lirion/ in Englishe a Lily/ in Duche wyth Lilgen or Gilgen/ in Frenche du Lis. The Lily hath a long stalk and seldom more then one/ how beit it hath somtyme ij. It is ij. or iij. cubites hyghe. It hath longe leues and somthyng of the fasshon of the great satyrion. The flour is excedyng white/ and it hath the forme or fasshon of a long quiuer/ that is to say smal at the one end/ and byg at the other. The leues of the floures are full of crestes. The ouermost endes of the leues bowe a litle backwarde/ and from the lowest parte within / come furth long small yelow thynges lyke thredes/ of an other smell then the floures are of. The roote is

Lilium.



Lilium purpureum.

round/and one pece groweth hard to an other allmoste after the maner of the roote of Garleke/but that the clowes in the Lily are broder. There is also a redish purple colored Lily beside the white/ where of Dioscorides also maketh mention.

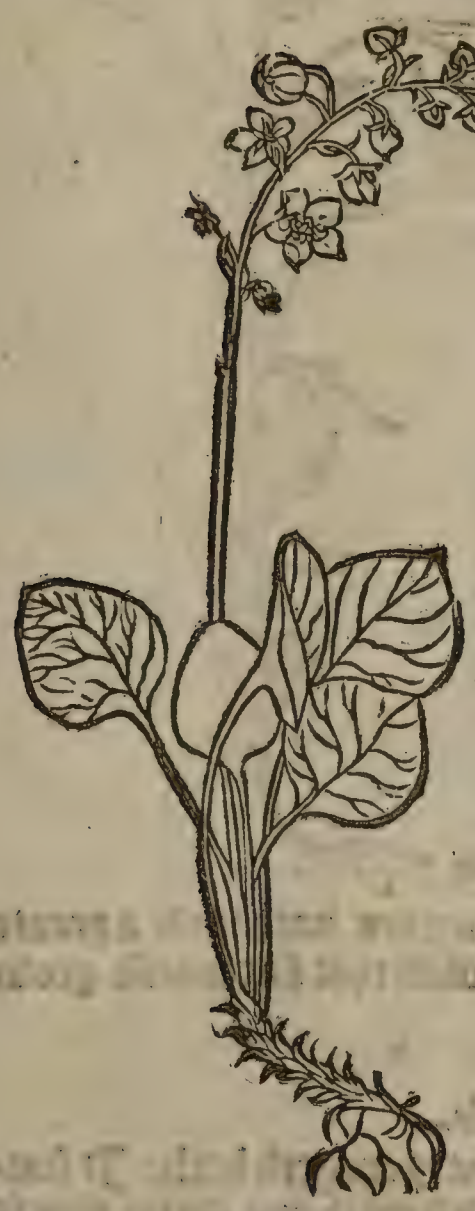
The vertues and properties of the Lily.

THe oyntment made of Lilies softeneth the synewes and also bery well the hardnes of the mother. The leues of the herbe layd to/ are good agaynst the stynging of serpentes. The same made hote/ are good for places that burned. If they be layd vj. and seasoned in vinegre/ they heale woundes. The iuice sodden with hony or vinegre in a brasen vessel/cis a good medicine for olde sores and for grene woundes. The roote rosted and broken wyth rose oyle/ healeth places burned wyth the fyre. It softeneth ỳ mother. It bringeth weomen theyr desyred sicknes. It couereth woundes wt a skin. If it be broken & bruised wt hony/ it healeth out synewes/ & places out of ioynte. It healeth scurfynes/scales/ scabbes and Lepres/ & it scoureth away the rynning sores in the heade. It scoureth ỳ face and taketh away the wrynkles. It is good to be brayed wyth the leues of henbayn & whete mele/in vinegre to swage the inflammation or burnyng heat of the stones.

stones. The sede dronken is a remedy agaynst the bytynge of serpētes. The leues and the sede are good to be layde vnto the cholerik inflammation called Erysipelas.

Of the herbe called Limonium.

Limonium.

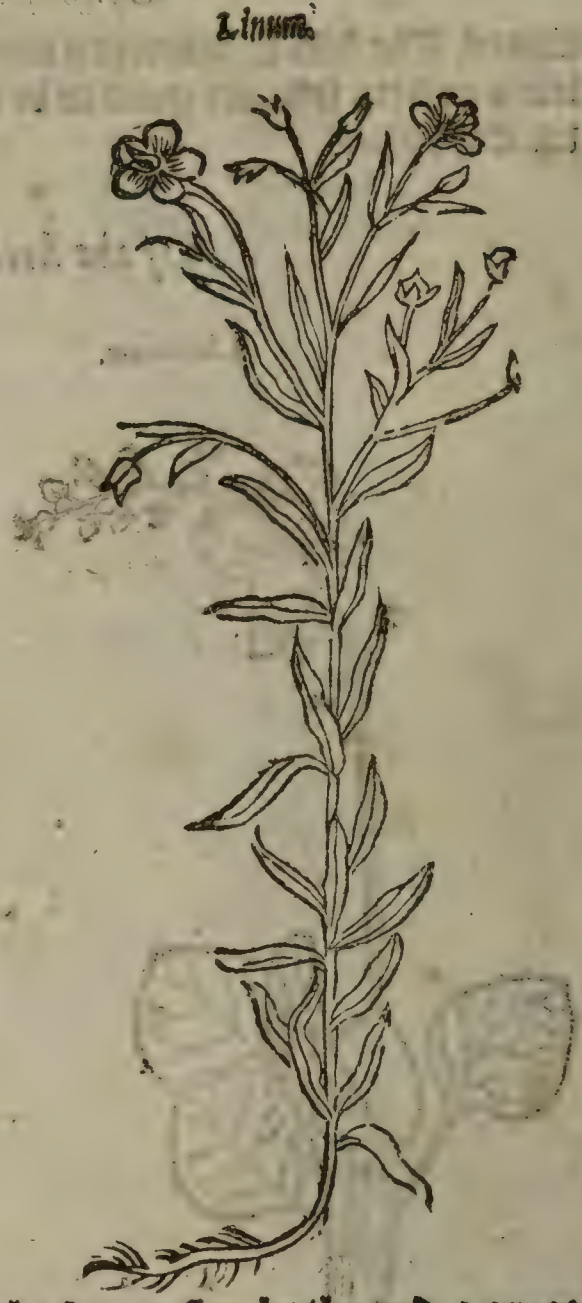


LImonium hath leues like vnto a bete/but thynner and longer/ten in numbre/ and oft tymes more/a thyme stalck/& a streyght lyke vnto a lily. It is full of red byndyng sede. Some learned men hold that the herbe called pyrola/of the lyknes that it hath wyth a pere tre lefe/ and in Duche Wintergruene/is the ryght Limonium. But pyrola hath not leues longer then a bete/ nether x. or more together. Other holde/ that bistorta is Limonium/ but nether the leues are like betes leues/ nether hath it such a stalck/ as can ryghtly be compared vnto a lilies stalck. But he ỳ shoulde vse ether of both these for Limonio/ he shuld not do amise. For all though they differ from Limonio in lyknes/ yet they agre well it in properties. Matthiolus setteth furth ij. figures of Limoniū/but the former hath not a stalck lyke a lily/ wherfore it can not be Limonium. And as for the second/ allthough it agreeth metely well wyth the description/I can not tell whether it be Limoniū or no/ because he telleth not whether the sede be byndyng or no. If he wold haue taught vs the Italiane name of it/ perchāce som of vs that here after shall go into Italy/ myght spere it out and fynd it by that name. But now haue we nothyng to help vs wyth al/sauyng only the figure wherefore we shal come more handly by the knowledge of hys Limonium.

The vertues of Limonium.

THe sede of Limonium broken and dronken in wyne/ in the mesure of ij. vnces or thereabout/is good agaynst all kyndes of fyxes/both blody fluxes/& other. And the same is good for the blody isshue that weomen are som tyme vexed wyth all.

Of the herbe called Flax or line.


Linum.

FLax is an herbe wyth a ſmall ſtalk / where vpon grow many ſmal leues/ſomthyng long & ſharpe at the ende. It hath blue floures in ẏ top of the ſtalk/ and after that they be gone/ther come furth round knoppes/ſauyng that ther is in the end a ſharp thyng lyke a pȝick growyng out. Theſe knoppes oȝ heades are called in Northumberland bowles/and wythin theſe heades are long flat ſedes in colȝ rediſhe/ and eche ſede is conteyned in hys pȝoper cell diuyded from the reſt. The roote is very ſmal. Flax which is called of the Northen men lynt/ in Duche Flachs/ in Frenche Du lyne/ in Greke Linon/ and in Latin Linum/ groweth very plentuouſly in the Noȝth parte of England/ and ſhould grow as plentuouſly alſo in the South parte/ if men regarded not moȝe theyr pȝiuat lucre then the kynges Lawes and the comen pȝofit of the hole realm. I haue ſene flax oȝ lynt growyng wilde in Sommerſet ſhyre wythin a myle of Welles/ but it hath fewer bowles in the top then the ſowen flax hath/ and a greate dele a longer ſtalk. Whiche thynges are a ſure token that flax would grow there if men would take the payn to ſow it.

The vertues of Lint ſede.

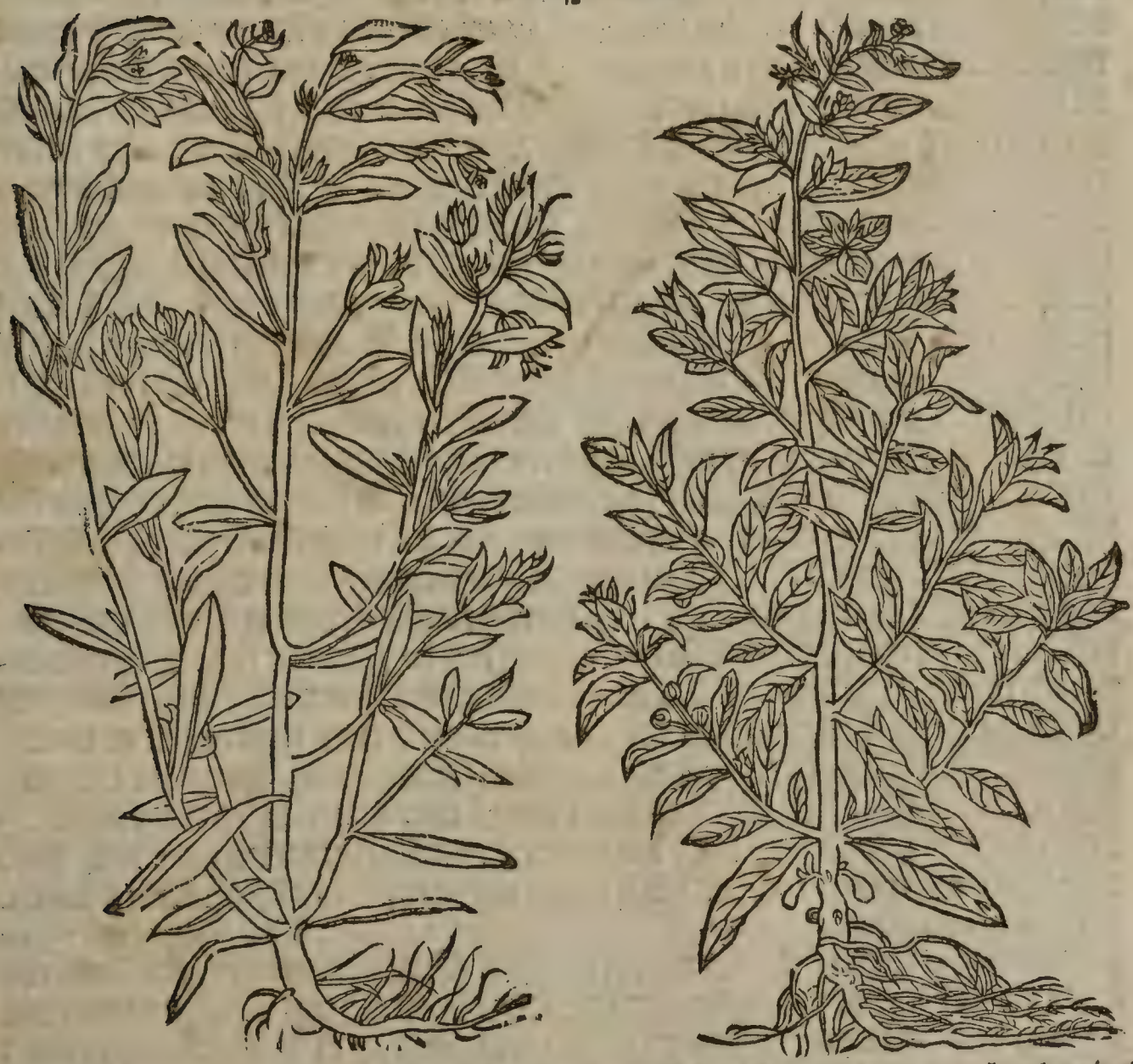
LYnt ſede hath the ſame vertue that Fenegrek hath. It ſcattereth abȝode oȝ dȝyueth away. It ſofteneth any thyng that is inflãmed oȝ very hote/ & hath any hardnes/ whether it be within/ oȝ wythout/ if it be ſoddẽ wyth hony/ oyl/ and a litle water/ oȝ if it be put into ſodden hony. When it is raw/ it taketh away the defautes of the face and frekles/ and litle ſwellynges there/ if it be layd ſo emplaſter wyſe wyth nitre oȝ ſalpeter and aſſhes of a fygtre. It dryueth away ſwellynges behinde the eares/ & hardnes & rynnyng ſoȝes. And if it be ſodden wyth wyne it ſcoureth away rynnynge ſoȝes/ whoſe matter is lyke hony. It pulleth away roughe nayles with a like poȝtione of creſſes & hony. It draweth furth the diſeaſes of ẏ bȝeſte/ if it be taken w̃ hony in ẏ maner of an electuari/ it ſwageth the coughe. If it be taken in a cake plentuouſly with peper/ it will ſtirr men to generation of chylder. The bȝoth of lynt ſede is good to be poured in/ agaynſt the gnawynges/ and goyng of the ſkin both of the guttes & alſo of the mother. It bȝyngeth alſo furth the oȝdur oȝ

dung

dung of the belly. It is good for weomẽ to sit in water where in lynt sede is sodden against the inflammationes and hete of the mother/ I haue red in a practicioner/ that .vj. vnces of lynt sede oyle a good remedy against the pestilence if it be dronken all at one tyme. In other practicioners I rede that the oyle of lint sede is good for to be dronken about the meiure of two or iij. vnces with barley water agaynst the pleuresi. But let the oyle be freshe in anywyse/ for if it be old/ it is vnholsom/ and not to be takẽ within the body.

Of Grummel or graymile.

Lithospermon.



Lithospermon is called of the commen herbaries and apothecaries milium solis/ in Duch steinsamen/ in Frenche gremil/ and it should be called in English gray mile and not as it is now called grummell. It is called milium of the herbaries/ and in Frẽche mil/ and also in Englishe/ because in forme and fashō it is like the yelow sede/ which is called in Latin milium/ and it is called gray mil of the blewish gray color that it hath/ to put a difference betwene it/ and the other mile or millet. The Duche men gyue the name of the hardnes of the sede which is lyke vnto a stone hardnes.

Of grummel or graymile.

The description of Lithospermon out of Dioscorides

Lithospermon hath leues lyke vnto an Oliue/ but longer and broder and softer/namely they that come furth of the roote & lye vpon the grounde. The braūches are streyght/small/strōg and of the bygnes of a sharp rishe and woddishe. And in the top of thē is ther a double furthgrowyng/ or a double thyng growing out/and ech of thē is lyke a stalck/with long leues/ and by them is there a stony sede/litle and rounde of the bygnes of Orobus. It groweth in rough & hygh places. Matthiolus supposeth that Fuchsius doth not know ẏ ryght Lithospermō of Dioscorides/ because he setteth out/ as he sayeth the lesse milium solis for Lithospermo. As for my parte I grant that there groweth a better kynde of Lithospermon viij. myles aboue Bō-ne in Germany in a wild countre called Kaltland/then thys cōmen Lithos-permō called commenly miliū solis is. But it had ben Matthiolisses deuty to haue proued by the description of Dioscorides or by some parte of it/ at ẏ lesse/that milium solis that Fuchsius setteth furth/is not the true Lithosper mon/and then myght he haue layd ignorance vnto Fuchsiusses charge the better. But in my iudgemēt Matthiolus is more ignorāt of the true Litho-spermy/ then Fuchsius is: for it that he setteth furth/doth nether agre with ẏ descriptiō of Dioscoridis/nor yet of Pliny. The herbe that Matthiolus set-teth out (he myght haue set out ẏ best Lithospermon/ and the hole perfit her be with all his partes/ seyng that he maketh Lithospermon so commenly knowen vnto all men in Italy) hath but two small stalkes where vpon the leues & sedes grow/ and they are set out/ not streyght but crooked/and bo-wyng diuerse wayes. Lithospermon of Dioscorides hath diuerse braūches that are ryght or streyght. The two furth growynges that Dioscorides sa-yeth/are in ẏ toppes of the braunches/can not be sene in it that Matthiolus setteth furth. The leues of Lithospermon that Dioscorides describeth are longer & broder then an Oliue tre leueis/ namely they that are next vnto ẏ grounde. But ẏ leues of it that Matthiolus setteth furth/ semeth a lyke lōg and brode in all places of ẏ stalck or twyg ẏ they grow on/ & resemble very litle an Oliue lefe as any mā ẏ knoweth an oliue lefe can bere witnes. The Lithospermō of Dioscorides hath ẏ sede in the top / for Dioscorides saieth. In ramulorum cacumine duplex est exortus cauliculo similis, folijs longis, inter quæ paruum semen, &c. But the Lithospermō that Matthiolus paynteth hath the sedes euen from the root allmoste vnto the ouermost top of all. Wherefore Matthiolus accusyng Fuchsius of an erroꝛ / erreth in Lithospermo much more hys selfe. If he say ẏ he setteth furth Lithospermon Plinij/thē he gran-teth by saying so/that he knoweth nomore the ryght Lithospermon Dioscō rides/then Fuchsius lately checked for ignorance doth: for it is euident that the Lithospermō of Dioscorides and Plinij are two diuerse herbes. But the lithospermon that Matthiolus paynteth/doth not agre with it that Pliny describeth/for it that Pliny describeth/hath leues twyse as byg as rue leues and diuerse twyggy braunches / and certayn thinges lyke litle berdes/ in whose toppes it hath litle stones/of the bignes of cicches. Then when as it that Matthiolus paynteth/hath leues six tymes as byg as rue leues and no twyggy braūches/nether any thinges lyke litle berdes in whose/ toppes lit-le stones do grow of ẏ bignes of a cicche (for they appere to be many partes lesse)

lesse) the herb that Matthiolus setteth furth/is not Lithospermon Pliny. We haue in England growyng among the corne an herbe in all poyntes lyke vnto it/that Matthiolus setteth furthe. But that kynd doth no man that I haue sene/take for the ryght Lithospermo/but for a bastard kynde of it.

The vertues of Lithospermon or gray mill.

THe sede of Lithospermy hath this property/that if it be dr̃oken with whyt wine/it breaketh the stone and driueth furth water. Autores wryte that it breketh chefely the stone in the blader if it be broken small and dronken with wyne.

Of Darnel.

DIoscorides describeth not lolium/which thyng hath bene the cause that many haue erred in Lolio/and taken other wedes for it. For som haue take tares for Lolio/and other cocle. But ỹ wordes that Dioscorides in other places and Theophrast wryte of Lolio/will not suffer that tares or cocle shal be Lolium. Dioscorides in the description of Phenix/ writeth that Phenix hath an eare lyke vnto lolium. But nether tares nor cocle haue any eares at all/ wherefore nether of them both can be lolium. Theophrast in the fift chapter of hys fourth boke de historia plantarum comparyng Lolium and ryse together/sayeth. Quod orizam vocant (id semini nũcupato simile est) pistumque tanquam alica, redditur concoctu perfacile, aspectu lolijs simile &c. But nether cocle nor tares are in any poynt lyke vnto ryse/wherfore nether of thẽ cã be Lolũ Theophrasti. Saynt Hierome wrytyng vpõ these wordes of sayncte Matthewis gospel/sayeth. Inter triticum & zizaniam, quod Lolium appellamus, quàm diu herba est, nec dum culmus venit ad spicam, grandis similitudo est, & in discernendo aut difficilis aut nulla distantia. There is great lyknes betwene whete and zizaniam/ which we call lolium/ as long as it is an herbe/ and the stalke is not yet commed to the ere/ether it is not possible to discern the one from the other or elles very harde. But when as cocle and tares come first furth/they may be easely discerned from wheat. Therfore nether cocle nor tares can be the Lolium of saynt Hieromes tyme/ where vpon it folowethe that cocle and tares are nether the lolũ of Dioscorides/ nor of Theophrast/nor yet zizania in scripture. But all these markes aboue rehersed agre well vnto the wede/ỹ we cal in English darnel/ whyche the Duch men call lulch/and the Frenche iura/ therfore our Darnell is the ryght Lolium.

The properties of Darnel.

DArnel hath the vertu to scour away round about/freting sores/ rotten sores/and deadly burnynge sores/if it be beten into pouder and layd to. With radices and salt layed to implaster wyse/ it healeth wilde curffes/ and with vnburned brymstone and vinegre lepres. The same sodden in wyne with lint sede/ and doues dung/resolueth hard lumpes and wennes/ and breketh such places as are harde to be made rype. If it be sodden with mede/ it is

good

good to lay vpon the place diseased vō the sciatica. If there be made of it a perfume/ with perched barley mele/and myr/or safrone/ it helpeth conception. It is hoote in the begynninge of the thyrd degre and dry in the end of the second degre.

Of the herbe called Louchitis altera.

Louchitis altera/as Dioscorides writeth/hath leues lyke vnto ceterache/which is called Asplenū/ but greater/ rougher/ and much more diuided or cut in. And no more doth he write of the description of Louchitis. I haue sene ẏ herbe oft both in Germany/and in diuerse places of Sommerset shyre/and Dorset shyre. It is muche longer then ceterach/ and the gappes that go betwene ẏ teth/if a man may call thē so/are muche wyder then the cuttes that are in ceterach. And the teth are muche longer and sharper. I know no English name that it hath. But of the lyknes that it hath vnto a cōbe and a ferne/it may be called combe ferne. Hieronymus Tragus calleth it Asplenū syluestre/and in Duche walt asplenō. It groweth muche in darck laynes/about bushe rootes/and out of the shaddow oft tymes alone.

The vertues of the second Louchitis.

The herbe which I name combeferne / is meruelous good for woundes/for if it be layd vnto woundes/it is a good defensiue for them/ for it will defend the woundes from burnyng/or inflammationes. If the herbe be dried and dronken in wyne/it will minishe the swellyng of the milt.

Of the herbe called Lotus vrbana.

Dioscorides writeth nomore of lotus vrbana / but that som men do call it trifoli/or clauer/ and that it groweth in gardines. Wherefore it is very hard by these few wordes to gather among so many threleued herbes as we haue/which of them is ẏ ryght Lotus vrbana. Matthiolus thynketh that the commen Melilote/is Lotus vrbana/ and Amatus Lusitanus holdeth that/alleluya or wodsore is Lotus vrbana. But the learned men of Ferraria/when I was there/shewed me an other herbe/ differyng from both these/ and layd that it was the ryght Lotus vrbana. The herbe at the first syght is very lyke vnto the herbe called in Englishe wodsorel/or alleluya: But in these/ it and the wodsore differ. The wodsore groweth only in woddes/and in wild places/ but thys herbe groweth only in gardines and in townes as far as I could hether to learn. The wodsorel/hath nothyng resemblyng a stalck/ for ẏ floures grow frō the roote vpō a long small pediculo/ that is a footlyng or foot-stalcke such as chyries grow on/ and the floures are whyte and iij. partes bygger thē ẏ flowres of thys herbe are/which I set furth for Loto vrbana. But thys herbe hath a litle stalck & in ẏ top of ẏ grow ij. or iij. yelow floures or more som tyme/& som tyme fewer. It hath a sour taste as wod sorel hath.

This

Lotus Vrbana.

This herbe do I iudge rather to be the ryght Lotus vrbana then ether wod sorell/ or melilote. For as melilote/is not fit to be eaten and is a wilde herbe/ not therfore to be norisshed in gardines/so the wodsorel although it were mete to be in gardines/and is very good to make sallettes of. Yet it groweth not commēly in gardines as the other doth/ where fore it appeareth ẏ this herbe whych is found as far as I know no where/but in gardines should rather be lotus vrbana thē any of ẏ other ij. herbes. I neuer sawe thys herbe/but twyse in all my lyfe/ ones in Ferraria & ones in Clauēna. Wherfore I know no Englishe name for it: hewbe it/it may be named in English gardin clauer or sour clauer/or saliat clauer.

The vertue of gardin clauer.

If that ye will take the iuice of thys herbe and put hony vnto it/ if ye lay it to the eyes/ it will dryue away ẏ whyte sotes in the eyes called argemata/ the cloudes of the eyes & other darkneg.

Of the herbe called Lotus sylueſtris.

Lotus sylueſtris that is called wylde lotus/ which som call ẏ lesse trifoli/groweth in Libia. It hath a stalck two cubites hygh & somtyme hygher/it hath leues lyke ẏ medow clauer or trifoly/& sede lyke fenegreke/ but much lesse with a certayne taste lyke a medicine/Theophrast in the viij. booke de historijs plantarū & in ẏ xiiij. chapter semeth to make a greate sorte more of wild lotus thē Dioscorides maketh. For he writeth thus of the kyndes of lotus. Certayn kyndes of herbes haue many formes and fashons / and one name/ as lotus. For there are many kyndes of lotus which are differered/and differ one from an other/in lefe/stalck/flowr/and fruite. Take it that is called mel frugum/ for an example/which differeth from all the other in vertue and in maner of meate that it hath. But Theophrast describeth neuer one of the kindes of lotus/where of he maketh so many kyndes: wherefore a man can not lerne of him the difference betwene one potus and an other. He semeth to giue som great difference to it that groweth in the corne / which he calleth mel frugum. But yet a man cannot gather ther by that it is the lotus sylueſtris that Dioscorides describeth. But because I haue sene oure comen melilote both with a yelow and also with

a whyte

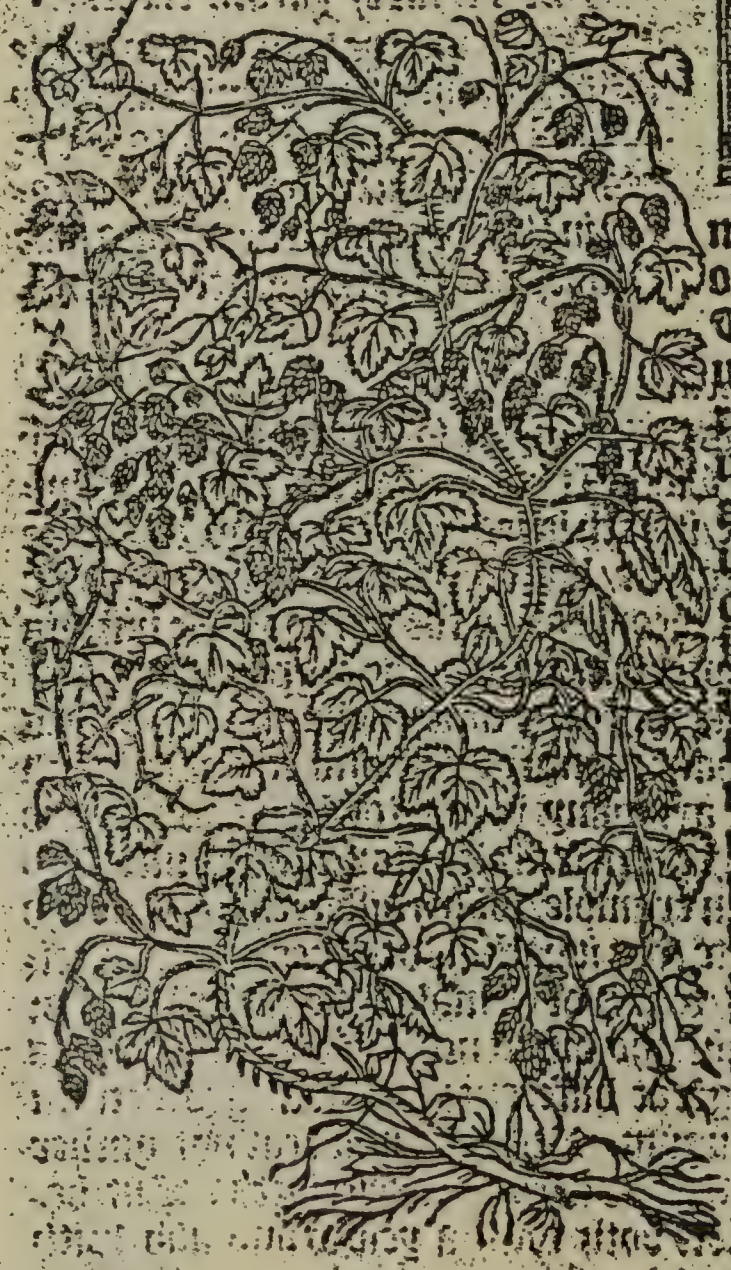
a whyte floure/growing amongest the corne both beſyde Bon/beſyde Soũ
des/and beſyde Woumes in hyghe Germany and no other kynde of lotus
ſo growyng: I take it to be the kynde of lotus which he called mal frugum.
And becauſe the herbe whiche is called in hyghe Duchland ſtundkraut/&
in Netherland wit nardus/is a long herbe of two cubites hyght/and hath
a certayn phyſick taſte in the ſede by reaſon where of it is called whyte nar-
dus in Freſlãt/and hath leaues lyke vnto ỳ medow clauer or trifoly/I take
it to be ỳ lotus ſylueſtris/where of Dioſcorides writeth: let other men iudge
as they lyſt. It groweth not wilde nether in Englãd nor in Germany/and
I haue not ſene it wylde in the feldes in Italy/for it that groweth in Italy
hath a yelow flour/when as thys that I take to be lotus ſylueſtris/hath a
pale blewiſh floure.

The vertues of Lotus Syluestris.

WIlde lotus heateth and byndeth a lytle/it ſcoureth away the
deformites and ſpottes in the face/if it be anoynted therewith
and with hony. The herbe broken by it ſelf or with mallowis
ſede/and dronken with Malualy or any other wyne/is good
againſte the payn of the blader.

Hops

Lupulus.



Of Hoppes.

I Can fynd no mentiõ of
hoppes in any olde au-
thor/ſauing only in Pli-
ny. But he doth not de-
ſcrybe it. Joãnes Me-
ſue a yonger wryter/
maketh our hoppes the fourthe kinde
of volubilis/& he deſcribeth it thus:
The furth kynde of volubilis hath le-
ues lyke a citrul but ſharp, and ỳ flou-
res are full of ſeues, one growyng o-
uer an other/after ỳ maner of ſcales/
and this kynde is called lupulus. It
is temperate or rather colde in the be
growyng of ỳ firſt degree. All theſe to-
kens acre well with our hoppes/ſa-
ying that where he ſayeth that the
fourthe kinde is colde/and after ỳ ler-
nyng of Galene becauſe the rype flou-
res are bitter & bite ỳ tong not a litle/
they are hote at the leſte in the begin-
nyng in the ſecõd degree. Let any lear
ned man that will taſte of it that gro
weth both in Italy and Germany/&
he ſhall fynde that I ſay true. Where
fore it is playn that either the fourth
kynde of Meſue is not our hoppes/
whiche I will not hold/or elles Me-
ſue

ſue meaned not of the rype floures whē he ſayd that hoppes were cold/ but of the yōg tēdre knoppes/ whiche when they come furſt furth lyke ſperages/ are temperate or rather colde/as other buddes and vnripe fruites of other hote plantes be many/as all learned men can tell. I neuer ſaw better hoppes then I ſaw growyng wylde a litle from the wall that goeth from Cher toſa to Pauia/by a litle riuers ſyde. They grow alſo wylde in many places both of England & of Germany. The hop buſhe is called of the later Grecianes bryon/of Pliny lupus ſalictarius/of ẏ Barbarus writers humulus/ of the later learneder writer lupulus/in Duche hopfen.

The vertues of Hoppes.

HOppes purge or ſcour the blood meſurably of yelow choler/ and clenſeth it/and tempereth it well/ whilſe they quēche the heat of it. And thys do they moſte chefely when as they are infuſed/ or ſteped in whay. The ſyrop made of Hoppes is good againſt the guelſucht or iaūdes/ and for agues ẏ come of the heat of the blood or of choler. The hop with hys iuice and perched barle is good for the brynyng headache and for the great heat of ẏ ſtomack/and lyuer. Wherefore ſeyng that it is ſo holſom a medicine/ I meruel ẏ the Phyſicianes of thys tyme/vſe it nomore in medicine. Thus muche hath Meſue wryten of hoppes.

Out of other yet later writers.

HOppes purge furth both choler and melancholy/ they dryue away impoſtemes/and ſwellynges. They dryue out by the ſtole the water of the dropſe. The iuice of Hoppes dronken raw / purgeth the belly more then otherwiſe taken. But then it openeth not ſo muche. When it is ſodden/ it openeth more but then it purgeth leſſe. The iuice poured into the eares/ ſaueth them from corruption and ſaueth them from ſtynkyng. The rootes open ſtoppynges/and ſpecially of the milt and lyuer.

Of the pulſe called Lupines.

LUpinus is named in Greke thermos/in Duche feigbon/in Frēche lupin/ and ſo may it be called in Engliſhe/or if a man will folow the Duche/ he may call it a fyg bene. Lupine hath one lōg ſtalke / and a lefe with v. or ſeuen iaggers/which altogether/when as they are growen out/ haue the lykenes of a ruel of a ſpor/or of a ſterr. The floure is whyte/in whoſe place/when it is gone/commeth after a long cod/ wher in are v. or ſeuen ſedes in color whyte and without/ ſomtyme a litle rediſhe/in faſhion flat lyke a cake: it hath a ſhord roote in color rediſhe. The leues of lupines turne with ẏ ſon/as Pliny wryteth and experience teached.

The vertues of Lupines.

THe mele of lupines/licked vp with hony/or if it be taken with drynke/dryueth wormes out of the belly. The lupines ſelues ſteped/ and eatē with theyr bitternes/are good for the ſame purpoſe. The broth

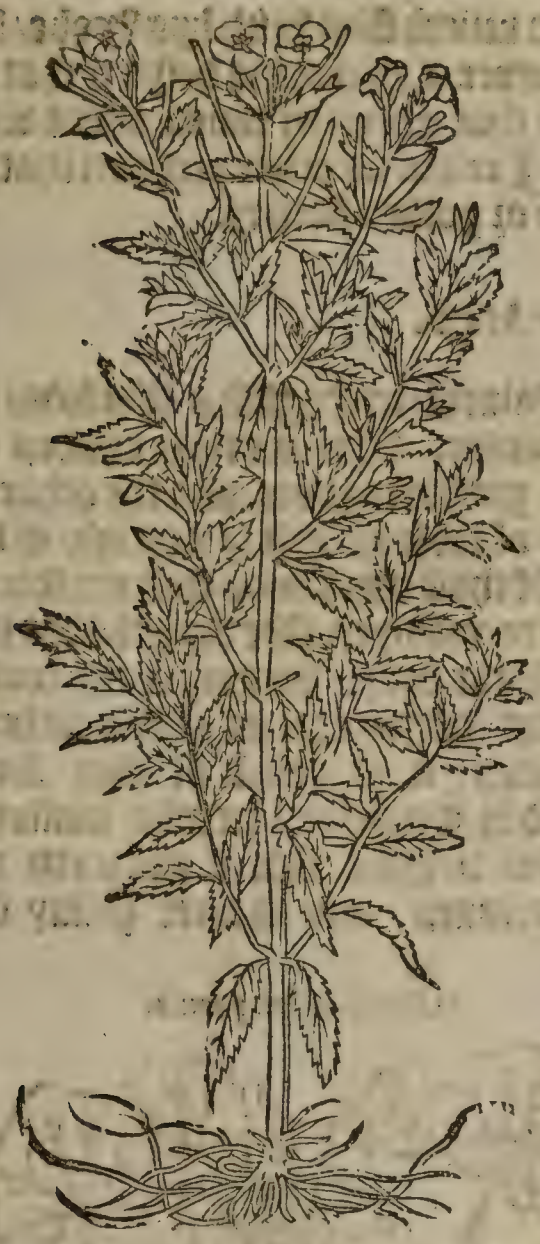
Lupini albi.

of them hath lyke vertue/ dronken w̄ rue and pepper/ and so is it good for thē that haue the disease of the milt. With the same it is good to bathe and washe wild sores/ gangrenes/ and the scab/ when it beginneth first to come burstinges of it of wheles/ rynnyng sores of ẏ hede/ frekles and spottes. Lupines put into the body after the maner of a suppositori/ with hony and nytr/ all beyng wrapped in woll/ draweth both down weomens flours/ and also hyr burden ẏ she goeth with if it be rype. The flour or mele of lupines with lynt sede/ amendeth ẏ sonne and blew markes: with perched barley & water it swageth inflā nationes/ and burnynges. It caseth swellynges/ and it is good for the sciatica layd on with vinegre. If it be layd to with vinegre where in it is sodden/ it heleth wennes and bursteth carbuncles. Lupines sodden in rayn water/ vntill they were towgh into a thick broth/ scour and make clene the face. Lupines are also good for the scabbor maugenes of cattell with the roote of black chameleon/ so that they be washed with the warm broth that they are sodden in. The rootes sodden in water/ prouoke or stir a man to make water. Lupines broken/ after that by stepyng they wer swete/ if they be dronken in vinegre take away the lothsomnes of the stomake and ingendreth an appetit an lust to eat. The smoke of lupines burned/ dryue gnattes and mydges away as Pliny wryteth.

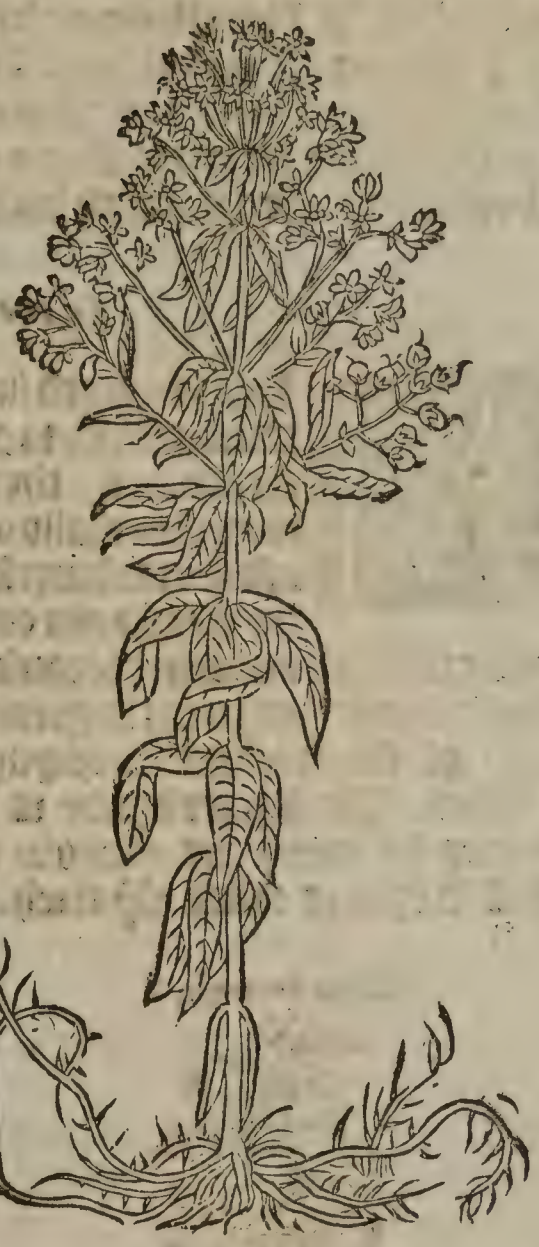
Of Lysimachia.

Lysimachia putteth furth stalkes of the lenght of a cubit or som tyme longer/ bushy/ small/ & the leues com out at ẏ knees or knottes/ or ioyntes of ẏ herbe. They are thinne & in fashō lyke wylow leues & in taste bynding. The flour is darck rede or of ẏ color of golde. It groweth in watery & in marrishe & fennish grounes. Thys is a very comen herbe in Germany & England: I meruell ẏ Matthiolus could not fynd it in Italy vntil it was sent hym from Rome by Vincent Cāton to Goritia. But all though it be foūd in mani places of Englād/ yet

I coulde



Lysimachia III.



I coulde neuer learne any Englishe name of it. It may be well called after the etimologi of the worde/ and also of ẏ vertue that it hath lous strife/or it may be called herbe willow. The Duche men call it weyderich.

The vertues of Lousstrife.

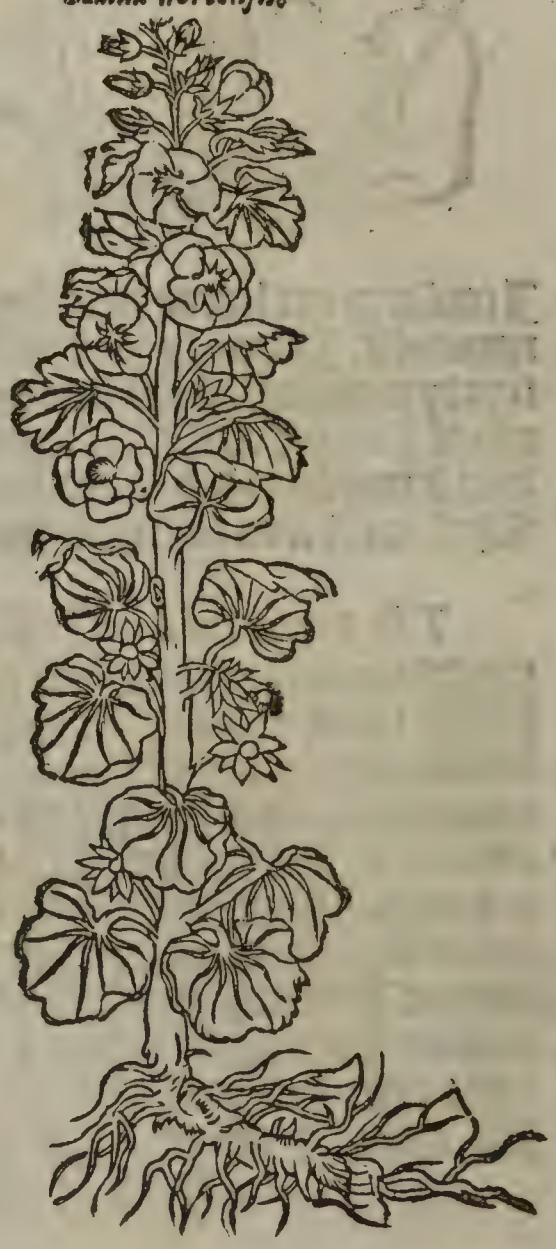
THe iuice of the leues/ by ther byndyng poure stoppeth the castyng out of blood. It is ether to be poured in/ or to be taken inward for ẏ blody flyx. If it be put in a mother suppository / it will stop the excessiue rynnyng or issiue of the mother. If ye stop your nose wt thys herbe/it will stop the rynnyng out of blood of it. It stayeth also the excessiue rynnyng out of blood out of

woundes. It dryueth away serpentes and killeth flies with hys smoke/ for it is wonders sharpe in smell. There is an other Lysimachia besyd it that I haue spoken of with a redish purple floure/ that groweth much about water sydes with an heade like an eare: But I red of no other properti that it shoulde haue then it which hath the yelow or golden floures.

Of the Mallow or Maw.

MAlua is named in Greke Malachi/ in English a Mallow/ in Duch pappel/ in Frenche maulue. Ther are two kyndes of Mallowes / the one is the gardin mallow/ and the other is the wilde mallow. And eche of these as Pliny writeth/ is diuided into diuerse kindes. Of those mallowes that are sowē/ the Grecianes call the greater/ malopen. Ye thynck that the other is called malache/ because it softeneth the belly. Amonges the wilde mallowes it that hath the greate lefe and the whyte rote/ is called althea/ and of the excellent worckyng that it hath/ it is called of som Iris talthea. The former kynde is now called in Englishe / frenche mallow: it may be called tre mallow of the great bygnes that it groweth to. And it that is called Malache of the Grecianes / and is after Pliny the

Malua hortensis.



Malua syluestris pumila.

lesse

Malua ſyluestris.

leſſe kinde of gardin mallowes / is called in Engliſhe holy ok/in Duche Winter roſen. The former kinde of wild mallow/ which as Pliny ſayeth/is called Althea & Ariſtalthea/ is alſo called of ỹ Latin writers Hibiſcus/ in Engliſhe marſh mallow/ or marriſh mallow/in Duche Ibiſhe of Galene Anadendron / of Aetius Dēdromalache of the apothecaries maluabis malua and maluaniſcus. The other kynde of wilde mallow is it that groweth wilde about townes and hygh wayes/ and is commenly called in Engliſhe a mallow. Theophraſt in the nynthe booke de hiſtoria plantarum writeth that certayn thynges by dreſſyng and trymmyng departe frō theyr kynde and olde nature/as the mallow doth/ſayeth he/whiche when as it is by nature but an herbe/ yet groweth vp into the greatenes of a tre.He ſayeth that the gardin mallow within ſix or ſeuē monethes groweth ſo highe/ that the ſtalck of it will ſerue for a lāce ſtaff/and that therfore diuerſe vſe the ſtalkes of mallowes for ſtaues. The leues of mallowes are knowen of all men to be round the ſede is in a litle round forme lyke a cheſe/ſom mallow floures are rede/ſom blew/& ſom whyte/ and if they had the lyke ſmell in beauty/ myght well be compared with the roſe floures. The roote is very long and depe in the ground and ſomthyng ſhyny.

The vertues of mallowe or mawes.

The gardin mallow is better to be eaten/then the wylde mallow is.Yet is it ill for the ſtomack and good for the belly.But ỹ ſtalkes are muche better. It is good for the inward partes/ and for the blader.The leues chowed raw/ and layd to with a litle ſalt/and hony/ hele the impoſtemes in the corner of the eyes/but when they begin to hele/ the ſalt muſt be taken awaye. Mallowes are good to be layde to/ agaynſt the ſtynginges of waſpes and bees/for he that is anoynted with raw mallowes and oyl/ſhall be fre from the ſtyngyng of bees and waſpes. With piſſe it healeth the rynnyng ſores/and ſcales/or ſcurfe of the heade. The leues broken and layd to with oyle are good for the wilde fyre/& burned places. If weomen will ſit in the broth of mallowes/it wil ſoftē the hardnes of the mother. It is good for the grawyng and of goyng of the ſkin/ of the blader/ guttes mother and

fundament/ if it be put in with a clyster. The broth of the mallow leues sodden with the roote/ is a good remedy agaynst al poysones/ if it be dronken by and by after/ and be vomited out agayn. It is a good help agaynst the bytyng of a felde spyder. The sede of mallowes dronken in wyne with the sede of wilde lotus swageth the smerting of the blader. Galen and the Arabianes agre not in the complexion of the mallow/ for Galene gyueth a warm qualite vnto wallowes/ as these wordes folowyng do playnly declare. There is a certayn tough and shlymy iuice in mallowes/ which manifestly differeth from coldnes/ which thyng ye may perceyue euen before ye eat of the mallow/ for if ye lay it to a fyrie inflammation after that ye haue layd lettice vnto it/ ye shall fynde/ that lyke wyse as the lettice hath cooled/ that euen so the mallowes warme the place that they are layd to. But Abē Mesuai in Serapione/ sayeth these wordes folowyng of ẏ vertues of mallowes. The mallow is colde and moyste in the first degre/ and specially the gardin mallow/ and it is euel for the stomack. And whilse it is moyste/ it is good for the blader/ but yet the sede is muche better there to/ and it is good for the roughenes or payn that commeth by going of/ of the skin/ and of the blader. It is good for the roughnes of the lunges/ and breste. It is good to make a plaster of it with rose oyle/ and to lay it to the impostemes of the kydnes and blader.

Mandragoras masc.

Of the Mandrage.

There are two kindes of Mandrag/ the black which is the female/ which is called the letticer/ with lesse leues and narrower then lettice/ whiche haue a strong sauor/ and are syzed vpon ẏ grounde. And this kinde bereth apples lyke vnto sorbapples/ pale in coloure and well smellyng/ wherein is conteyned sede/ lyke vnto the kirnelles of peres. It hath rootes of a good bignes ij. or iij. one foldyng it self within an other. They are black without/ and whyte within/ & they are couered with a thick barke. And thys kynde hath no stalke. The other kynde is the white Mandrag/ and it is called ẏ male. The leues of this are byg/ white/ brode and smouth as the bete lefe is. The apples of thys are twyse as byg as the apples of the other be/ wt a color turnyng toward saffron. They smell plesantly/ ioyned wt a certayn greuousnes. This kinde of Mandrage I haue oft tymes sene in England/ & it is ẏ herbe that we

call

call comenly Mandrag. The rootes whiche are conterfited & made like litle iuppettes & mammettes/ which come to be sold in England in boxes/ with heir/ & such forme as a man hath/ are nothyng elles but folishe feined trifles/ & not naturall. For they are so trymmed of crafty theues to morke the poore people with all/ & to rob them both of theyr wit and theyr money. I haue in my tyme at diuerse tymes take̅ vp the rootes of Mandrag out of the grounde/ but I neuer saw any such thyng vpon or in them/ as are in and vpon the pedlers rootes that are comenly to be solde in boxes. The Mandrag is named in Latin Mandragoras/ in Duch/ alram. It groweth only in gardines in England and in Germany/ but it is more comen in England then it is there. But it groweth not vnder gallosses as a certayn dotyng Doctor of Colon in hys physik lecture dyd tech hys auditores/ nether doth it ryse of the sede of man/ that falleth from hym that is hanged/ nether is it called Mandragoras/ because it came of mans sede as ỹ for sayd Doctor dremed.

The vertues of Mandrage.

He iuice of Mandrag/ dronken in the quantite of a scruple in honied wyne/ draweth furth Melancoly and fleme by vomityng/ after the maner of Helleborus. But if a man take to muche of it/ it will kill hym. It is good to be menged with the medicines and sawbe as suege ach. Men vse to take the barkes of the freshe rootes and to stamp them and to preske the iuice and to set it in the son vntill it be growen hard/ and then to put it vp into erthen vesselles/ for to be vsed when nede shall requyre. They vse also to take of the bark of the roote and to put a threde throw it/ and so to hang it vp/ and afterwardes to vse them. There is a iuice also taken out of the apples/ but that is not so quick in operation as the other iuice is. Som take the rootes and set them in wine vntill the thyrde parte be sodden away/ and when the broth is purified/ kepe it/ and gyue one cyat or an vnce and an half of it/ to them that can not slepe/ and to them that are in great payn/ & to such as must be burned or cut in som place/ that they should not fele the burning or cuttyng. It is good to be put into the mother to soften it. If it be put into the fundament after the maner of a suppository/ it will make a man slepe. Som wryte that the roote hath the vertue to softene euery/ if it be sodden six houres with it/ and that it will make it fit to receyue easely any figure or forme that a man will graue in it. The grene leues are good to be layd to the inflammationes of the eyes/ and to gatherynges/ stirred vp by sores w̄ perched barley mele. It resolueth & scattereth away wennes/ swellynges and hardnes. The same dothe away scarres or markes of woundes without ieperdi of fretyng of the skin/ if they be rubbed mesurably therw̄ for the space of vj. or seuen dayes. The leues are kept in bryne for the same purpose. The roote broken & layd to w̄ vinegre is good for cholerik burnynges or inflāmationes. If it be menged w̄ hony or oyle/ it is good agaynst the stingyng of serpentes/ w̄ water it dryueth away & resolueth hard swellynges/ & with perched barley mele/ it slaketh the payne of the ioyntes. Wyne may be made of ỹ roote of Mandrag w̄out any sethyng/ after thys maner. The poundes of the rootes must be put into a small firkin of swete wyne/

there they must lye so long together vntill the vertue of the rootes is gone into the wyne. We may gyue iij. cyates of thys wyne / to them that must be cut/burned or fered. If they drynk thys drynke/they shall fele no payne/but they shal fall into a forgetfull and a slepishe drowsines. The apples/ if a man smell of them/will make hym slepe/and also if they be eaten. And so doth the iuice that is streyned out of them. But they that smell to muche of the apples/becom dum. The sede of the apples dronken scoureth the mother/and so doth it also/if it be layd to with quick brymstone. It stoppeth the rede isshue of weomen. If ye will haue the iuice/ ye must scotche & pryck the rootes in many places/ and then set vesselles vnder it/ and saue it. The iuice that is pressed out/ is better then that which droppeth furth after cuttyng or scotchyng. But that commeth not furth in euery countre as experiẽce teacheth vs. Because thys herbe diuerse wayes taken / is very iepardus for a man/ & may kill hym if he eat it/or drynk it out of measure / and haue no remedy for it: I will shew yow also remedy agaynst the poyson of it. If Mandrag be taken out of measure/ by and by slepe in sueth/ and a great lousyng of the streyngthe with a forgetfulnes. But before that cometh / it were wisdome to vomite with mede/ and afterwarde to take nitre and womwod with swete wine or Maluasey: ye must also poure vinegre and rose oyle vpon the patientes heade. It is good tho stirr the body and to smell of Agrimoni/ peper/mustarde/costorium/and rue/vsed in vinegre. It is also good to smell of tarr/or of the stynkyng that commeth from a candle that is put out. But if the patient cannot be easely waked again/it is mete to vse such other comen remedies. Auicenna wold that they that are hurt with thys herbe/ should vomit with hony and butter. Where as Dioscorides wolde that a mans heade should haue Rose oile & vinegre poured vpon it/ when a man hath taken to muche of Mandrag. Matthiolus sayeth that it is agaynst reason that it shuld be layd to the heade which is colde/ when as the cause of the diseases also colde / and to take to boxes in one wod/ he catcheth Galene and accuseth hym for a lyke faute/that is for conselyng men to pour rose oyl and vinegre vpon them that haue the drawsy or forgetfull euel. And to cõfute Galene/ he alledgeth Aetius / Paulus / and Trallianus / which do not admit oyl & vinegre alone/but woulde hoter medicines as erthpyne wilde tyme/penin all/castorium/and suche lyke to be put ther to. As for Galene I leue hym vndefended at thys tyme vntill I shall haue more leasure/ but for Dioscorides I answer/that if iij. later writers then Galene/ were inough to cõfute hym: as many myght by good reason be sufficiẽt to defend Dioscorides from that faut that Matthiolus layeth vnto Dioscoridisses charge. But ij. of the witnesses that he allegeth to confute Galene with all/ that is Aetius and Paulus/& with them a learned laterwryter of the Grecianes Actuarius/counsel that rose oyle with vinegre should be poured vpõ the hedes of them that haue eaten or dronken to much of Mandrag. But Matthiolus a lytle after in the same chapter forgettyng what he had accused Dioscorides/and Galene of before/ wryteth these wordes folowynge: Tametsi Mandragoræ poma matura, &c. Allthoughe the rype apples of Mandrag the sedes taken out/be eaten diuerse tymes with out any grefe at all: Yet the vnrype apples eaten with theyr sede / bryng dedely withfalles. There ryseth after vnsufferable heate/which burneth all the outer parte of

the

the skinne. The toung and the mouthe withere and waxet dryé/wherefore they that are so vexed/ are sene allwayes gapyng with theyr mouthe/and drawyng in colde ayre. Thus farr Matthiolus. Now seyng that he confesseth openly here that men are in suche heat as haue eaten of the vnrype apples which are muche colder then the rype apples be: how iustly was Dioscorides accused a litle before for counsellyng rosepyle and vinegre/because they were colde / to be poured vpon the heades of them that had taken to muche Mandrag? And how well doth thys hys saying of the hote withfalles that came of the eayng of the vnrype Mandrag apples/ agree with it/ whiche he sayd immediatly before the rehersall of the hete / that arryseth of the eatyng of the row apples in these wordes. Ab assumpta Mandragora (nisi fallar) caput nullo afficitur calore. The head is not vexed with any hete (except I be deceyued) after the takyng of Mandrage. Now whether that such a forgetfull man as thys is ought so boldely to chek anciant autores or no as he doth at diuerse tymes/let wyse men & lerned be iudges. But if he answer that he geueth only hete vnto the fruite/and not to the roote/ besyde that it may be sayd vnto hym/ that so much he accuseth Dioscorides vnworthely/ as the hote withfalles come to/that come of the vnrype apples experience/ is agaynst hys accusyng of Dioscorides and the autorite of hym that had the same experience also. For in the booke that Serapio wrote of simples/ Rasis/sayeth these wordes: Dixerunt mihi quidam ex antiquis Babyloniæ, quòd puella quædam &c. Certayn of the ancientes or old men of Babylon/ haue tolde me that a certayn mayde eat fiue Mandrag apples/ and that she fell in a swowne/and that she becam all rede/and that a man commyng by at that tyme/poured snow water so long vpon her heade vntill she rose agayn. And I haue sene men my selfe whiche did eat of the roote of Mandrag to make them selues fat therwith/ and it chanced vnto them / as it chanceth vnto men that go out of the bath and drynke muche wyne after theyr outgoyng. For their faces was excedyngly rede and swelled. These wordes doth Rasis write in the place aboue alledged. By which a man may learne that not only the vnrype appels of Mandragora driueth a man into a great heate outwardly/but also the rootes/ so that it is euidently now perceyued both by autorite and experience/ that Matthiolus was deceyued when he sayd that nomans head was vexed with hete after the eatyng of Mandragora. These haue writen som thyng at large to cause them that are to bold to old and worthy autores/to be aduised before they do so vnaduisedly aduenture to do the same agayn. Serapio and Auicenna wryte that the sede of Mandrag taken in drynk/clengeth the mother/ and so wrote Dioscorides of the same sede many yeares before them/ whereby it appereth that Rachel knowyng the nature of the frupte of Mandrag before all these writers/for thys intent/desyred to haue the fruite of Mandrag/that she myght clenge her mother therwith / and thereby myght be made the fitter te conceyue chylde her selfe as well as Lia her syster/ and Silfa her mayd dyd. Mandrag as Paulus Egineta writeth cooleth in the thyrde degre. The apples of it/ seme to haue som hea and moysture / by reason where of they may bryng a man into an heuy slepe. But the bark of the root/is strongest of all / and cooleth not alone but also dryeth. The inner parte is weyker.

of

Of the Apple tre.

MAlus in Greke Melea / in Englisſh an Appel tre / in Duche ein Apffel / oder Apffelbaum / in Frēch vn Pomer. There are ij. generall and principal kyndes of appel trees / The one is called Malus hortenſis / in Englisſh an Appel tre. The other is called in Latin Malus ſylueſtris / in Englisſhe in ẏ Southe countre / a Crab tre / in ẏ North countre a ſcarbtre. I nede not to deſcrybe thys tre / becauſe it is knowen well inoughe in all countres.

The nature of the Apple tre and of Apples.

THe leues / the floures / and the buddes / of euery Appeltre / and moſte they of the quince tre / ſtop and bynde. The tarte and ſour appels haue the vertue to bynd / but the rype apples are of a far other nature. Among apples / they that are taken in the ſprynge / ingendre choler and hurt all the ſynewes / & they brede inflammationes or hote burnynges.

Out of Galene.

THou ſhalt vſe tarte Apples when as the ſtomack is weyke by the meanes of an hote diſtemperance / or of much moyſture / but very tarte apples when as the ſtomack is both to hote and moyſte. Vſe ſoure apples when as thou thynckeſt ẏ there is groſſe iuice in thy ſtomake / that is not very colde. For ſour thynges when they fynd any groſſe humor in the ſtomacke / they cut it in ſunder / and cary it downwarde. Apples are harde of digeſtion and colde / & go ſlowly downe / & they haue an euel iuice.

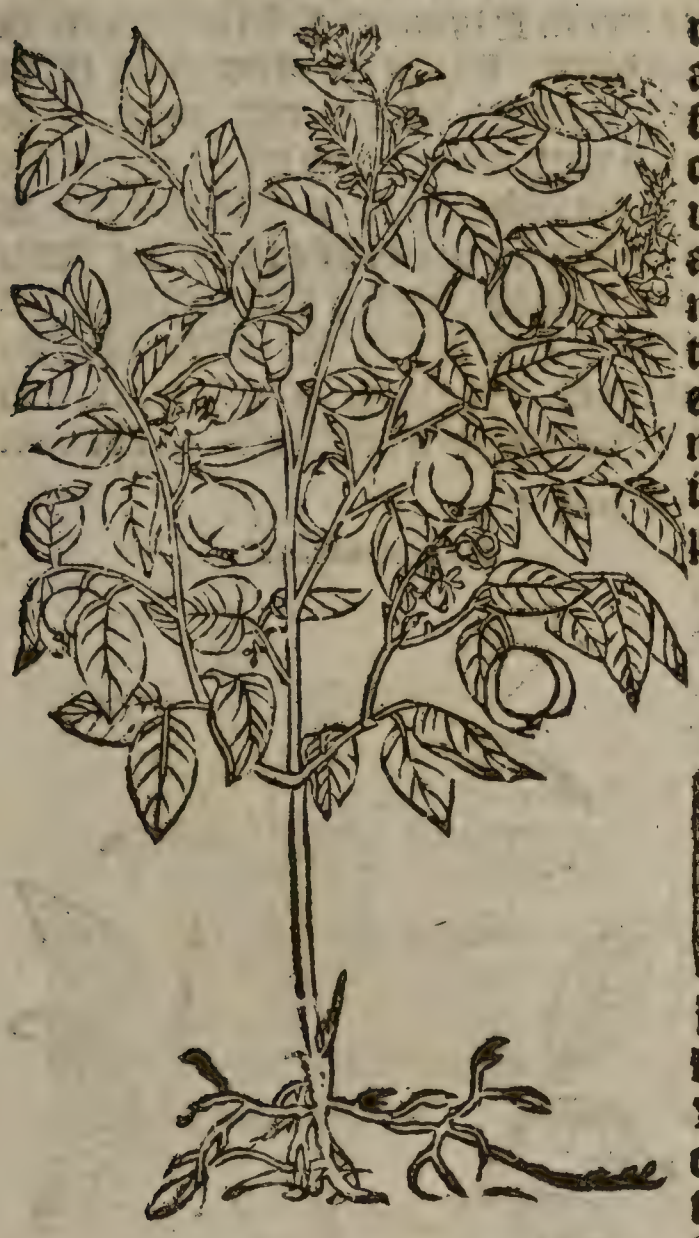
Out of Symeon Sethi.

THer are diuerſe kindes of apples one differyng from an other. What ſoeuer apples are byndyng or drawing together they haue a cold & an erthly iuice. But they that are ſharp or bytyng / haue a cold iuice / but the ſame ſubtile or fyne. The ſwete apples are of a meane or middle cōplexion / and turne ſomthyng more to hotenes. Therefore ye muſt vſe byndyng apples as oft as the ſtomacke is vered with a hote or moyſte diſtemperance. But ſharpe apples are to be geuen as oft as a groſſe humore / but not very colde / is gathered in the ſtomacke. For theſe cut inſunder / and cary downwarde. But ſwete apples are to be geuen vnto them that haue colde ſtomackes. For they are good for them / and for ſuche as are bitten of venemus beaſtes. All apples whatſoeuer they be of a certayn naturall property hurt the ſynewes. They alſo that are vnrype / are very noyſum. It is reported that if a man eate hys fill of apples that they ingendre the ſtone in hym. But they are good for them that ſwoune / and haue a weik hartte.

Of the Quince tre.

MAlus Cotonea is called in Greke Malea kydonia / in Englisſh a Quince tre / in Duche ein Quitten baum / in Frenche vn coignier. Thys tre hath leues broder and ſhorter then a medler tre / the nether parte of the lefe towarde ẏ grownde is white / and the

Malus Cotonea.



the outer parte is grene. It hath flou res lyke an apple tre/ but they grow alone and not many together as the floures are in other trees. The Quin ce apples are hoxy without / and ha- ue an other foxme moste comēly/then apples & peares haue. Yet are they moxe lyke peares then apples / and they haue certayn gutters and vn- euen outgrowynges lyke half colum nes/ which as they are seldom sene in apples/so are they neuer sene in peares.

Cydonea folio.

The vertues of the Quince tre and hys fruite.

QUinces are good foz the stomack / & they make a mā pisse well. But whē they are rosted / they are counted to be gent- ler: They are good foz both ẏ flixes/ both foz the blody flyx & foz the other without blood / and foz them that coughe out foul mater/ and foz them that are sick of choler/ spetially when they are taken raw. The stepyng of them is good to be geuen to them that haue the flix of the belly oz stomack. The iuice of row quinces is good foz thē that are shoxt wynded. The bxoth is good to bath the mother with all/if it fall down. The Quinces that are condited in hony/stirr a man to make water. And the hony taketh of the Quinces a stoppyng and thyck makyng pour. They that are sodden in hony/are moxe plesant to the stomack/but they do not make thick so muche. They are good to be put raw into emplasters/ to stopp ẏ belly/ oz if the sto- macke be set a fyre/oz be turned with vomityng. They are good foz the in- flammationes oz burnynges of the pappes / and foz hard milles / and foz swellynges about the fundament. Ye may make wyne of them if ye bxuse them and streyn them/but it will not last except ye put one quarte of hony to xb. of the iuice. Foz without the hony it will turn in veriuice. The wy- ne so made is good foz all the thynges aboue named. Of Quinces also is made an oyle/which we vse as oft as we nede any byndyng oz stoppyng. Ye must chuese out the Quince apples that are round/litle and wellsmel- lyng. The floures both grene and dxy are put into emplasters/ and are good foz all thynge that nede byndynge and foz the inflammationes of the eyes/and vomityng of bloode. They are also good to be dxonken agaynst a louse belly and the violent rynnyng furth of weomens sickness.

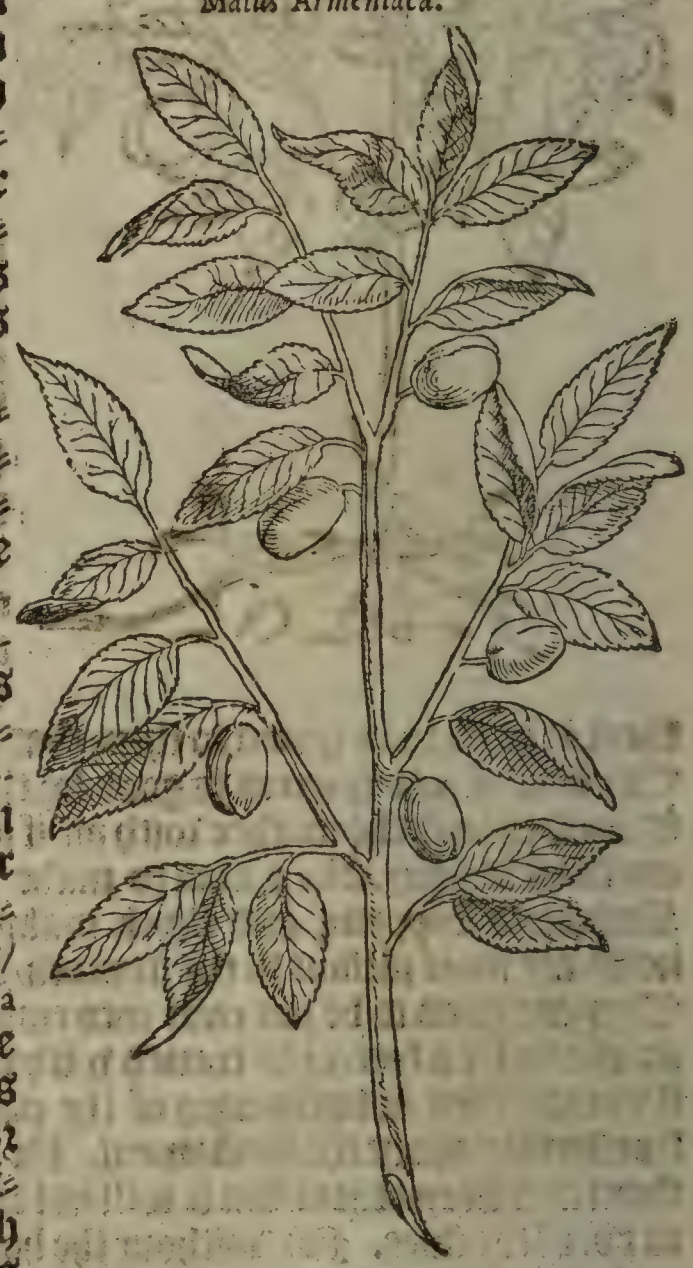
Of

Of the peche tre and the abre cok tre.

Malus Persica is called in Greke Melea persike/in Englishe a Peche tre/ in Duche ein Pferſich baum/ in Frenche vn Pechiers. The peche is no great tre in England that I could se/ it hath long leues. The perhe tre floureth with the almond tre / but ẏ floure is reder then the almondis flour is/ The peche tre is like vnto the allmond tre/in ẏ body or bole/in ẏ gum/ in the leues and floures/ sauyng that the leues and floures are bitterer. The apples are soft and flesshy/ when they are rype somthyng hory without. The stone is very grete/ and full of crestes and gutters/and with in that is ther a kirnel lyke an almond.

Of the Abrecok tre.

Malus Armeniaca.



Malus Armeniaca is named in Greke Melea armeniake / in hygh Ducheland ein Amarell baum as Gesner sayeth: but in the diocese of Colen where as I dwelt/it is called ein kardumelken baum. It is called in Frenche vng abrecottier. Galene/ Paulus and Aetius immediatly after the pech tre/make mention of Armeniak tre/and Dioscorides kepeth the same maner/ but he sayeth further. τα δε μικροτερα καλουμενα δε αρμενιακα ρωμαισι δε πραικοκια ευσομαχωτερα των προειρημενων εισιν. That is to say Armeniaca/ that is abrecockes which are called in Latin Præcocia, that is rype before/ are lesse then the other peches and are hollsummer for the stomack then the forsayde peches are. Pliny also a Latin writer/ calleth thys kynde of peches Præcocia mala, and rekeneth it amongest the kyndes of peches. But there is thys difference betwene the abrecok / or hasty peche tre & ẏ other/& their fruites. The hasty pech tre hath much broder leues then the pech tre/ & hys fruite is a greate tyme soner rype then the peche is. And where as the peche stones are rough/ furrowed & guttered/ ẏ stone of the hasty peche is playn and smothe/and the hole fruite is much lesse then the peche is. I haue sene many trees of thys kynde in Almany & som in England/& now the fruith is called of som Englishe men an abrecok/ but I thynk that an hasty peche is a better and a fitter name for it.But so that the tre be well knowen/ I pase not gretely what name it is knowen by.

Of

Of the vertues of peches and hasty peches.

THe peches when they are rype/are both profitable for the stomack and belly/but hasty peches are better for ỳ stomack as Dioscorides writeth.

Out of Galen.

LEarne thow thys now/that the iuice of peches/euen as the flesshe is/is soon corrupted or rotten/ and is euel. Wherefore they ought not to be eaten after meat as som vse to do/for they rot and are corrupted / whilse they swymme aboue other meates. And thys euel must be holdē in all those meates that are of euel iuice/and are moyst and slippery/ and go easely down throwghe the belly/ that they be taken before all other meates: for so shall it come to passe/ that they may more easely passe and prepare the way to other meates. But if they be taken after meate/ they corrupt both them selues & all other meates that are nere vnto them.

Of the Pomgranat trē.

THe Pomgranat tre hath many small twygges which haue leues growyng vpon them streyght & lyke vnto wylow leues/but smaller/ and somthyng shorter. The floure is of a cremesin colour. The apple is rounde & full of graynes and iuice. The granes haue corners lyke vnto the stones called Granati. I haue sene diuerse Pomgranat trees with fruite growyng vpon them in Italy. But I haue not sene any growyng with theyr fruite in England. The Pomgranat tre is named in Greke Roia/in Latin Malus punica/or Malus granata after som mens Latin/in Duche ein Granat baum/ in Frenche yng Pomier des granades.

The vertue of the Pomgranat tre and hys fruite.

THe Pomgranat is all full of good iuice/good for the stomack/and it geuety but small norishmēt. The swete are counted to be better for the stomack/but they ingendre a lytle heate/& brede wynde/wherefore they are forbidden in agues. The sour bynde/& are good for the burnyng stomack/and they drow much more together/& prouoke brine. They hurt the mouth & the gumes. The Pomegranat that hath the winishe taste/ hath a nature betwene both. The kirnelles of the sour Pomgranat dryed in the sonne/ether sprynkled in meat/ or sodden therwith/ are good to stopp the belly and stomack/if they be louse & to much rynnyng. If they be steped in rayn water/& dronken/they are good for them ỳ spitt blood. And they are good/if a man make a bath of theyr broth/for them that haue ỳ blody flix/ & also for the isshue of a womans mother. The iuice that is pressed out of the kyrnelles/is good to be sodden wt̄ hony for the sores of the mouth/of the priuites/& of the fundament. It is good for the whit flaw & for suche thynges as appare out in the body lyke lumpes/ for the ach of the eares/ & for the diseases of the nosethrilles. The floures of the Pomgranat tre called Cytini/ bynd/dry/hold in/& ioyn woundes together. And the floures are of the same effect that the apple is of. The moyst goumes & louse teth are helped/ if they be washed with ỳ broth of these floures. If the same floures be put into an

emplaster/they are good for the burstyng ỳ commeth by ỳ fallyng downe of the guttes. For they dryue the guttes back agayn. Malicorĩ is ỳ rough shel of a Pōgranat/ which som call Sidion. That hath ỳ vertue to make thick/ & serueth for the same purpose that the floures do. The broth of the roote of the tre sodden/ dryueth furth brode wormes out of the belly. Balanstrum is the floure of the wild pome granat/ and it is lyke vnto the flour of the gardine Pomgranat/ and there are diuerse kyndes there of. Som white/ som red like golde/ som of ỳ color of a rose. There may a iuice be take out of it/ as is of Hypoquistida/ & it will serue for the same purpose ỳ Hypoquistida doth.

Out of the comen herbaries and practicioners.

The sour Pomegranat is good for ỳ hart burn/ for the swounyng that commeth of choler. It is good for the inflammation of the lyuer/ and to prouoke appetite. The syrop of Pomgranates is good for wemen with chylde/ and for the heat of the stomack and lyuer.

Of the Citron, Orenge and Limon tre.

Malus medica which is called malus Assyria/ is also called Citrus/ in Englishe a Citron tre. Under the which tre/ are also conteyned the Orenge and the Limon tre/ as perteynyng vnto the same kinde. The Citron tre as Dioscorides writeth bryngeth furth fruite all tymes of the yeare/ and whilse som are fallyng of/ other are growyng vp inunder agayn. The apple is long/ full of wryncles & of the color of golde. It hath a good smell/ but a certayn vnpleasantnes therwith. It hath sedes lyke apere. Thus far Dioscorides. But Virgil in the second booke of his Georgikes describeth the Citron tre thus. Media bryngeth furth sadde iuices & a slow taste/ of an happy apple. There is no better remedy that commeth/ if the cruell stepmothers haue poysoned ỳ cuppes/ & haue menged herbes & hurtefull wordes together/ for it dryueth black poyson out of the membres. The trē is great/ and in fasshon much lyke vnto a bay tre. And it should be a bay tre/ if it kest not furth abrode a farr other sauor. The leues fall away with no wynde/ the floure is very toughe. The Medianes vse it agaynst theyr stynkyng mouthe and brethes/ and they hele therwith old men that are shortwynded.

Of the Citron tre out of Pliny.

The Assyrian apple tre which is named of som medic apple/ is a remedy agaynst poysones. It hath a lefe lyke vnto it of the arbut or strawberri tre/ with diuerse prickes rynnyng betwene/ but the apple is not eaten. It is also very excellent in the smell of the leues whiche goeth into the clothes/ if it be layd vp with them/ and dryueth away all noysom beastes from thence. The tre is fruitful at all tymes/ whilse som fall/ som war rype. And whilse som are rype/ other yonger grow and were vp inbuder. Many nationes haue assayed to remoue it and to bryng it vnto them the excellencie of the remedies/ in erthen besselles/ leuyng certayn brethyng holes vnto the roote/ euen as all other thynges of that sorte/ which should be caried farr/ ought to be straytly set.

Out of *Theophraſt.*

THe plage or parte of the worlde toward the vpſpryng of theſon/and toward the ſouth/as it bryngeth furth certayn beaſtes/ ſo (as it apereth) it bryngeth furth beſyde the nature of other quarters/certayn peculiar or proper herbes. The land of Media and Perſis / beſyde many other thynges/bryngeth furth the apple tre/ which ſom call the Perſik tre/ and ſom Medic tre. Thys tre hath a lefe lyke and almoſte equal vnto the lefe of the tre called Adrachne/and ſuche prickes as the pere tre hath/or as the ſharp thorn tre hath/but ſmouth/and excedyng ſharpe/ and ſtrong. The apple is not eaten/but it excelleth in ſmell/the lefe alſo of the tre is wonderfully well ſmellyng. And if they be put amongeſt clothes/they kepe the clothes harmles. It is good when as a man hath dronken a dedly drynk/it is good alſo for to make a mans breth ſauor well. For if any man take the inwarde of it/and ſeth it in any broth or moyſture/and put it into the mouth & digeſt it/it will make hys breth ſauor ſwete. The ſede is taken away and ſowen in the ſpryng/in forrowes very diligently trimmed/it is watered euery fourth or fift day/and when it is a lytle greater/it is remoued. In the ſpryng of the yeare it is remoued agayn into a moyſt grounde / but not very thinne: for ſuche one deſyreth it. It bringeth furth apples all tymes of the yeare/ſom fallyng of/ſom growyng in vnder/and other waryng rype. The fruite groweth only out of ſuche floures whiche haue in the myddes of them/a thyng lyke vnto a rok ſtreched out. They that wãt that/ are counted vnfruitefull. It is alſo ſowen in erthen pottes full of holes as the date tre is. Thus farr haue old ancient autores writẽ of the citron tre. And they that haue ſene the Orenge tre & the Lemon tre/thynk truely that they may well be conteyned vnderneth the Citron tre as kyndes of ẏ ſame. And I wolde that they whiche thynck that ẏ Orenge tre is ſo far from the Citron tre/ ſhoulde rede theſe wordes of Nicander in Alexipharmacis. το μηδον μηλον ἔσι το μεδικον, τὸ νεραντζιον: and I rekẽ they will be better content to let the Orenges/whiche ſom call poma aurantia/be a kynde of Citron.

The vertues of the Citron, Orenge, and Limon tre and of theyr fruites.

THe Citrone appel/ as Dioſcorides writeth/ dronken in wyne withſtandeth poyſon/ moueth the belly / and maketh the mouth ſmell well/if it be waſſhed with the iuice or broth of it. It is good for greuyng weomen or ſuch as luſt and long for ſtrange meate. It is thought to ſaue clothes from beyng gnawed of mottes if it be layd amongeſt clothes.

Out of *Galen's booke de ſimplicibus medicamentis.*

IN the ſede of the Citrone/is a ſour and drye qualite that doth excell all other/ſo that it is in the thyrde degre dry and colde. The ſhel or barck alſo dryeth/but it hath alſo muche bytyng ſharpnes/ therefore it is dry in the ſecond degre / but yet not colde / but temperate or a litle of thys ſyde. But the fleſhe of the Citron is of a groſſe iuice/and flegmatik/

and therfore colde. The flesh is eaten as the shell is/ but the sede is no meate to be eaten. The leaues haue pour to dry and to make rype.

Out of Galenes boke de facultatibus alimentorum.

THere are iij. partes of the pome Citron / the firste is the sour thyng that is in the myddes. The second is it/ that resembleth the fleshe of the fruite/ which goeth about it that is in the myddes. The thyrde parte is the shel or pill/ that couereth the hole/ and it smelleth well/ and is spycye/ not onely in smell/ but also in taste. By all reason that same is harde of digestion/ because it is hard and full of brawn. If any man vse it as a medicine/ it doth som thyng help digestion/ as all other that haue a sharp byndyng qualite/ by the same reason/ if it be taken mesurably/ it streyngtheneth the stomack. Therefore som vse to breake it in peces and to presse out all the iuice/ and to meng the peces with medicines/ which are taken in at the mouth/ to scour the belly or to purge the hole body.

Out of Simeon Sethi a later Grecian.

THe bark/ pill/ or shell of the Citron/ is dry and hote in the thyrde degre hole out/ but the fleshe is cold and moyste in the first degre. The sour gear that is within/ is colde and dry in the second degre: but the sede is hole and dry in the second degre. The fleshe is comenly eatē with hony/ because it is harde of digestion and maketh grosse fleme. The pill is good in mete to help digestion/ agaynst the Melancholik humor. And all suche thynges as are made thereof/ are good agaynst sadnes and good for the stomack/ if ye take them in measure. But if they be takē out of measure/ they are harde of digestion. They that are condite or syroped in hony/ help the stomack and cast out hys moysture.

Out the Arabianes.

THe shell of Citron is hote in the first degre and dry in the ende of the second. The fleshe is hotē in the first degre/ and moyst in the same degre. The iuice is colde and dry in the thyrde degre. The fleshe of the Citro puffeth vp with wynde/ and the leues dryue wynde away. And the flour is more subtile / and the sournes of it is byndyng and holdeth down rede choler. And the sede and barck of it/ are of a resoluyng nature. And the sauor of it/ amendeth the ayre/ and the infection that bredeth the pestilence. The sournes of it scoure away euel fauored colores and frekles. And the roote burned/ is good for white spottes & morphewes. And the broth there of holden in the mouth / is good for the impostemes of the same. The oyle of Citrones is good for the weiknes of the synewes/ and for the palsey. And the oyle is made of the shelles. The sour iuice is euel for the synewes. The same iuice is good for the hole trymblyng of the harte/ but it is euel for the lunges. The fleshe of it is nought for the stomack. But the leues comfort the stomacke. They that would eat Citrones or such lyke fruite to haue the aboue rehersed profites: must nether eat meate immediatly before them/ nor shortly after them. The fleshe of the fruite bryng them that eate it/ into a colik.

Out of Athineus.

There

THere was a certayn sherif in Egypt which tooke .ij. naughty murtheryng robbers/ & condemned them for theyr murder & robery to be slayn and poysoned to deth of serpẽtes/and such venemus bestes in the great shew hall/ that all men myght se them dye. But whilse they were led of the souldyers/ to the place of execution/ther mete them a womã that had a citron in her hand / the which the murderers begged of her / and she cloue it in two peces/ & gaue ech of thẽ a pece. The whiche they eat very gredely. But when as they came into the appoynted place/ and were castẽ amongest the myddes of the grete hepe of serpentes and aspides/ they abode vnhurt/ and receyued no harm of them/and so came hole and sound furth agayn beyond all mẽs lokyng for. When as thys strange thyng chaunced thus/and euery man wondered how that thys mater should thus come to passe: and som dyd phantasey one thyng/ to be the cause/ and som an other/ the sherif ared diligently of them that kept ỹ theues/what they had done/or what myghty triacle or preseruatiue they had taken. But they answered that the theues had eaten nothyng sauyng theyr accustomed potage/and sayd further that they eat a citron by the way/ wherevpon there rose a lyght suspition that it preserued them from the venemus bestes. Yet because men douted/ whether that were the cause or no/ the sherif commanded them to go to the pryson agayne/ and the one of theses shoulde eat only hys accustomed potage/ & the other should only eate citrones. These thynges done/ the theues war brought into the great theatre or shewhall agayn. And there he that eat the citrones/ continewed all the day all moste safe and sounde / allthough certayn of the serpentes had bitten hym. And the other whiche had but eaten hys comen meate/ at the bytyng of one serpent/ fell down sterk dede. Athineus a very noble and ancient autor wryteth that he saw thys hys own self. Wherefore it were wisdome that noble men / and other that are bydden to dynner of theyr enemies or suspected frendes / before they eat any other thyng/ should take a pece of sulced citron.

Of Horehounde.

MArrubiũ is called in Greke prasion / in Englishe Horehound/ in Duche wyssen Audorn / in Frenche du Marrubium. Horehound is a whitishe bushe full of braũches & somthyng roughe. The braũches are iiij. squared. The lefe is as byg as a thumb/ somthyng roughe full of wryndes/ and with a bitter taste. The sede groweth about the stalk/ and the floures which are sharpe grow insunder/ by certayn equal spaces one from an other. And they are lyke vnto whorles/ in compassyng about the stalck/ as a whorle goeth rounde about a spyndel. It groweth about howses/ old walles/ where haue bene howses/ & about townes/ villages/ euen in suche places as the bourishe wormwod groweth. I haue sene it seldum in other places then in suche as are aboue named.

The vertues of Hore hounde.

Marrubium.

THe drye leues of Horehounde sodden in water with the sede or the iuice of the greue leues/ is good to be geuen with hony vnto them that syghg muche and are shortwynded/ for the cough/ and the tisik. Horehound with the pouder of drye Aris or Ireos/ maketh grosse & tough fleme come out of the lunges. It is good to be geuen to weomen after theyr delyuerance / to draw down the secondes & theyr floures if they nede. It is good also for them that haue an harde and lōg trauale/ and for them that are bitten of serpētes: But it hurteth the blader and kydnes. The leues are good with hony to scour filthy and stynkyng sores. They staye fretyng or etyng sores/ and aguayles/ and swage ẏ ache of the syde. The iuice that is takē out of the bruised leues/ & streyned/ & afterward dryed/ and congeled together in the sonne/ is good for the same purpose. Thesame layd to with hony & wyne/ clereth the sight: And if it be poured in at the nose / it scoureth the iaundes. It is also good to be put into the eare/ether by it self/or with rose oyl agaynst the payn of them.

Of the herbe called Medica.

MEdica (as Dioscorides writeth) when it commeth first furth/both in lefe/ and also in stalk/ is very lyke vnto the felde clauer/ or medow trifoly. But as it goeth forward in groweth / so it becommeth narrower. And it hath a stalk lyke a thyeleued grasse or clauer/and it hath coddes wrythen inward agayn lyke vnto hornes / wherein is conteyned sede of the bygnes of a lentill/ and no largelier is Medica described of Dioscorides.

Out of Pliny.

MEdica is lyke vnto the felde clauer or wilde trifoly in lefe and stalk/ and it is full of ioyntes. So muche as the stalk increseth in length/ so muche the lefe decreseth in brodenes.

Besyde these markes that Dioscorides and Pliny geue vnto Medica/ I haue marked/that it hath a yelow flour/and that the lefe/which standeth

in

Medica.

ẏ myddes betwene ẏ ij. other leues/ ẏ allwayes grow about it/ hath a lō ger footstalk or stele thē ẏ rest haue. And the same lefe from the goyng down of the son vntill it ryse agayn/ foldeth it self inwarde/ & then goeth abrode agayn when the son ryseth agayn. After that the yelow flowr falleth away/ there groweth a litle thyng to conteyn the sede in/ which at the first is lyke ẏ end of a writhen gymlet/ but after that it begynneth to be rype/ it draweth him self toge-ther/ and is made lyke a litle water snayle or a crooked rammis horne/ when it groweth muche crookedly inwarde/ & the end of it stādeth not out of order. Som of the coddes or sede vesselles are smouth/ and som are roughe & pricky. The greatest Medica comenly hath smouth cod-des/ and ẏ lesse roughe. The sede is somthyng lyke in figure and colour vnto fenegreke. Thys herbe gro-weth nowhere in Englād that euer I coulde se/ sauyng only in gardin. But I haue sene it growyng wylde in Germany within an half myle of Wormes in the hygh way towarde Spyer. It is called of them of Aphrica as Auicēna sayeth in the chapter of Cot/ Alfasafat: and som wryte that it is named in Spanishe Alfalfa. I haue found no name as yet in Englād for it: but it may be called horned clauer or medic fother.

The vertues of Medica out of Dioscorides.

THe sede of Medica/ is good to be menged with spyced salt to make it haue a plesant taste. The same grene is good to cool it that ne-deth coolyng. They that are grasiers/ vse the hole herbe in the stede of grasse and hay.

The vertues of Medica *out of Pliny.*

THe grouñd where in medic fother shall be sowē in/ must be deli uered frō stones/ & made clene/ & thē turned vp in ẏ latter end of ẏ last haruest. But it must be sowē in May/ & ẏ very thyck to hold out wedes: when it is an inche long/ it must be dili-gētly wedeth wt handes & not wt a weding yron. The time of nowyng of it is when it beginneth to floure/ and as oft as it floureth again/ & ẏ chāseth six tymes in a yere/ or at ẏ lest iiij. tymes: ye must

not ſuffer it to wax rype vntill it bryng furth ſede. For it is good ſother vntill it be iij .yere olde. The beaſtes muſt not be ſuffered to eate ſo muche as they wil of it/ leſt we be compelled to put back the blood agayn. It is beſt when it is greene: when it withered and dryye/it waxeth full of ſtickes/ and is turned in to duſt.

Palladius of Medic ſother.

MEdic ſother muſte be ſowen in April in beddes or ryges/ the whiche as we haue ſayd/thou haſt prepared before. And whē as it is ones ſowen/it will abyde x.yere/ ſo that it may be cut iiij.or vi.tymes in the yere. It dongeth the ground well. Alſo it bryngeth the lene beaſtes into fleſhe/ and it helpeth the ſick beaſtes. A romiſhe acre of it/ that is ccxl. foote bredth/ & c. xx.foot of length/ will ſerue iij.horſes for an hole yere. And euery ij. vnces and an half of the ſede/will be inough to ſawe fyue fote in bredth/and tē foot in leingth. But as ſowen as the ſede is caſten in to the grounde/ye muſt rake it with a wodden rake/or harrow/ that it may be well couered with erth/ or elles the ſede will burn away with the hete of the ſon. And beware that ye touch not the medic with any yron after that it is ſowen. Let the firſt haruеſt be ſom thyng late/that the Medic may bryng furth ſom ſede. After warde/as for other haruеſtes or cuttyng down of it/let them be as ſown as ye will. Let it be geuen vnto beaſtes/but at the firſt tyme more ſcarſely/ for it puffeth vp with wynde the beſtes/and ingendreth muche blood. After ỹ thow haſt mowen it/water the medik that is yet in the grounde oft tymes/ and after a few dayes when it begynneth to ſpryng vp agayn/wede out all other herbes/ ſo ſhalt thou mow it ſix tymes in the yere/ and it ſhall be able to continew for the ſpace of x.yeres.

Columella of horned clauer.

MEdic foother is a very excellent herbe/becauſe when it is ones ſowen/it dureth for the ſpace of.x.yeres/ and becauſe after that it is ſowen/ it may be well mowen iiij.tymes euery yere/ and in ſom yere ſyx tymes/becauſe it fatteth the grownde/ and becauſe it fatteth euery lene beaſte/ and heleth euery ſick beaſte/ becauſe euery romiſh iugerum or acre of it/is ſufficient for iij.horſes/to gyue them meat inough for one yere. It muſt be ſowen as hereafter I ſhall teache yow. Plowe the place where in ye intend to ſow Medic foother the next ſpryng/about the firſt day of Octobre that goeth before/and let the ground rott al wynter: & then about the firſt day of February/ plow it well agayn/ and caſt out all the ſtones and breke the clottes. Afterwarde in the moneth of Marche / plow it the thyrde tyme and breke the clottes and make the grownd playn. When thou haſt plowed the grownde/make beddes as the maner is in a gardine: of the whiche euery one ſhall be in bredth x. foote/ and in lengthe v. foote/ that ye may go in patthes to water the herbes/and that of eche ſyde the weders may haue a way to come to wede the herbes. And afterwarde caſt old donge vpon the grownde/ and in the laſt end of ỹ moneth of Aprill ſow ſo muche that euery xiij.drammes and a ſcruple may occupy x.foote in length/ and v.foote in bredth. When thou haſt done ſo/let

the

the sede be couered by rakyng/ with woddē rakes/ for that is very fit for it. For if it be not couered/it will be sowne burned with the son. After that he is sowen/the place ought not to be touched with yron. And as I haue sayd/ it must be roked with wodden rakes/& weded agayn/leste any other kynde of herbe destroye the yong tēdre medic foother. At the first tyme of cuttyng of it/ye must tary somthyng longer/ then ye shall nede to do at any cuttyng afterwarde/that it is to wet/vntill that it hath brought furth som sede. Afterwarde ye may cut it down as yong as ye wil/ and gyue it to your beastes. But at the begynnyng/ ye must geue it scarsely / vntill they be aquaynted with it/leste the newnes of the fother do hurt. It puffeth vp the cattel & filleth them with blood. When thou hast cut it doune/ water it that standeth in the grounde oft tymes. When it beginneth to spryng vp agayn/ wede out allother herbes frō it. If it be trymmed thus/it may wel be cut down fiue tymes in the yere/and it will increase for the space of ten yeres. And thus far haue I writen to you the myndes and experiēce of old autores that they haue had of medic fother or horned clauer. Now it that I haue proued my selfe/I will not refuse to shew vnto you my countremen. I haue sowen iij. kyndes of medic fother/the leste kynde/ŷ grete smoth kynde/ and the great rough kinde. The lest kind do I alow leste of all other/ because the leues and stalkes are al very litle/ and therfore in fedyng of cattel can do but litle seruice. The grete smoth kynde as I haue proued/ groweth into a meruelus greate bushe. As for the greate roughe kynde/ how greate it will be/I haue not as yet proued/for I neuer sowed it before thys summer. But by all tokens that I can se as yet/it is lyke to be as good and greate as ŷ greate smoth kynde. If ye haue but a bushe or ij. of medic/and would fayn haue much sede rype before the cōmyng of wynter/because the medic bushe is very thyck/and therefore hath many flowres and sed besselles that the son can not come to/it is best to take the moste parte of euery bushe at the ioynt of the herbe/about the tyme that the floure is redy to come furth/ and somtyme when the flour is commed furth/& then ye must set the braunches that ye haue plucked of/ depe in the grounde/and water them twyse on the day/and they shall bryng furth sede as well as them that are sowen/ and muche better then they that are ouershaddowed in the bushe/and want the help of the son. Thys haue I proued diuerse tymes/ wherefore I dar be bolde to write it.

Of Mint.

Dioscorides describeth not Mint/ and maketh but of one kynde of gardin mint. Wherefore when as there are diuerse kyndes of myntes growyng now only in gardines/it is very harde to know which of them is it of whiche Dioscorides writeth. Fuchsius maketh four kyndes of gardin mintes/ and thē he describeth diligently. And Matthiolus maketh iij. kyndes of myntes/but he describeth them very lyghtly and barely. And although he disprayse the multitude or diuersite of the kyndes/semyng thereby to meane/that there is but one ryght kynde: yet nether in hys descriptiones/nor in his figures he telleth which is the ryght kynde that Dioscorides describeth/whome he taketh in hand to expound

Mentha ſatiua.

Mentha ſatiua altera.

Mentha hortenſis tertia.

Mentha hortenſis quarta.

expound. The first kynd of Fuchsiusis gardin myntes hath a four squared stalk from the roote/a litle violet redishe with som hoynes. The lefe is allmost round/ indented about lyke a saw/ soft and well smelling. It hath litle cremisin floures in the knoppes that go about the ioyntes after the maner of whoyles. Hys second kynde is lyke the foymer in al thynges/ sauyng ỳ it hath in ỳ top of the stalkes a purplishe flour after the fassho of a coyn eare. The thyrde kynde hath a longer lefe and sharper/ and purple floures in the toppes of the stalkes/of the figure of eares of coyne. His fourth hath also longer leues/ and knoppes about the ioyntes where in are purplishe floures as ỳ first hath. He calleth the first minte in Duche deyment oy krauty deiment. The second he calleth kraus balsum. He sayeth that ỳ thyrde is called in Duche balsammuntz/and vnserfrawen muntz oy spitzmuntz/and of the herbaries Mentha Saracenica oy Romana. He calleth the fourth/ hertz kraut oy balsam kraut. Matthiolus describeth hys thre gardin myntes thus: One hath shoyte and curled leues / an other hath a rede stalk and a rede floure/ and an other hath a whythishe flour. Now will I shew yow my mynde/ whych of all these mintes semeth vnto me to be it that Dioscorides woyteth of. The two first kyndes that Fuchsius setteth furth/ can not be the gardin mynte that Dioscorides woyteth of/because they haue both rounde leues. Foy Dioscorides in the description of fiueleued grasse/ woyteth that it hath leues lyke vnto mint. But the cinfoly oy fiueleued grasse hath not rounde leues/ but long and indented. Therfoye nether of them can be it that Dioscorides woyteth of. But seyng that hys thyrde mynte hath long sharpe indented leues lyke vnto the leues of cinkfoli/ I reken it to be the ryght gardin mint. As foy the figures of Matthiolus I must nedes confesse that they are fayre/ and so lyke one to an other that a man cã not well discerne the one from the other. But yet I reken that the second agreeth better then the foymer with the leues of Cinkfoly. Thys herbe is called with vs gardin mynte/ and as far as I remembre/it is called spere mynte/and if it be not named so/it may well be called so of the sharpnes of the lefe that it hath.

The vertues of gardin mynt.

Mynt hath a warmyng/ byndyng and a dyying poure. It will stopp blood/ if the iuice of it be dyonken with vinegre. It killeth round woymes in the belly. It pyouoketh man to the generation of chylder. Thye byaunches taken with the iuice of sour pomgranat/ stancheth the hitchcok/ the choler and perbrekyng. Mynte layde to the heade/ swageth the ache therof. It swageth the byestes oy pappes/ if they be stretched furth oy swelled with plenty of mylke. It is good to be layde to the bytynges of dogges with salt. It dyyueth away matery rottenfilth / if it be layd to with perched barley mele: With mede it is good foy the payn in the eare. It smoteth ỳ roughnes of the tong/if it be rubbed therwith. It will not suffer mylck to crud and to be made chese if the leues be put into be the mylck that a man dyynketh. To be shoyt/it is good foy ỳ stomack/& hath a singulare pleasantnes in sawces.

Out of the later writers.

The

THe ſmell of mynt ſtreyngthteneth the brayne/ and kepeth the mencory and increaſeth it. Mint if it be put into milk/ wil not let it crud. It is good for the iſſhue of blood. It is good for the colik with the graynes of a pomgranat. It hath a ſingulare vertu agaynſt ỳ bytyng of a mad dog. Serapio writeth that mint preſerueth cheſe from rottyng/or corruption. But ỳ iuice is beſt for that purpoſe. Macer ſayeth that if mynt be layde vnto a womans breſte/ that it will diſſolue and breke inſunder cruddeth mylk.

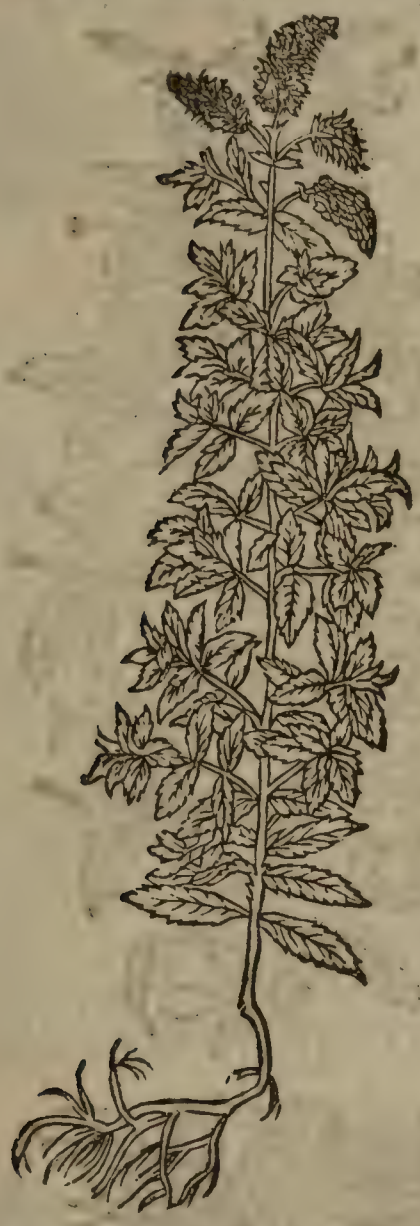
Out of Symeon Sethi.

MInt is hote in the thyrde degre/ and dry in the ſecond/ and it hath ſom moyſtenes more then the wilde mynte/ it is good for a cold liuer/ and it ſtreyngthteneth the ſtomack/ and helpeth digeſtion. It ſtãcheth perbrekyng and the hitch cough. It helpeth the gnawynges of the ſtomack and ſtirreth vp an appetite/ and dryueth wynde away. It killeth wormes/ and ſpecially the broth of the wilde mynt. It ſtirreth vp the luſt of the body/ and openeth the ſtoppyng of the milt and liuer. But ye muſt not eat your fill of it/ for it fineth the blood/ and maketh it waiſhe/ and turneth it lyghtly into yelow choler/ and alſo becauſe it is of ſubtill or fyne partes/ it dryueth abrode and waſted it way. But it leueth ſtill it that is groſſe and melancholiſhe. Therefore they ỳ are hurt with yelow gall/ muſt forbere from mynt. Bruſe it with ſalt and it is an holſom remedy agaynſt the bytyng of a mad dog. When it is withered and made in pouder/ and taken after mete/ it helpeth digeſtion an heleth them that are diſeaſed with the milt. It is alſo good for weomen that haue an harde labor/ when it is dronken with wyne. The ſede of it ſcoured the belly/ but it hurteth the lunges.

Of the wild mynte called mentaſtrum.

MEntaſtrum called in Greke hedioſmos agrios/ hath a rougher leke/ & in all poyntes greater thẽ Siſymbriũ hath/ and is of a more greuous ſauor. Dioſcorides deſcribeth hys wilde mynte no largelier then ye ſe. Wherefore when as there are diuerſe kyndes of wilde mynte/ it ſhall be hard to know whiche of thẽ Dioſcorides meaneth of. But by the ſhort deſcriptiõ of Dioſcorides we are taught that/ that kynde whiche hath ỳ greate and roughe leke/ and not any that hath any ſmall or ſmothe leke is menthaſtrum Siſymbriũ/ which is a kynd of wild batã mynte/ hath a broder leke then mint hath/ and wilde mynt hath a greater leke then Siſymbrium hath/ wherefore after the mynde of Dioſcorides who teacheth it that I haue ſayde/ ỳ wilde mynte muſt nedes haue a great leke. Thys wilde mynte groweth in moyſt grounde by waterſydes/ with a rough leke and hory/ with certayn toppes in the ouermoſt parte of ỳ ſtalkes/ lyke vnto ſhort eares of corn: the herbe looketh muche more whytiſhe then the gardin mynt doth/ and it hath a verye ſtrong ſauor. The horſe mynt ſemeth alſo to be a kynde of menthaſtrum: how be it I take it not for the right kynde of Dioſcorides.

Mentha syluestris, uel Mentastrum.



The vertues of wilde mynte.

THe wilde mynte as Dioscorides sayeth is not so muche desyred to be vsed of holemen as the gardin mint is/ greuous becauseit hath a moze sauoz. Galene wzyting of thys herbe vnder ẏ name of calamint/in ẏ pzoper chapter of mint: wzyteth ẏ thys mint is not so moyst as the gardin mint is/ but that it is hoter and dzyer/ & therfore that it is not fit foz diuerse purposes that ẏ other mint is fit foz. Pliny wzyteth thus of ẏ wilde mynte/ Mẽtastrũ is a wild mint/ differyng in ẏ kynde of leues/ foz they haue ẏ figur of Basil/& ẏ coloz of peny ryall. Wherfoze som calle it wilde penny ryall. It was foũd in the tyme of Põpeius ẏ greate/ ẏ ẏ lepre called Elephantiasis is healed with these chowed and layd on/by ẏ experience oz pzofe of a certain man ẏ foz shame couered hys face therwith. The same are layd to and are dzonken against ẏ stynging of scozpiones with salt/oyle/and vinegre/and agaynst scolopendzes & stynginges of serpentes in the quantite of ij. drammes in ij. cyates of wyne. The leues are keped in pouder agaynst all poysones. If they be strowed vpõ the grounde and smooke made of thẽ/ they will dzyue away scozpiones &c. Pliny semeth to take foz hys mẽtastro an other then Dioscozides doth/whilse he geueth the pzopoztion of the leues of basil vnto it/and colour of peny ryall/whiche thynges agre not with the description of mentastrum in Dioscozides. It appereth that the comen rede fish mynt ẏ groweth about waterslydes with whozlish circles goyng about the stalck/is the mentastrum that Pliny wzyteth of. But as I haue sayd afore/ it that Dioscozides setteth out / hath long thynges lyke eares of cozn/in the toppes of the stalkes/and long roughe leues and hory/nether lyke in figur to Basil/noz in coloz to peny ryall/except I be farr deceyued.

Of Mercury.

MErcurialis is named in Greke ermou bataniõ/ and linozostis/ in Englishe Mercury/ in Duche rekraut/ oz bingelkraut / in frenche mercurall. Mercury (sayeth Dioscorides) hath the leues of Basil/but lesse/ & much like vnto Parietori oz Pilletori of ẏ wall/ with litle bzanches compassed about with a dubble knot of ioyntes oz knees. The sede of the femall is very plẽtuous/ and resembleth

Mercurialis fœmina.

Mercurialis masc.

bleth/as it were a cluſter of grapes. But the fruite and ſede of the male cõ-meth furth betwen the ſtalck and the leues/round/ litle/& lyke vnto ij. ſto-nes ioyned together. The buſhe is a ſpã hyghe or hygher. By thys deſcriptiõ it is playn/that our forfathers haue erred in Englãd/ which hitherto in the moſte parte of all Englãd/haue vſed an other herbe in the ſtede of the ryght Mercury. Therfore as many as had leuer ete whete/then a cornes/let them vſe nomore theyr old Mercury/but thys Mercury which Dioſcorides de-ſcribeth. The ryght Mercury groweth comen in the feldes and wynyardes of Germany without any ſettyng or ſowyng. And it beginneth now to be knowen in London/and in Gentle mennis places not far from London. I neuer ſaw it grow more plentuouſly in all my lyfe then about Wormes in Germany.

The vertues of Mercury.

BOth the Mercuries are eaten in ſallettes or mouſes to louſe the belly. If ye drynke the water that Mercury is ſodden in/ it draweth choler and water. It is perfitly knowẽ as Dioſco-rides writeth/that the male herbe dronken/maketh men chil-der/& ỹ the female maketh females/ if they be taken after the ſcouryng or purgyng/and be layd to the places conuenient.

Out

Out of Pliny

IT is wonderfull that is tolde of both ẏ mercuries/that is/ẏ the male maketh mẽ childer/& ẏ femal weomen chylder. They say ẏ thys cõmeth so then to passe/if by and by after the conceptiõ/ the iuice be dronkẽ in maluasei/or if the leues be sodden & eatẽ with oyl and salt/or if they be eaten raw with vinegre.

Of the Medler tr.

MEspilus is named in greke Mespile/ in Englishe a Medler tre or an open arss tre/in Duche/ein nesselbaum/in Frẽche mesplier. The mespil or medler tre/ is full of prickes with a lefe lyke vnto oxiacantha. It hath a plesant fruite/ but small/whiche hath iij. stones in it/wherefore som haue called it iij.stones. It is long in waryng rype/& in eatyng it byndeth. It is plesant to the stomack/& stoppeth the belly.There is an other kynde of medler which groweth in Italy/ called of som Setaniũ/& of other epimelis. The tre hath leues lyke an apple tre/ but lesse. It bereth a round apple/good to be eaten with a larger nauel.The fruite byndeth and is long in rypyng.The first kinde of mespilus groweth not in England nor Germany that euer I could se/but Matthiolus sayeth that it groweth about Naples in Italy and that it is called in Italian Azarolus.The second kinde is that is comen in Itali/Germany and England/and is comenly called a medler.

The vertues of the Medler.

DIoscorides besyde that which I haue rehersed of the properties of medler before/writeth also ẏ if medlers be condited/they are good in sommer agaynst the hote flixes of the belly.

Out of Galene.

MEdlers/sorbapples/or seruices are byndyng and astringẽt/ but medlers are more astringent/thẽ the sorb apple is.Therefore the eatyng of medlers is good for thẽ ẏ haue flix. But ye must not eat to much of the se byndyng fruites/for if ye do/they will stopp your liuer and milt.

Of the herbe called Meon *or* Mew.

MEon whiche they call athamãticũ groweth plẽtuously in Macedonia & in Spayn. It is lyke vnto dill in ẏ stalk & lefe/ but it is thicker then dill. It groweth vnto the hyght almoste of ij. cubites.The rootes are lõg/small/ well smellyng/ and so hote ẏ they hete ẏ tong.And they are scattered abrode som rygh/& som a wry. Thus far hath Dioscorides writen of the description of Mew.

The description of Mew out of Pliny.

MEw is not so wẽ in Itali/ but of Physiciones/& ẏ but of a few. There are ij.kyndes of it.They call ẏ excellẽter athamanticũ/ som because it

was foūd of Athamāte/& other because ẏ moste excellēt is foūde in Athamania. It hath leues lyke anise(here shoulde we rede dill ẏ is anethū & not anisum)& a stalck somtyme ij.cubites hygh. It hath many & lōge & black rootes & som of thē very depe. The athamātik is not so rede as ẏ other is. Hetherto Pliny. I would gladly cōsēt to thē ẏ holde ẏ ẏ herbe wich is called of the apothecaries feniculū tortuosum/of ẏ Northē Englishe mē spiknel/of the Duche mē berwurtz/is ẏ true mew/if ẏ I could fynd any spicknel or berwurtz ẏ were of ij.cubites hygh. But allthoughe I haue sene it many tymes/yet I neuer coulde se it one cubit hyghe/wherefore ether this can not be the mew athamāticō Dioscorides/ or Englād & Germany will not beare so lōg mew as Macedonia & Spayn doth. But though it be not Mew Athamāticū/it may well be the other kynde/where of Pliny maketh mention. The freres ẏ wrote of late yeres cōmētaries vpō Mesue/say ẏ they foūd in Itali in ẏ moūtaynes of Nursia ẏ ryght Mew/& ẏ ẏ herbe is called of ẏ inhabitātes there about not Mew but spicula: where of we haue belyke our Englishe name spicknell. Thy sayalso ẏ they foūd it in Spayn/& ẏ it is called there Sistra & not Meu. The same alege Symō Lauuensis & ẏ pādectari/ to proue ẏ sistra is Mew. Matthiolus one of the cōnygest herbaries ẏ writeth at thys tyme/ writeth ẏ alltough he were of late of an other iudgemēt/ẏ now he iudgeth ẏ thys herbe whose figure I set out/is ẏ ryght Mew in Dioscorides. But besyde hys comē mauer he gyueth it nether any Italiane name nor any name of ẏ apothecaries or herbaries. Amatus Lusitanus taketh feniculū tortuosum also to be Mew/but he saieth/ẏ herbe which is called of ẏ Duche roote pedlerse of Anwerp/berewurtz/is not the true Mew. Where at I meruel muche(seyng ẏ moste parte of all ẏ pothecaries of all Germany both in ẏ ouer & also Netherlande/know ẏ right Mew well & call it Mew)ẏ ẏ root cremer of Anwerpe shewed hym an herbe ẏ was called berewurtz/& was not yet ẏ ryght Mew. Belyke he was som deceytfull felow which solde false ware/ or elles Amatus iudgeth not well of berewurt/or elles there are two kindes of berwurtz in Germany. Alle ẏ herbaries & apothecaries of Germany call theyr berewurtz feniculū tortuosum allthough/som of thē take berwurt for Dauco/& other for tordilio. The berewurtz ẏ Fuchsius & Tragus do set furth are not lyke ẏ bere wurtze ẏ I looked vpō/whē as I wrote thys chapter of mew. For ẏ rootes of theyr berewurtz as they both describe thē/& paynt thē haue no wrythē rootes/as ẏ berwurte had ẏ I looked vpō. For allthough it had one greater root goyng right down/so there grew out aboue ẏ streight roote certayn litle rootes writhē in / one vō in an other lyke swynes tayles. Wherefore ether theyr root gottherers digged not theyr roothes hole out of groūde: or elles theyr berwurtz is not it ẏ I haue sene in other places of Germany & Englād. But ẏ herbe ẏ Amatus Lusitanus describeth/ in ẏ roote is not only much vnlike vnto it ẏ Matthiolus paynteth/ but to all other ẏ euer I coulde se ether in Englād or Germany for where as the Mew of Matthiolus/ẏ berwurtz of Germany & ẏ spiknel of Englād(which peraduēture was ones called Spiknard) haue a rough thyng like to the Judish Spiknarde in the hygheste parte of the root/out of whiche the stalke cōmeth first furth: the mew of Amatus hath ẏ same rough tuht lyke Spiknarde/as he writeth in infima parte, in the lowest parte of the roote/ wich thyng if it be so/ nether Matthiolus nor I know the ryght mew: And I for my parte I woulde gyue place vnto hym in the knowledge of Mew if he could shew me suche markes & tokens in hys Mew as he sheweth to be in his feniculo tortuoso.

In the meane tyme I partely suspect that he tooke the ouer parte of the her be/ for the nether/and so was deceyued/or elles I am far deceyued. Which if I shall here after perceyue/I will be contēt to grant to call agayn/and to vntech my error/ whiche I haue taught before. Feniculum tortuosum whiche I take at the leste to be a kynd of Mew/if it be not Athamāticum/ groweth in the bisshopryk of Durram in wild mores/called felles/and viij. myles aboue Bon/in Germany in a countre called caltland/ and a litle from ỹ toun of Bathe in hyghe Germany. I saw it also ones in Anwerp/ in Apothecaries gardin/but the pothecari named Petrus de virulis/called it peucedanū/ not without a greate error. I saw it also growyng in New castel in a gardin in greate plenty/where as I learned that it was called spicnell. And the root of this spicknell/ when it is dryed/ is Spongius and not hard compact together as Iris is.

The vertues of Mew.

The rootes of Mew made hote in water/or brokē with out sethyng/ are good for the stoppyng of the kydnes and blader. They dryue away the wyndenes of the stomack. The rootes taken with a syrop made wyth hony/are good for the gnawyng of the mother/ for the ache of the ioyntes/and for the flowyng of humores doun to the breste/ they bryng down to weomen theyr sickenes/if they sit in the water/ wherein the rootes are soddē. If they be layde vnto al ỹ lowest part of ỹ belly of a yong childe/ they will make hym put furth water. If ye drynk to muche of thys herbe/it will make your head ach. The rote is hote in taste/somthyng bitter and of a spicie sauor. Mew as Galene writeth is hote in ỹ thyrd degre and dry in ỹ second. We haue now hearde how good ỹ Mew is for diuerse diseases of ỹ mouth. Now herken what the Duche wryte of theyr bere wurtz. Tragus sayeth thus: Our rooteremers call it in Duche berwurtz/ether because it is full of heyr/or elles because it is supposed that the ache of the mother (which is also called bermoter) is stilled therby/ if weomen hold it in theyr mouth. Fuchsius writeth also these wordes: It is called in Duch berwurtz for ỹ hei red rotes sake/or elles because it healeth the diseases of ỹ mother/ which is also called bermuder. These thynges cōpared together/ will geue occasion to a wise man to cōclude/ that berwurtz of the Germanes should rather be Mew in Dioscorides then ether Daucus or Torcylion.

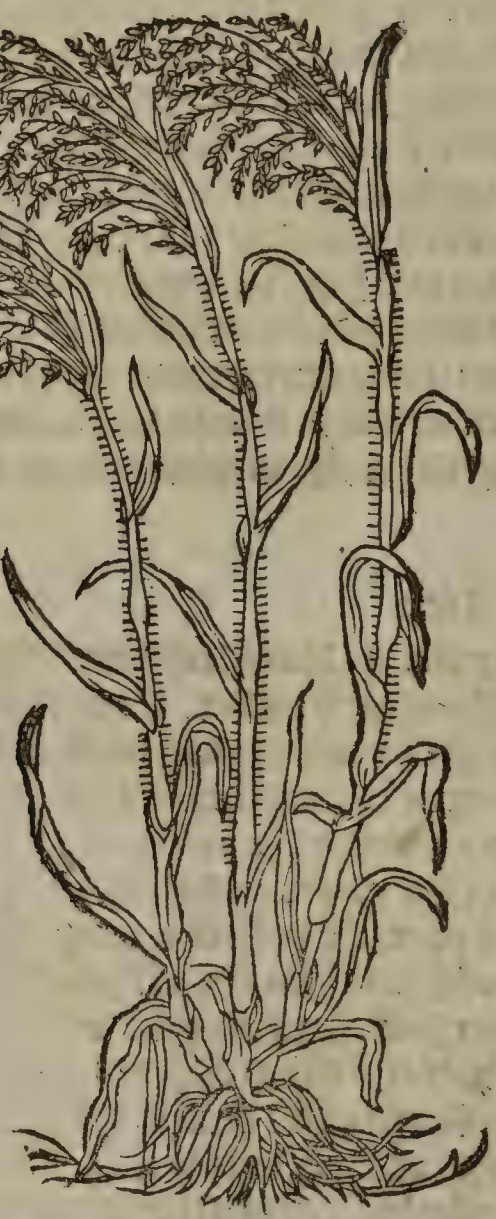
Of Mile or Millet.

Milium is named in Greke kegchros ē pistion/in Duche hirsz/ in Frenche du Millet: it may be called in Englishe mile or millet. The leues of millet when they come first out of the groūd/ are lyke the leues of a rede/and they are very rough. Millet hath a lōg stalck where in at ỹ leste are vij. knottes or ioyntes. The top of it is lyke vnto the top of a rede/ and ther in are litle rounde sedes/ which haue no couerynge without/ sauyng a thin husk.

The vertues of Millet.

Millet in brede norisheth lesse then other cornes do/ and in pottage it stoppeth the belly/and dryueth furth water. Millet is good to be perched or put in to a frying panne/and there to be well heated/ and to

Milium.



be put in a bag/and to be laydē to ſtiche places as are vexed wt gnawinge or achyng.

Out of Galene de facultatibus alimentorum.

The brede that is made of millet and panik/is colde & hard of digeſtion. It is playn that the brede is dry and bryttle/and hath in it nether clammynes nor fatnes. Therefore it ſtoppeth a wateriſhe belly. Millet is in all poyntes better then panik is.

Out of Galen de ſimplicibus.

Millet cooleth in ỹ firſt degre & dryeth in the thyrde ſhlowly or much in the ſecōd. It hath alſo a lytle fineneſ. Then whilſe it hath thys cōpleriō/whē it is takē as a meate/it noriſhe leſſe of all other kyndes of korn.But it dryeth vp alſo the belly. But if it be layde wt out in bagges/it is a good fomēt for all ſuch partes as require to be dried wout bityng. And if it be layd to after the maner of an emplaſter/it can well dry vp.But it is very brytle or brukle/ and therefore it is harde to make an emplaſter of it.

Out of the 14. booke of Conſtantinus Cæſar de agricultura or of huſbandri.

Turtel doues wax fat with the eatyng of millet and panik/& alſo wt large drink.They loue alſo to haue whete & clene water.But quales are made fat with whete/ millet & clere water/& darnell.For as much as quales eatyng helleboz/ or neſyng pouder/ are not ſafely inough takē in meate:becauſe the eatyng of thē/bryngeth both a crampiſhe ſtrechyng out of ỹ ſinewes/& alſo the duſines of the heade/for thys cauſe it is mete to ſeth millet wt thē.But if any mā/by the eatyng of quales/ fall into theſe forenamed grefes/ if he drynk the broth of Millet in tyme/it will help hym. And for the ſame purpoſe ſerue ỹ berries of the myrtel tre.For theſe are good takē euē in or after dedly muſhrūmes or todſtooles. But Millet hath a certayn other naturall property/that is/he that eateth of brede made of millet:ſhall neuer ryn in to any danger of poyſon.Thus far Conſtantinus Ceſar.Millet is muche vſed at thys tyme in Itali to crā capones wt all/ & to make fat brydes wt it.The germanes huſk millet & eat it wt milk/after which faſhon when it is taken as Symeon Sethi ſaieth/it is much moyſter and eſeyer of digeſtion.

Of

A Certayn Millet hath ben brought into Italy / within theſe x.yeres/which hath a black & a greate corne/lyke a rede in the ſtalk. It groweth vp into the hight of ſeuen foot with a great ſtele or ſtalk/ they call it (as my text hath) lobas. It bringeth moſt fruite furth of all other kyndes of corne. Pliny ſemeth to take culmus here/not for calamo as it is comenly takē/but for the branchie and thick & buſſhy thyng ẏ groweth in millet & in redes/wherefore I reken that we ſhould not rede in Pliny lobas/ which ſignifieth coddes or ſhales where in the ſedes of pulſes grow/ but phobas which betoken the top or thyng lyke a buſſhy lock of heare/ẏ groweth in ẏ toppes of redes/ and ſuch lyke water herbes. Matthiolus ſayeth that thys herbe is called in Italian Melica or Melega/& in other partes Sorgo/& in Hetruria Saggina. Som pore men vſe to grynde thys corne & to make brede of it. Other vſe to fede hennes & doues with it/ other vſe & vertue of it: I know none. Som call it in Germany Turkiſch corn/& ſom call it in Englād wheat of Turky/ how be it there is an other kynde of corne / which is the ryght Turkiſhe wheate/wherefore it were better to cal it in Engliſhe/Indiſhe millet or ried myllet/then to geue it the for ſayd name. I haue ſene it growyng in Italy in the feldes/but only in gardines in England.

Of the Mulberry tre. Morus.

MOrus is named in Greke Morea/in Engliſhe a Mulberry tre/in Duche ein Maulberbaum/ in Frenche vng Meurier/ of the apothecaries morus celsi. The Mulberry tre hath leues allmoſte roūde/ſauyng ẏ they are a lytle ſharp at ẏ ende/ they are indented about ẏ edges after the maner of mynte. It hath hory floures/ & a fruite in proporcion/ ſom thyng long in color/ whē it cōmeth firſt furth whyte/in cōtinuāce of tyme it wareth rede/ and after warde whē it is full rype/ it is black.

The vertues of the Mulberry tre.

THe fruite of ẏ Mulberry tre louſeth ẏ belly & is good for ẏ ſtomack/ but it is eaſeli corrupt or rotten. The iuice of Mulberries doth the ſame. If it be ſoddē in a braſen veſſel/ & ſet out in the ſon/ it is made more byndyng/ & it is good for the flowynge of humores/for eatyng ſores / and for the inflammation of the kirnelles vnder the chin/ with a lytle hony. But hys ſtreyngthe increaſeth/ if ye put vnto hym alum de pluma/ galles/ ſaffron/myr/the ſede of

Tamarisk/Ireos or Iris/and Frankincense. The vnripe berries of thys tre are good to be dryed and bruised/ and put into mete in the stede of sumach berries/ for them that haue the flix. The barke of the roote of thys tre sodden in water/louseth the belly. It dryueth brode wormes out of the belly. It is also good for them that haue dronken the poyson called aconitum pardalianches or libardis bayn. The leues are good to lay to a burnyng. The iuice of the leues taken in the quantite of a cyat/ is a good remedy agaynst the bytyng of the felde spyder. It is good to washe the achyng teth with the broth of the barck and leues hote/ to dryue the payn away. The roote beyng cut/nicked/or scotched/about the last end of herueste/ ye must make a furrow round about it/ and it will put furth a iuice whiche ye may fynde in the next day after/clumpered or growē together. Thys iuice is exceedyng good for the tuthach/it scattereth and dryueth away swellyng lumpes and purgeth the belly.

Out of Auicenna.

The leues of the mulberry tre/are a sufferan medicine for the squinsey or squinancy/and agaynst stranglyng. The bark is a triacle agaynst the poyson of henbayn.

Out of Galene de facultatibus alimentorum.

The rype fruite of the mulberry/doutles softeneth the belly. But the vnrype fruit/after that it is dryed/is a very byndyng medicine/wherefore it is good for the blody flix or for any other flix. But it must be brayed & cast into your meat/as ye do with somach: or if a man will/he may drynk it with wyne & water. But that the iuice of thē rype mulberries is a good mouth medicine / by ẏ reason of ẏ byndyng that it hath/euery man knoweth. But vnrype mulberries besyde theyr tartnes/they haue also a sournes. Yea the hole tre in all hys partes/hath a mixt or menged pour/made of a stoppyng and a purgyng qualite. But in the barck of the roote/ẏ purgyng vertue excelleth with a certayn bitternes/in so much that it can kill a brode worm. In other partes the bindyng or stoppyng qualite passeth the other qualites. There is in the leues and buddes a certayn mean complexion or temperature.

Of Tamarisk.

Mirica otherwise called Tamarix & in Greke Myrike/is called of the apothecaries/and comen herbaries Tamariscus/of the Duche Tamarischen holtz. It may be named in Englishe Tamarisk/because as we want the bushe/so also we haue no name for it in England. Myrica is of ij. kyndes as Dioscorides writeth. The former kynde groweth about flow/& standyng waters/and bryngeth furth a fruite lyke a floure/with a mossy growyng together. Egypt and Syria bryng furth an other gentler thē thys/in other poyntes lyke ẏ wilde. It bryngeth furth a fruite next vnto a gall / vnequally byndyng in taste. Whiche we vse conueniently in the stede of galles in the diseases of the eyes

and

Myrica.

and mouth. Theſe ij. kyndes are not largelier deſcribed of Dioſcorides. The ſecõd kynde I grant that I neuer ſaw/and that is no meruel/ ſeing that Dioſcorides appoynteth Syria and Egypt for hys naturall places/ where as I haue neuer bene. But as touchyng the former kynde I haue ſene it in diuerſe landes in Italy in an yland betwene Francolino & Uenish in Germany in diuerſe places about ẏ Ren not far from Straſburg/ and in Rhetia in a ſtony place ſom tyme of yeare vſed to be ouer flowen wt the Rhene. Theophraſt writeth that Myrica hath a fleſſhy or fat or thick lefe. And Pliny writyng of leues of plantes in generall/ ſayeth that ẏ Cypres tre and the Tamariſk haue carnoſe or fleſſhy leues. Which saying is not ſo to be vnderſtãd that euery lefe by it ſelf were fat or fleſſhy: but that they are called fat/because they grow ſo thyck together vpon the twygges. The leues of the Tamariſk are lyke the leues of Samin or of the Cypres tre/but they are ſom thyng leſſe. And both Dioſcorides and Pliny write that Erica whiche is called in the North parte of England hather or tyng/ and in the South countre hethe/is lyke vnto Tamariſk. Wherefore ſeyng that there is no liknes at all betwene the countre or quikbem/& the hethe or hather/they haue ben far deceyued in London / which haue comenly vſed the barkes of quickbeme for Tamariſke as here after I intend to declare more at large. The Tamariſk buſhe ẏ groweth in Germany is about viij. foot long/and comenly it is not greater then a mans thum. The color of the bark in the vttermoſt parte of all is gray/and next vnto that/it is rede/ but next vnto the wod it is yelow/as the wod is whilſe it is grene. The wod is very holow and hath very great pith/or hart / ſomthyng in that poynte lyke vnto cloder/or bourtre: The taſte of the barck is very byndyng/ as the leues are alſo.

The vertues of Tamariſk.

The fruite of Tamariſk which is lyke a gall/ is vnequally byndyng in taſte/and we may vſe it in the ſtede of galles/ both for the diſeaſes of the eyes/and mouth. It is good to be geuen vnto them in drynk that ſpit blood/and to them that haue the flix/ and to weomẽ that are vexed with theyr vnmeaſurable iſſhue. It is alſo good agaynſt the iaundes/and the bytyng of the feld ſpyder. The ſame

ſame layd to/after ỹ maner of an emplaſter/ſwageth ſwellynges: the barck is good for the ſame purpoſe. The broth of the leues dronken with wyne/ walſheth vp the milt and is good to waſhe the teth with all/for the tuth ach. And it is good for weomen that haue a louſe or weike mother which is oft in ieperdi of fallyng. It is good for them that haue ỹ louſey euel. The aſſhes alſo of the wod layd to in a conuenient place/ſtopp alſo the outragius flowyng of the mother. Som make drynkyng cuppes of the body of thys tre/ that the drynk dronken out of them/may be the holſommer for the milt.

Out of Galene.

TAmariſk hath a ſcouryng and a cuttyng propertie / without any manifeſt drying. It hath alſo ſom byndyng/ by reaſon of whiche poures and qualitees/the leues or rootes or vppermoſt branches or twigges ſodden with wyne or vinegre / are good for the hardnes of the milt. It healeth alſo the tuthach: but the fruite and the barck bynde muche. Tamariſk hath much fineſſe in the partes/and is able to ſcoure away/which vertue the gall hath not. Then when as the quikbem tre/which is a kynde of ſorbus / hath only a byndyng pour and no fineſſe of partes/ nor pour to ſcour away nor to cut/ but only a byndyng or ſtoppyng pour. I counſell that from hencefurth the phyſiciones of Englād/and namely of London/that they vſe no more the barkes of quickbeme/ for the barkes of Tamariſk:that they vſe the barkes of the rootes of heth in the ſtede of Tamariſk rather then the barkes of quickbeme.

Out of the Arabianes.

THe aſſhes of Tamariſk dry vp all ſores and properly them that ſprynge of burnyng. Alchanzius an Arabian ſayeth theſe wordes of Tamariſk. Tamariſk is good for colde apoſtemes/ if they be perfumed therewith. A certayn faythfull man told me/ that there was a certayn woman/in whome appeared a lepre/ and the broth of the rootes of Tamariſk was geuen vnto her oft with raſines/ and ſhe was healed of her lepre. And I proued thys my ſelf in an other woman: and I ſay that the caſe chanced thus. Her diſeaſe was the impoſteme of the milt: and by the reaſon of the ſtoppyng of the milt/whiche was the cauſe that it could not draw Melancholy vnto it/ nether clenge the blode/ made the woman to appere ſo/as ſhe had bene a lepre. Therefore when as the impoſteme was reſolued / and the ſtoppyng was opened/by the worckyng of this medicine/whoſe vertue was to cut in ſunder humores/and to breke them/& to ſcour away:theſe weomen was reſtored vnto theyr former helth agayn. Thus far the Arabianes. Of whoſe ſayinges and experiences Matthiolus gathereth well in my iudgement/that Tamariſk wold do well to be dreſſed after the maner of Guaiacū/for the Frenche pockes/and ſhould be lyke in vertue with Guaiacū. But I wold not only that Tamariſk ſhould be ſo prepared for the pockes/but for all other diſeaſes that aryſe of the milt. But my counſel is further/ that they that are diſeaſed in the milt/or in any diſeaſe that ſpryngeth out of the milt/ ſhould cauſe a wyne to be made of Tamariſk for ſuche diſeaſes. And I dout not/ but they ſhall fynde grete eaſe & helpe of the vſe of that wyne. Diuerſe

in

thyghe Germany about the places where as Tamarisk groweth in grete plenty/haue thys yere made wyne of Tamarisk which is not only pleasant in the mouth/(for I haue tasted it) but also holsum / for the body as reason doth teache/and experience beareth witnes.

Myrrhis. *Of the herbe called Myrrhis.*

MYrrhis/as Dioscorides saieth/is like ỳ homlok/ both in stalk and in leues. It hath a root somthing lõge/soft/round & wel smelling/& not vnpleasant in mete. Thys description by ỳ iudgemẽt of ỳ moste parte of lerned men is the herbe ỳ is called of ỳ herbaries cicutaria. But for all ỳ I perceyue well/ ỳ euen they ỳ say that Myrrhis is cicutaria/ dout or ellis know not perfitly which herbe is cicutaria/amongest ỳ whiche is Amatus Lusitanus/who although he sayeth ỳ Myrrhis is cicutaria: yet where as he promiseth to teche Spanishe/ Italiane & Frenche names of herbes as he doth moste comẽly when he knoweth them/ he sheweth onely ỳ Duche name of cicutaria/ as thoughe he hath bene longer in Duchelãd thẽ in Spayn/ Italy or Frãce/or ellis the Duch tong were rycher thẽ the other aboue named tonges were/or ỳ Germanes had foũd a name for cicutaria/ where as ỳ Italianes/ Spanyardes & Frenche men hath as yet foũd none. Matthiolus also semeth playnly to dout whether cicutaria be Myrrhis or no. For he saieth ỳ there is an herbe comen in Itali called cicutaria/whiche mẽ thynk to be Myrrhis/& a litle after he sayeth: si Myrrhis in Italia prouenit &c. If Myrrhis grow in Itali. I haue foũd none ỳ agreeth better wỏ ỳ description/ thẽ thys whiche I haue set out. Wherefore ye may se ỳ thys herbe is not yet perfitly knowen. There are ij. herbes / where of I dout which of them should be the true Myrrhis. The one is called in Englishe cassbes. It groweth in Orchardes amongest ỳ grass vnder ỳ trees very lyke vnto Homlok/ I neuer saw greter plenty of it/ then I haue sene in the hortyard of Pẽbrook hall in Cãbrigde / where as I was som tyme a pore felow. The other herbe differeth very lytle from the former/ sauyng ỳ it groweth wilde about hedges & in middoes / & is shorter then the other/ & hath rougher leues and more lyke cheruel. Wherefore I call it mok cheruel/but for all ỳ when it is growẽ vp/it is muche lyker an homelok then cheruel/ so ỳ as far as I can iudge by the figure/it is the same herbe ỳ Matthiolus setteth furth/for Myrrhis which Fuchsius calleth wilder kerffel.

The vertues of Myrrhis. The

The roote of Myrrhis dronken in wyne / helpeth the bytynges of feldespyders/ It bryngeth to weomē down theyr sikenes and the secondes if they stop. It purgeth also weomen after theyr delyuerance. It helpeth them that haue the tisik/ sodden in a drynk. They say also that the same dronken in wyne twyse or thryse vpon a day/is good for the pestilence/and that it saueth a man from infection.

Of the Myrt tre.

Dioscorides writeth of ij. kyndes of myrtus/ of the one in the first booke/ and that is the gardine myrt/ and of the other in the fourthe/and it is Myrtus syluestris / which is called in Latin Ruscus. Howbeit/ he semeth to mene ẏ there is also an other wilde myrt tre besyde Ruscus. Dioscorides maketh ij. sortes of sowen or set myrtel trees/the one he called the whyte and the other the black. But other writers make yet no kyndes of Myrtilles. Whereof I haue sene one/ whē I was in Bononi:it hath fiue tymes as litle leues as it that is set furth of Matthiolus for the comen sett Myrt tre. And that kynde did I also se in monte Appēnino/but they that shewed it me/called it Myrtum syluestrem/ and it with the small leues/ (which is in dede Myrtus satiua tarantina) only Myrtum sattiuam. But I rather holde in thys mater with Matthiolus/then with them that hold of the contrari parte. Allthough I thynk that Matthiolus hath paynted hys Ruscus with to lytle leues and hys Myrt tre with to great and brode leues in comparison of the other. For Dioscorides in the description of the wild Myrte tre/which is called in Englishe bochers brome / maketh it to haue broder leues / then set Myrt hath. I haue sene them both/ & doutles there is a faut in the smalnes of the leues of Ruscus as I intende to shew more largely when I shall com to ẏ intreatyng of Ruscus. The set or gardin Myrt tre/hath bowyng branches and twygges/ a rede barck/lōge leues allwayes grene/somthyng like the leues of a Pomgranates leues. In the whyte Myrte appere whiter leues/and in the black blacker. They haue all whyte floures and well smellyng. The sett or gardin Myrt trees haue greater frute then ẏ wild haue. Both the kyndes of Myrt trees haue lōge fruites/lyke vnto ẏ fruites of ẏ wilde Myrt tre but greater.

The vertues of the Myrt tre.

The vertue of the Myrte tre/ & of the sede of ẏ same/is to bynde. The grene/or dry sede / is good to be geuen in mele to thē that spit bloode/ & it helpeth the prickyng of the blader. The iuice pressed out of the grene leues/hath the same vertue. It is good for felde spyders. And in wyne it is good for the stingyng of a scorpion. The brothe of Myrtelles soddē in wyne/ helpeth the sores that arise in the vttermoste membres. The same layde to with the flour of perched barley/ swageth the inflāmationes of the eyes. It is good to be layde to agaynst the impostemes of the corners of the eye. If ye put the sede into wyne and hete it ther in/ it will be good for them that haue weyk braynes to saue them from dronkennes/so that the wyne that is

greyned/be taken a foze hād. The bathe made with the sede of the myrtre is good foz the falling down of the mother/foz the diseases of the fundamēt/ foz the isshue ẏ weomē haue som tyme to muche plenty of. It scoureth away scourf oz scalles in the hede/& the rynnyng sozes in the hede/and the wheles that burst out in the hede. It stayeth the heyr that falleth of. The bath that is made of the leues of the Myrte tre/is good to sit in/foz them ẏ haue membzes out of ioynte/ whiche fasten and grow together very slowly. Also if bones be bzoken/and will not easely be ioyned/and fastened together agayn/ it is good to bath them with the bzothe above mentioned. It healeth the whyte mozphew/ and it is good to be poured into matery eares that ryn. The iuice hath the same vertue. The leues bzoken and layd to with water/ ar good foz moyst sozes/ and foz all partes of the body hauyng any isshue/ and foz them that haue the lax. If ye put to it the oyle made of vnrype olyues/oz a lytle rose oyle with wine/they ar good foz tetters oz crepinge sozes/ foz the wildfyre/ foz the inflammatione of the stones/ & foz the sozes oz isshue in the eyes/that darken the syght & foz harde lumpes. The pouder of the withered leues/ is good to be cast vpon the whitflaw / aguayles. It is good agaynst the stynkyng that commeth of to muche swete/in the flankes and armholes. It stayeth the swetyng of them that haue the disease which is called cardiaca passio. The raw leues/oz elles burnt with a trete made of wex/ heal burnyng whit flawes and aguayles.

Out of the later writers.

The bzothe of Myrtilles oz Myrte sedes/with butter stoppeth to muche swetyng. The Myrt leues comfozt the hart/ and take away the trymlyng of the same. The iuice is good foz the burnyng of the bladder & kydnees. An emplaster made of Myrtelles is good foz the pyles & the fallyng out of the fundamēt. Let the apothecaries phisiciones/and surgeanes of England take hede/that they vse no mozе as they haue don in tymes paste/ the litle bushe ẏ groweth in the sennes in the stede of the ryght Myrt tre/ but let thē cause ẏ right Myrtelles & Myrt leues be bzought vnto them out of Itali/where as is of them plenty inough to be had. Many of the apocaries of Germany haue erred an other way in the Myrt tre/ in takyng the bleberries oz hurtel berries in the stede of the Myrte tre.

Of the herbe called Napus.

Dioscorides hath not described vnto vs ẏ herbe called Napus/ nether Pliny in any place ẏ I haue red as yet. He maketh v. kyndes of Napus: but Matthiolus & Fuchsius ech of thē makethe no mo but ij. kyndes. Yet they diuide theyr kyndes diuersely. Foz Matthiolus diuideth Napū into ẏ whyte and the yelow. And Fuchsius diuideth it into the set oz sown/& into ẏ wilde. Napus is named in Greke βουνιας but not bunion/ in Duche Steckrub/in Frenche nauet/I know no Englishe name foz it/ as it is no meruel/ seyng that I neuer saw the ryght Nape growyng in England. It may be called a Nape oz a yelow rape vntill we fynde out the olde Englishe name foz it. The Nape hath leues lyke vnto a rape but smother/& indented about the edges after the maner of rocket. It hath a round stalk of a cubit hight/&

Napus.

Napus agreſtis.

ſom tyme hygher/ & a yelow flour lyke vnto Cole/ & a ſede in long coddes of ſmall long huſkes. The root is ſom thing long and ſo rounde as a rape roote is/ and comonly in Germany it is yelowiſh. Jt with the whyte roote is not gretely vſed in Germany.

The vertues of the Nape.

The roote of Nape or Nauet as the Frence men call it/ ſoddē/ bredeth wynde/ & noriſſheth but litle. The ſede of the Nape/ duileth poyſon if it be dronkē. Jt is muche vſed to be put into triacles & preſeruatiues. Napes ar hote & moyſte/ & they brede wynde & raw fleme. They ſharpe the ſede/ & ſmoothe ỳ breſte/ & throte/ they hete ỳ kydnes. Galen ſemeth to conteyn Napes vnder rapes/ for I can fynde no mention of Napes in Galene/ in hys booke de ſimplicibus medicamentis. And Paulus ioyneth rapes and Napes together in theſe wordes. The Nape & the rape if they be twyſe ſoddē/ noriſhe no leſſe then other herbes do. But if they be cōtinually eten/ they make a groſſe iuice.

Of Narciſſus out of Dioſcorides.

Ther ar ſom that call Narciſſum/ as a lily/ lirium. Jt hath leues lyke vnto a leke/ thyn and muche leſſer & narower. The ſtalk is empti and bare without leues/ and it is hygher then a ſpan. The flour is whyte and redyſhe yelow within/ and in ſom pur-

ple.

Narcissus.

ple. The roote wyn is whyte / rounde & knoppy after the lyknes of a bulb. The sede is as it were in a filme or cote / blak and long. The moste excellent groweth in hylles / and hath a swete sauor. The other resemble a leke / and haue an herbishe stink.

Of Narcissus out of Pliny.

THe Physicianes vse ij. kyndes of Narcissus / where of one hath a purple floure and the other hath the color of herbes.

Out of Theophrast.

IT is meruelus that chanseth vnto the squill or se vnyon / & to Narcissus. For of all other herbes / whether when they be first sowē / or grow agayn / after theyr falyng / the lefe commeth in hys tyme first furth / and afterwarde the stalke. But in these ẏ stalk cōmeth furth before the other partes / and of Narcissus the stalk of the flour commeth only furth with spede / for the flour hasteth forwarde very muche. Narcissus hath a narrow lefe / many together & fat. Out of all these descriptiones I gather that our comen daffadil / is one kynde of Narcissus / where of Pliny maketh mention / when as he speaketh of it with the herbishe color. The fasshon of the lefe / flour and stalk of our daffadil agreeth well with the description both of Dioscorides / & Theophrast / only the color of the floure is contrary or besyde the descriptiou of Dioscorides. But neuertheless I iudge that it is a kinde of Narcissus / which Dioscorides had not sene when as he wrote of the whyte floured Narcissus. The description of Dioscorides agreeth well vnto the herbe which we call in som places of England white laus tibi / let them that lyste eramin the mater / and they shall fynde it as I haue sayde. Som take thys herbe to be violam albam Theophrasti / with whome I will not striue / except they say that it agreeth not with the description of Narcissus in Dioscorides. As for the lyknes that it ought to haue (as som men iudge) with the floures of the lily / whose name it may seme to haue had som tyme for the lyknes ẏ it had with the lily / & hath it not / for the leues ar nether in fasshon lyke the other Narcissus nor the lily flour / for it is not hole as the lylies flour is / but deuyded: I answer that Pliny sheweth that the difference betwene the kyndes of Narcissus & of lilies standeth in that / that vpon the stalkes of the lilies grow leues / & vpon the stalkes of the kyndes of Narcissus growe no leues at all. Dioscorides writeth of ij. sortes of Narcissus / one ẏ groweth in the mountaynes / & an other kynde in other

places. where of I neuer saw the former kynde in any mountayn/ but allwayes in gardines. And as for the other kynde I reken that it is agreyng in sauor wt our comen daffadill/except my memori do fayle me/ & I am suere that the white laus tibi hath the stynk that Dioscorides speketh of.

The Properties of the daffadill.

THe roote sodden/whether it be eaten/or dronkē/ maketh a man vomit. It is good for burnyng. The roote broken with a litle hony/maketh the cut synewes to grow together agayn/ if it be layd to emplaster wyse. The roote layde to with hony helpeth the ankles out of ioynte/ and the old aches of the ioyntes. With vinegre and nettel sede / it taketh away the spottes and morphew in the face. With fiches it scoureth away the matter of woundes. It breketh impostemes that will not rype/ layd to with darnel mele/ and hony/it draweth out of the body / suche thynges as stick fast in it. It maketh flesshe grow in a wounde. The roote brused & layd to/is good for weomēs brestes ỹ ar swelled & agaynst all inflammationes.

Of Spikenarde.

NArdus is named in Greke Nardos / in Englishe Spiknarde/ of the apothecaries spica nardi. There ar ij. kyndes of Nardus sayeth Dioscorides / ỹ one is called Indishe/ & the other is called Syriac/ not because it groweth in Syria/but because one parte of the hill where as it groweth / lyeth toward Syria/& the other parte to the Indianes. Of thys Syriak kynde/ the principall is freshe/ lyght/ hauyng a large thyng resemblyng hare / yelow in color/ very well smellyng/and much lyke Cyperus in smell/with a short eare/and a bitter taste/which dryeth the tonge/because it cōtineweth long in the plesantnes of hys smell. Of the Indishe kynde/there is one that is called Gangit of the flood Gāges / whiche rynneth by the mountayn wher vpon it groweth. Thys kynde by the reason of the grete moysture of the place is weker in vertue/ an hygher in lengthe/ and it bryngeth furthe many spikes or hary eres out of one roote/ folden in one iust to an other/ of a very strong sauor. The Nardus of the mountayn sauoreth better/and it hathe a short eare/and cutted/the smell of it is lyke vnto Cyperus/and it hath all the other vertues of ỹ Syriak. There is also a kinde called of ỹ place where it groweth Sampharitik/ with a shorte bushe hauyng grete eares spredyng out & a whyter stalk/thys hath a rammishe or buckishe stynkyng smell: wherefore it is not alowed. Thus far Dioscorides. Matthiolus and Amatus hys folower/ do take muche labor to proue that the Spica nardi/ that is the ear of Nardus is no eare growyng in the top of the stalke/but that it is the roote of Nardus. And agaynst all other that holde the contrari opinion ỹ it groweth in the top/they inuey very sharply / and namely agaynst iij. greater clerkes then euer they haue bene or ar like to be/that is Hermolaus Barbarus/Joannes Ruellius/and Joannes Manardus. Which allthoughe they erred/ yet for theyr other truthes that they haue taught/ all Europa deserued to be handled somthyng gentlyer then these new correctores haue handled them. As for me I thynk that the ear groweth not in the top of ỹ stalk/ but

hard

hard by the roote/ether partely in ỳ grounde or very nere vnto the grounde/ but I thynk rather that som parte of the ear groweth within the ground. Yet for all thys/ I reken ỳ the spike can not be properly called a roote. And as for the place ỳ they alledge out of Galene de antidotis/ in Galenis wordes they must ether vnderstand Galene to calle the spike of Nardus vnproperly a roote/or ellis they muste in other places not only deny the autorite of Galene / but also of Philo/ & Dioscorides also/which make an open distinctione and difference betwene the roote of Nardus an the eare of the same: or ellis playnly deny that the spik is a root. Galene in the. ix. book de compositione medicamentorum secundum locos alledgeth in ỳ preseruatiue or antidot of Philo ij. verses amongest many other/whiche seme playnly to deny that Nardus is a roote. The verses are these:

Et drachmam dictæ falso radicis, ab ipsa
Terra, pisse quæ Ioue clara manet.

And Galene expoundyng these verses/ sayeth these wordes folowynge: Quin & Nardi ipsius drachmam vnam conijciendam censet, quam radicem falso dictam appellat, quandoquidem spica nardi verè nominatur. Also he iudgeth that a dram of Nardus must be put there to/which he calleth a falsely named roote/ because it is truely named the ear or spike of Nardus. Dioscorides also in the description of the Nardus whiche is called gangitis/sayeth that many spikes or eares com out of one roote/ where vpon it foloweth playnly by the autorite of Dioscorides that the ear of Nardus is not the root of Nardus. Therefore I reken that it is playn that the spica Nardi can not be properly called a roote/ without the gaynsaying of Philo/Dioscorides and Galene. Matthiolus laying to other mennes charges ernestly many errours wrytyng vpon Nardus/is not very far from a manifest erroz if he be not wrapped within it all redy. For he semeth to iudge that Nardus hath no stalk at all/and that therefore the spike or ear can not grow in the top of the stalk/ which is not/or can no where be foūd. Hys wordes are these: Ego tametsi nardi quàm plurimum &c. Allthough I haue examined & picked out very much Nardus/ in the shoppes of Venis/ yet could I neuer fynd any thyng of Nardus there/sauyng only the eare. Wherefore I thynk there can be found no Nardus which bryngeth furth the eares in the top. But what reason is thys/he seeth nothyng of Nardus but the eare/ergo Nardus hath nothyng ellis/because he hath sene no more. If thys be Matthiolusses argument as he semeth at the leste to go toward thys end: then it appeareth that Nardus should haue nether any stalk/ nether any other root besyde the eare/ which is clene contrari vnto Dioscorides/whome he taketh in hand to expounde / who appoynteth both a stalk vnto Nardus/ and also an other roote besyde the spikes or eares to the same. And allthough in Germany there is not suche choyse of simples in euery place as is in Venis/ yet in thys yere of our lorde 1557. I found in the shop of Jacob Diter the Apothecari of Wiseburg on pece of Nardus whiche hath a stalk a fynger long holow/ and of the bygnes of a metely byg strawe/which I haue to shew at thys present daye. As touchyng ỳ roote of Nardus if that Matthiolus could fynde nothing of it/sauyng ỳ eare at Venis/ I meruel where he found ỳ litle roote that the eares grow one in hys figure whiche he hath set out in hys commentaries vpon Dioscorides. Amatus holdeth also stiffly that the spyke or

ear of Nardus is also the roote. But it semeth by hys writyng both in the chapter of mew/and also in Nardus/that he shoulde meane that the ear of Nardus/should be the nether parte of the roote of Nardus / for in both the chapters he compareth the root of spiknard with the roote of mew. And in bothe the places he sayeth that the tufty rootes that ar very lyke spiknarde in Mew/grow in infima parte radicis/in the lowest parte of the rootes. In the later place he sayeth thus. Where as Dioscorides sayeth that Nardus putteth furth of one roote many eares that serueth for our purpos/ whē as out of one principall roote as the mother of the rest/ many rootes as hary eares growyng one hard to an other/do spryng out/as a man may se the lyke in the rootes of Mew/ whose infinite rootes were diuided into eares that all that saw them/iudged them to be Spiknard. And a litle after he sayeth/ wherefore we ought to conclude that ther is no other roote found in Nardus/sauyng the spike or eare. If he mean thus as by hys wrytyng he semeth to do/he is very far deceyued For besyde that I haue sene a stalk immediatly commyng from the spike (the stalk commeth neuer immediatly from the lowest parte of the roote) Dioscorides sheweth that the Spikes com from one roote. The rootes allwayes in all plantes ar the lowest & nether most partes of them/then when as the Spikes com out of one roote/ that roote must be lower and benethe the Spikes. Then the Spikes can not be the lowest partes of the rootes/ as he sayeth that the tufty endes and lowest partes of the rootes of Mew be. But where as he sayeth that there is no other root sauyng the Spike/ I ask them whether it is the maner of Dioscorides to geue one thyng in one place ij. sundry names/and to disseuer one thyng with ij. names when as the thyng is but one. If it be not hys maner so to do/ then is hys glose brought in vayn/ where as he sayeth the the saying of Dioscorides that many Spikes com out of one roote/ is to be vnderstand/ that many rootes com out of one principal or mother roote: when as Dioscorides in all hys hole worke neuer calleth a roote a Spike/ nor a Spike a roote. As for the other error whiche he holdeth (or at ỳ leste he semeth to hold) with Matthiolus / that Nardus hath nether stalk nether other roote then the eare / nede to make no other confutatione then it that a lytle aboue I haue made vnto Matthiolus for ỳ same opinion. Then thys is my opinion of Nardus/ that it hath a lytle roote in ỳ grounde/ out of the whiche the Spikes or eares spryng out/and I thynk that the lowest partes of the eares at the leste touche the ground/and that the stalke (as I haue ones sene it) commeth out of the middes of the Spike or eare of blak redishe color/ thin and holow within.

The vertues of Spiknard.

Nardus hathe pour to hete and to dry. It dryueth furth water and maketh a man pisse wel. If it be dronken/it stoppeth the belly/If it be layde to/it stoppeth the rynning out and matter of the mother. If it be taken with cold water/ it helpeth the gnawyng of the stomacke/it heleth wyndenes/ it helpeth the liuer/& heleth the iaundes and the diseases of the kydnees. If ye will seth Nardus in water and sit in it: it is a remedy agaynst the inflammation of the mother. It is good for bare eylydes that want heare/

for

for it bryngeth heare againg. It is good to be cast vpon bodies that ar to moyste or swete to muche. It is put in to antidotes and triacles / and it is comenly layd vp in a newe erthen vessel for ey medicines. But it is first bet in to pouder/and afterwarde made in to trochisces or rotid kales with wyne. Nardus is hote in the first degre and fully dry in the second degre.

Of the herbe called nardus celtica.

The celtick Nardus groweth in ỳ alpes of Liguria/ and it is called in ỳ countre name there Aluggia (it appeareth that Dioscorides wolde haue layd salitica/ for there is no suche latine worde as Aluggia is (It groweth also in Istria. It is a litle bushlyng/ and it is gathered and made vp into litle hand fulles/ It hath a lefe somthyng long / with a pale yelow color/and a rygh yelow floure. Thys herbe is called in Duche Magdaleinkraut/ it groweth plentuously in the alpes that depart Italy and Germany. It may be called in Englishe/ French/ spicknarde.

The vertues of Frenche spicknard.

Men vse only the stalkes and rootes of this herbe. It is commended for ỳ best which is freshe/ and hath a good smell/ and hath many rootes cleuyng together/ full/ and not brukle or easy to breke. It is good for the same purposes that the other Nardus is good for/ it driueth water furth muche more myghtely/and is better for the stomack. It helpeth the inflammationes of the liuer and the iaundes. It is good to be dronkē agaynst the wyndenes of the stomack with the brothe of wormwod. It is also good to be dronken with wyne agaynst the diseases of the milt/ kidnees and blader/ and agaynst venemus bytinges. It is put into softenyng emplasters/ in to drinkes & heting oyntmentes. Thys Frenche Nardus as Galene sayeth is of lyke properti with the other/ sauyng that it is weicker for all purposes/ sauyng for pronokyng of urine/for it is hoter and is lesse byndyng. Galene also in hys booke de compositione medicamentorum secundum locos sayethe/ that the Frēche nardus is the beste medicine/ and worketh whatsoeuer the Indishe nardus doth/ but that it is a litle weyker in worckynge. Wherefor when the truthe is so/ I counsell that apothecaries vse rather thys Frēche spiknard freshe and good/ as allwayes it may be had out bothe of Germany and Itali/ thē the spiknard of India/if it be olde & rotten as muche of it is before it cummeth vnto vs. I meruel that Tragus and Matthiolus folowyng the comō ignorance of theyr countrees call lauender spik/Duch Nardus and Italiā nardus/seyng that in forme and fasshō they haue no lyknes at all with nardus. And howe muche they differ in qualites/they that with iudgement examin both/ can well testifi. If the worlde continew long/ theyr namyng of lauāder with the name of Nardus may bryng som simple men in belefe/ that lauander is a ryght kynde of nardus growyng in Germany and Italy/ whē as it is much lyker to be a kinde of stechas then of Nardus.

Of gardin cresses.

Nasturtium hortense.

NAsturtiū is named in Greke kardomō, in Englishe cresses or kars, in Duche kreslich, in Frēche cressō. Gardin cresses grow no where elles ẏ I know, sauing only in gardines. The cresse is but a small herbe of a foot and a half longe, the leues are small and iagged about, the floures are whyte. The blackishe rede sede is conteyned in litle rounde sede vesselles. And it is sharpe in taste and byting.

The vertues of cresses.

THe sede of cresses, is euel for the stomack, & trobleth ẏ belly, & dryueth furth wormes. It minisshеth ẏ mylt. It is euel for weomen wt chylde: it prouoketh down weomens sikнes and stirreth men to veneri. It is like vnto mustard and rocket. It scoureth away lepres an scurffines bery nere vnto lepres. If it be layd to wt hony it swageth ẏ swellyng of the milt. It scoureth away the sores called fanos, like to an hony combe. It dryueth furth the diseases of the lunges if it be sodden in suppinges. The same if it be dronken withstandeth the venom of serpentes, and the smook of it dryueth away serpentes. It stayeth the fallyng of the here. It rypeth carbuncles, and bursteth them. It is good for the sciatica, if it be layd to with perched barley mele and vinegre. It dryueth away or scattereth abrode swellynges, and gathered humores together. And if it be layd to with bryne, driueth furth angri bytes and other sores such as one is called cattis hare. The leues & braunches are good for the same purposes: but they are not so strong, so long as they ar grene. For thē they ar yet so gētle ẏ they may be eatē with brede, as Galene sayeth, for soul or kitchyn.

Of the tre called Nerium.

NErium is also called rhododaphnus and rhododendron, in Italiane Oleādro, of Barbarus writers Gleander, som Duche mē call it Oleander, the Frence men call it rosage. I neuer saw it out of Italy wherefore I know no Englishe name for it. But it may well be called in Englishe after the Greke, ether rose tre or bay rose tre, or Oleander after the comon herbaries.

The bay rose tre hath leues lyke an almond tre, but longer, fatter, and as som textes are, broder & rougher. The floure is lyke a rose. The fruit is somthyng

Nerium I.

Nerium II.

lyke vnto an almond after the faſſhon of an hoꝛne/ which when as it ope-neth/ſheweth a wollyſhe nature lyke an thyſtel down/as Ruellius trãſlatiõ hath/ it ſemeth ẏ hys greke text had ἀκανθινοις παπποις. But my greke text hath ὑακινθινοις παπποις. And ſo ſemeth the old tranſlatoꝛ to haue red/foꝛ he he tranſlateth thus: lanam deintus habens ſimilem hyacintho. Yet foꝛ all that I lyke Ruelliuſſes Greke text better then myne / foꝛ the down is whyte and lyke theſtel down/ & nothynge lyke hyacinthus/nether in coloꝛ/noꝛ in down which it hathe not. The roote is long/ ſharpe and wodiſhe/ ſaltiſhe in taſte. It groweth in pleſant places/by the ſe ſyde and about riuers.

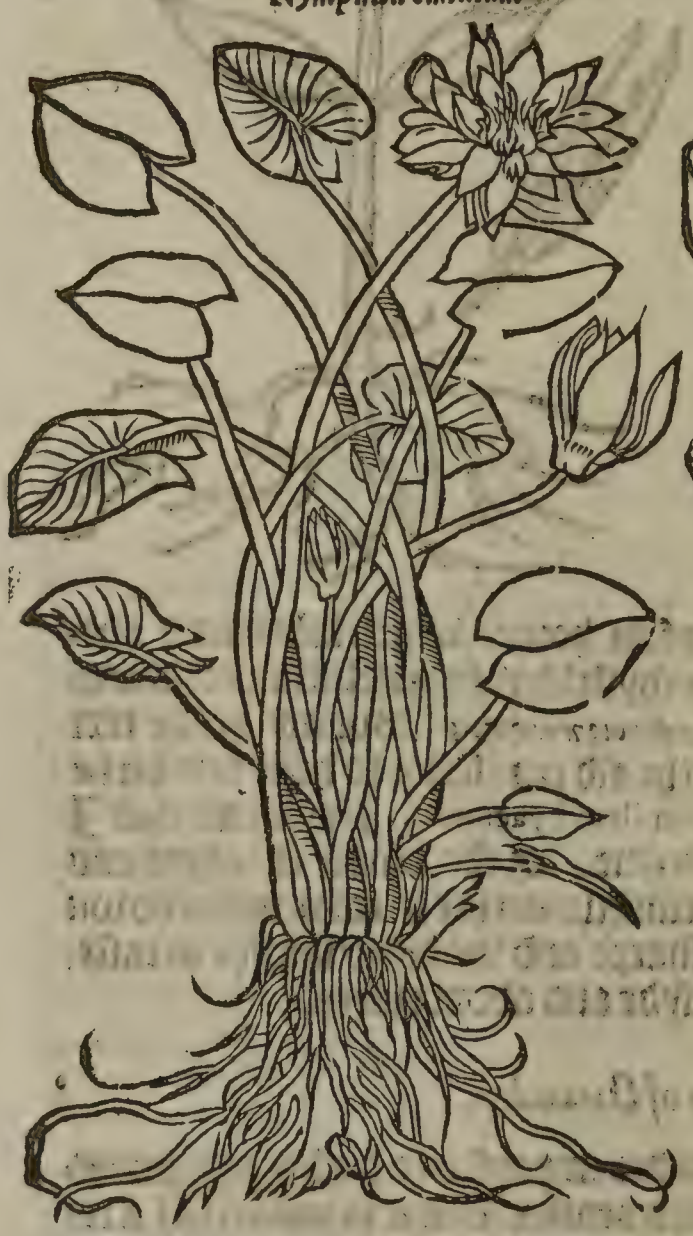
The properties of Oleander.

THe floures and the leues of oleander ar poyſon to mules dogges/aſ-ſes/and to many other four footed beaſtes. But it is vnto a mã a re-medy if it be dronken with wyne/ agaynſt the bytynges of ſerpen-tes/ and ſo much better it is if rue be mixed therewith. Weike beaſtes as ſhepe and gotes/ if they dꝛynck of the water where in ar fallen the leues oꝛ flowres of oleander/die ſhoꝛtly after. Galene wꝛiteth that Oleander if it be taken in/ that it killeth bothe man and the moſte parte of beſtes alſo; wherefore let no man thinck that Dioſcoꝛides meaneth that Oleãder ſhuld

be t aken of anima[l]sauyng only of suche as hath bene hurt with the poy-
soned bytyng of a serpent: for if a man take it in/except he haue bene poyso-
ned before/it will poyson hym. But when as ỳ poyson of serpẽtes may well
be healed by many other medicines that ar no poyson/as oleander is/my
counsel is that no man that is bitten with a serpent/take in any oleander/if
there be any triacle or other good herbe may be had by and by after that he
is bitten. I haue sene thys tre in diuerse places of Italy/but I care not if it
neuer com into England/ seyng it in all poyntes is lyke a Pharesey/that is
beuteus without/ and within/ a rauenus wolf & murderer. The later wri-
ters say that Oleander is good for the scab and ich/ and that it is good for
the olde aches of the knees and kydnes/if it be layd to after the maner of an
emplaster. They wryte that the broth of the leues killeth flees and such lyke
vermind if it be cast vpon the flore/where as they be.

Of the herbe called Nymphea.

Nymphea candida.



Nymphea lutea.

Nymphea is named of the apothecaries nunefar/in English water rose/or water lili/in Duch se blumen. Nymphea is of ij. sortes/the one hath a whyte flowre and the other hath a yelow flour: they grow both in meres loughes/ lakes and in still or standyng waters. The leues ar lyke ỳ bene of Egypt/ but they ar lesse & lõger/som of them swym aboue the water/

som

som ar vnder the water/and many of thē com out of one rote. The one hath a whyte floure as lili/the other hath a yelow flour lyke a rose/in ẏ middes of ẏ white floure is a thyng lyke vnto safron. Out of the flour whē it withereth away/ commeth furth a roūd blak apple lyke vnto a poppi hede/which hath a blak sede and a clāmy taste. The stalk is smothe/ blak and not thick/ lyke vnto the bene of Egypt. The roote of the whyte Nymphea is black/ & roughe and lyke vnto a cub. But the roote of the yelow nenufar is whyte. The rootes vse to be cut doun in September/October and Nouēber/ or in the last end of the harvest.

The vertue of both the kyndes of nenufar.

The whyte leued water lili or nenufar dried and dronken w̄ wyne/is good for the comon lax/ and for the blody flix/ and it washeth away the mylt. The roote is good to be layde to the blader & stomack. With water it scoureth away white spottes lyke lepres. If it be layde to with pyche/it wil hele a scalled hede when the heyr goeth of. The same is good to be dronkē of wiveles gentlemen/or husbandles gentle weomē agaynst the vnclene dremyng of venery and filthy pollutiones that they haue on ẏ nyght. For if it be dronkē continually for a certayn tyme/it weykeneth muche the sede. The sede of the herbe hath the sam properti. The sede & roote of it with the yelow floure dronken with rede stoppyng and tart wyne/ ar good agaynst the rynnyng out or isshues that weomen somtyme haue.

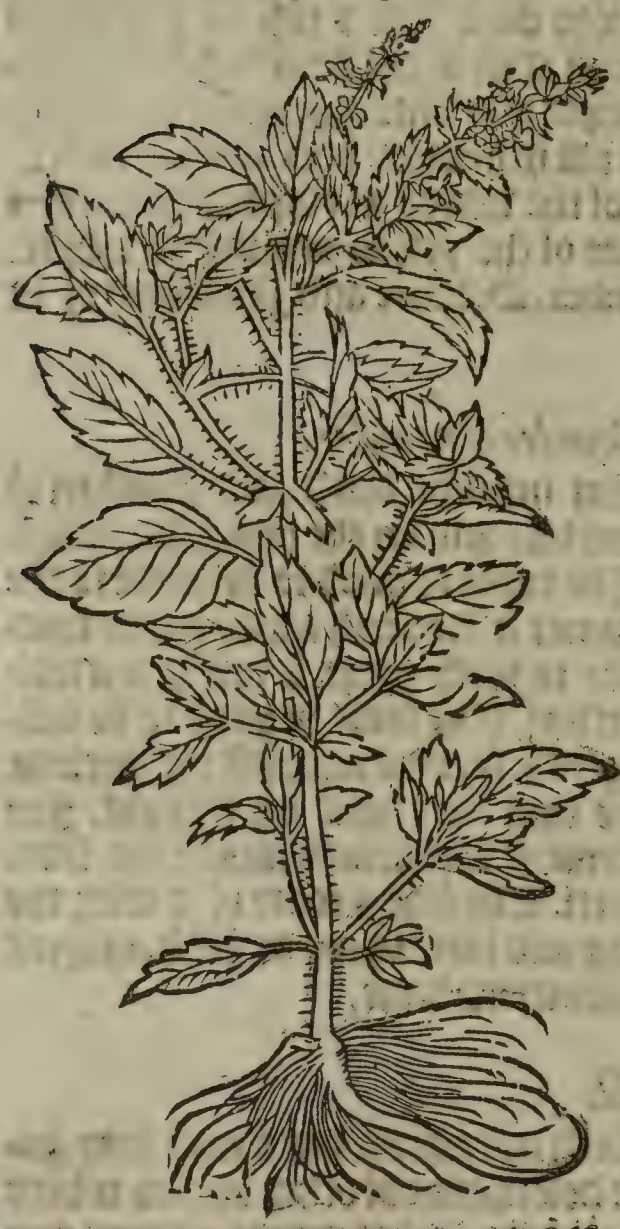
Of Basil.

Dioscorides describeth not ocimū/but a man may gather by hym in the description of other herbes where vnto he cōpareth ocimum/ what maner of leues ocimum hath. The ryght Mercuri & Heliotropium as Dioscorides wryteth/haue leues lyke Basil. Then he that knoweth the ryght Mercuri & Heliotropium/ may easely know what maner of leues Basil hath. The stalk is a span long & somtime lōger. It floureth and sedeth first beneth in the stalk / and after aboue. The flour is som tyme white mixed/som tyme with other colores. The sede is black or at the lest blakishe/conteyned within a blakish filme. One principall roote goeth depe in to the grounde and that is thick and woddishe. The other rootes that com out of it/ar small and long. Basil is named in Greke ocimon/ and of the later Grekes basilicon/ in Duche Basilien/ in Frence du Basilik.

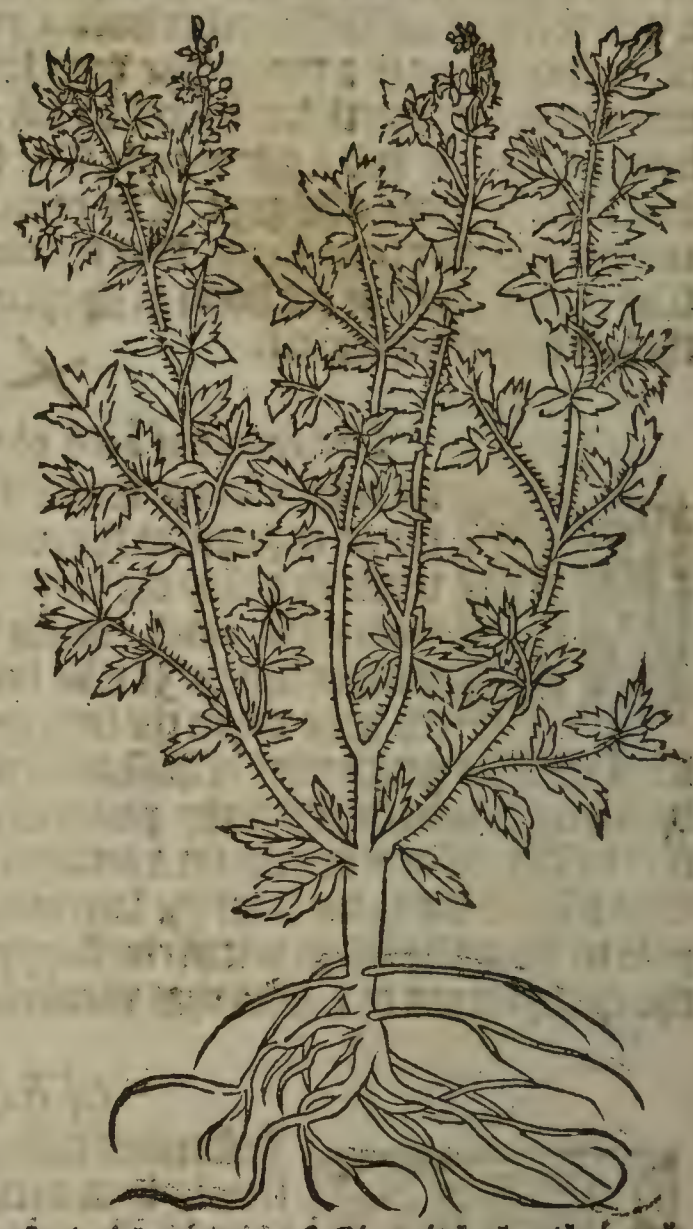
The vertues of Basil.

Basil/if it be taken to plentuously in mete/dulleth the eyesyght/ It softeneth the belly/ moueth ẏ spirites/ & dryueth out pisse and bryngeth milk to ẏ brestes. But it is hard to be digested. But if it be layd to with the flour of perched barley and with vinegre and rose oyle/it helpeth the inflammationes of the longes. It is good for the strykyng of a se dragon/ and the styng[e]

Ocimum magnum.



Ocimum minus.



stynge of scorpiones. And by it self onely with wyne of Cio/ it helpeth ỹ ach of the eyes. The iuice scoureth away the darknes of the eyes. It dryueth vp the droppyng down of humores. The sede dronken is good for them that brede melancholi/ and for them that can not make water/ and for them that ar puffed vp with wynd. If it be put in to the nosethrilles it maketh a man nese. The which thyng the leues do also. But ye must shit your eyes when ye ar cõpelled to nese. Sum thynk that it ought not to be receyued in mete. For if it be chowed and set furth in the son/ it bredeth wormes. The men of Aphrica say that the man that hath dronken of thys herbe/ & is afterward bitten of a scorpion/ shall haue no payn of that bytyng.

Out of Galen de simplicibus.

BAsil is hote in the secõd degre/ & it hath a superfluous moystur where fore it is not mete to be takẽ to ỹ body. But if it be layd to wõnt/ it is good to make rype. Galene also in hys booke of ỹ poures and properties of norishmẽtes writeth thus of Basyl. The most part vse Basil and eate it wõ oyl & gare sauce for a sowle of kitchen. But it hath a very hurthfull & an euel iuice. Which thynk made som falsely beleue ỹ if it were set in a pot in ỹ son ỹ it wold turn into a scorpion. But thys may est thou truely say/ that it is noisum to the stomack/ and of an euel iuice and hard to be digested.

Of

OLea whiche is sumytme called also Olina/ is named in Greke ελαια it is called in Englishe an Oliue tre/in Duch ein Oelbaū/ in Frēce vng Oliuerer. The Oliue tre hath leues lyke a wilow tre/ but they ar smaller narrower and harder / in color pale & of an asshy hue. The wilde Oliue tre which is named in Greke αγριελαία. in Latin sylueſtris Olea or Oleaster or cotinus/hath lesse and shorter leues thē the gardin or set Oliue tre hathe. The fruite is also much lesse/ and the bowes ar full of prickes. I haue sene the Oliue tre both in Italy & in Germany.

The vertues of the Oliue trees.

THe leues of the wilde Oliue tre bynde/and the same broken & layd to emplaster wyse stay and hold in cholerik impostemes and inflammationes/ crepyng or rynnyng sores/empostemes about the corners of the ey/ carbuncles & whitflawe. And the same layd to with hony take away the crustes that ar about sores or woūdes. They scour also filthy woūdes. They dryue away inflammationes and sores called pauos. They ioyn together agayn the skin that is plucked frō the hede. They ar good for ỳ sores of the mouthe and specially of yong childer/if they be chowed in the mouth. The iuice and the brothe haue the same vertu. The iuice layd to stayeth burstynges out of blood and wymens isshues. It is good for the diseases of the ey called bua/ and for wheles sores and old falling down of humores. Wherefore it is put in to the medicines of the eyes called collyria. It is very good for the gnawyng or bytyng of the ey liddes. If ye will haue the iuice to serue yow all the yeare thorow: stamp the leues/and put wyne or water vnto them and dry the moystur in the son and make it vp in litle cakes. But the iuice that is made with the wyne is stronger and fitter to be layde vp/ then it that is made with water. It helpeth the eres/bothe if they be sore/and the skin be of/and also if any mater ryn out. The leues ar good to be layd to with barley mele/ for them that haue the flix. The leues ar burnt with the floures that the asshes may fill the rome of spodium. And thus ar they dressed. Put them into and vnbaked pot that was neuer in the fyre before/ and stop the mouth of it perfitly with clay/and let the pot stand so long vntill that all the other pottes be baked inoughe. Then quenche thē whilse they ar yet hote with wyne/and knede them together/ and burn them after the same maner onis agayne. Then washe them and make them in to litle cakes. It is well knowen that this medicine is as good as spodium is in the diseases of the eyes. The leues of the set olíue haue the same vertu/ sauyng a litle weiker. Wherefore they ar fatter for the medicines of the eyes by the reson of theyr gentler nature. The swete or water that commeth furth of the tre when it is in burnyng in the fyre helpethe/ if it be layd to foul scurfi scalles. The sede of the Oliue tre layde to/ helpeth scurf and frettyng and wastyng sores. It that is within the kirnel with fat and mele/ dryueth of scabbed or foule roughe reayles. The Oliues that haue ben condited in salt/broke and layd vnto burnt places will not suffer any blader to rise. They scour foul woundes. The bryne of Oliues fasteneth the goumes if they be washed therewith/and maketh fast louse tethe. The yelow and freshe oliue is beter for the stomack/but it is hard for the belly. The blak that is rype is disposed

cocozruption/and is euel foz the stomack. And it is euel foz the eyes/and engendzeth the hedach. If it be dzyed it stoppeth fritying oz wastyng sozes/and dzyueth abzode and scattereth carbuncles. It is good to wash the goumes that ar vexed with a filthy moysture with the oyle of the wild oliue. It maketh fast louse tethe. Take ẏ oyle and put it in to woll / oz a fyne cloth/ & lay ẏ hote vnto the watersshe goumes vntil they be whyte/and it will help thē.

Out of Galene de simplicibus.

THe bughes of ẏ Olyue tre/as much as they haue of binding/ so much coldnes haue they also. The fruite if it be trowly ryp/ is mesurably hote. But if it be not rype/ thē it couleth moze & byndeth moze. Oliues nozishe but a litle/ & namely they that foz rypenes fall of the tre. Which ẏ comon peple comōly ete wt bzede & otherwhyles with bzyne befoze other metes/ to louse the belly/and these Oliues ar called almacles and colymbades. As the very rype haue muche fatnes in thē/so the vnrype haue a byndyng iuice by reson where of they streyngthen the stomack and make a man haue an appetite.

Out of Alexander.

OIoldwing the autorite of my maters of whome I learned firſt ẏ knowledge of herbes/ who were Antonius Musa/Fuchsius/& Ruellius wout any ernest triall/iudged masters that our comō Alexāder was Hypposelinon in Dioscorides. But after that I had red Matthiolus wzityng vpon Hipposelinon/I looked moze diligently vpon the descriptiō/and found ẏ there were certayn pzoperties ẏ Dioscozides gaue vnto hys Hipposelino/ which ar not to be found in our Alexander. Foz Dioscozides wzytyng of Hipposelino sayeth ẏ it hathe a white roote/and a small/and that the herbe is whyter then persely/ & that ẏ leues turne a litle towarde a cremesin colоz. But our Alexāder hath a great blak rote/and to looke to the hole herbe is much blacker then persely/ and ẏ leues haue nothyng lyke cremisin/allthoug such a colоz appere in som places of the buddes/ whē as they com vp firſt/wherefoze our Alexāder can not be Hipposelinō in Dioscozides. But neuertheleſſe/ I think ẏ it is Smyrnium/ but not it ẏ Dioscozides describeth/ as Matthiolus iudgeth/ but ẏ Smyznion that Dioscozides refuseth as vnpzoperly named Smyrnion/ and yet other Grecianes as Galene and Aetius call Smyzniō. But that Smyzniō as it is differyng from Hipposelino Dioscozidis/so I reken it to the Hipposelinon of Theophraſt/& Aetius & the herbe whiche Galene in hys booke de alimētorū facultatibus witnesseth to be called Olus atrū in Rome in his tyme. Firſt that our Alexander is not Smyzniū in Dioscozides: theſe tokens that our Alexander want and ar requyred in Smyznio Dioscorides/do sufficiently declare. Smyzniū in Dioscozides hathe pale/oz faynt yelow leues/ and our Alexanders leues ar blak. Smyznium hath sede lyke kole round & blak. But our Alexāder hath long hozned sede nothyng lyke cole/ but in all poyntes lyke persely sede/sauyng ẏ it is muche bygger & blacker. The root of Smyz-

of Smirniū is ether grene within/ or elles somthyng whitishe. But our Alexanders root is not grene within/except my memori fale me/nether a litle whitishe/but playn whyte/as I remembre. The herbe Smyrniū of Dioscorides groweth in rocky places/and stepyng down hylles/and in dry places/and about pathes. But our Alexander groweth in shaddowy places/and in moyste places/and in Ilandes compassed about the se/as in a certayn Ilāde betwene the far parte of Sommerset shere & Wales. Wherefore our Alexāder can not be Smyrniō Dioscorides. But ẏ our Alexāder is Smyrnion of Aetius & Galene/ and olus atrum ẏ Galene maketh mention of/ which the Romanes vsed muche in meat/& also Hipposelinon Theophrasti: trust these resones folowyng shall proue ether in parte or in hole. Aetius writeth thus of Smyrnion. Smyrniū whiche other calle Hipposelinū is of ẏ same kynde that perselẏ is of and petroselinon/but it hath a blak sede and much greter. By these wordes may I gather ẏ Smirniū is a kynde of Selinon or Opiū which we call perseli/ and seyng that it is the greteſt kynde that it may be iustly called Hipposelinō. We may also know that it is therefore a kynde of selinon be cause it hath lyke sede in proportion & figure with other properties belongyng therto / & ẏ it cannot be a kynde of apium or selinō which hath no lyknes in ẏ sede with Apio Selino or perselẏ/where vpō we may gather ẏ louage whiche hath sedes in no poynt lyke Selino/ nether to Oreoselino nor petroselino cā not be any kynde of apiū of selinon/ and ẏ therefor ẏ it can nether be Hipposelinō Dioscorides/nor ẏ Smyrniō Aetij/nor yet Smirniū Dioscorides. Galene in hys secōd booke of the properties of norishmētes or meates writeth thus of selino/hipposelino/ Siō & smyrniō. Alle these make a man pisse/amōgest which perselẏ is moste vsed/& plesant to the stomacke. But Hipposelinum and belragges ar vnplesanter. nSmyrnium is also muche vsed/ for it is solde in very grete plēty in Rome/ and it is much sharper then perseli and hother/and it hath also a certayn spicie taste. And therfor it stirreth a man more vehemently to make water/ then perselẏ Hipposelinon and belrages/or water perselẏ/and it moueth the floures of weomē. But in the spryng it bryngeth furth a stalke (we call the stalkes whē they com first furth in England in the spryng with litle knoppes growyng vpon thē Alexander buddes) whiche is good meat to be eaten as the leues/ whiche only the herbe had in wynter/when it had no stalk/euen as perselẏ/ at that tyme hath none. But after that the stalk beginneth ones to com/ alle the hole herbe is more plesanter and sweter/ whether a mā list to eat it raw/ or sodden. These wordes of Galene declare playnly ẏ the herbe ẏ he calleth Smyrniū is our Alexāder. But by it that immediatly folowethe in Galene shall proue bothe thys mater more clerly/& also proue ẏ there is one Hipposelinō (which I take to be it of Dioscorides & not it of Theophrast) ẏ cānot be our Alexander/& ẏ our Alexāder is called of the dol latines olus atrum ẏ is blak wurt. Galene wordes be these. But Hipposelinum & Siō ar eatē soddē: for they ar both vnplesant/when as they ar raw. Som men vse to ethe perselẏ & smyrnion menged with lettuce leues. For when as lettuce is an eatable herbe very vnsauery/ and hath a colde iuice/it is made not only plesanter/but also more profitable if ye put som sharp herbe vnto it. For which cause som mēg the leues of rocket/& lekes & othe/the leues of Basil. But now in Rome all men cal that wurt or eatable herbe not Smyrnion but olus atrum that is

blacwurt. Thus far Galene. Now after that I haue proued that our Alexãder is Smyrnio of Aetius & Galene/& the Olus atrum of the old latines/ I will looke now if I can proue that the forsayd Smyrnion or Olus atrũ is ẏ Hipposelinõ ẏ Theophrast describeth. Theophrast describeth hys Hipposelinõ thus. Hipposelinon hath leues lyke vnto march or smalache/ but roughe. It hath a grete stalk & a thick root lyke a radice/ but blak. It bryngeth also furthe a blak fruite/ in gretenes bygger thẽ Orobus. Wẽ say ẏ they ar bothe good for thẽ that cã make no water if they be dronkẽ w̃ whyte swete wyne/ and to dryue out stones. It groweth comonly euery where. And a iuice floweth out of it lyke vnto myrre. Som holde ẏ it is holly mirre alltogether/ & not lyke it only. I se nothyng in thys description/ but that it agreeth well w̃ our Alexãder. The leues of Alexãder ar lyke vnto the leues of smallage in figure/ but they ar greater & not so smoth as smallage leues ar. The stalk of Alexãder is also greate/ & ẏ roote is as thik as a radice roote is/ & blak. The sede or fruite is blak/ an as byg as Orobus/ thoughe it haue an other proportion and figure. As for the naturall place of growyng/ it groweth in euery shyre of England in plenty: wherefore I se no cause but ẏ Hipposelinõ Theophrasti/ is our Alexãder. And because many were of ẏ opiniõ ẏ myrr which is called in Greke Smyrna/ cam out of the rootes of Hipposelinõ. I thynck that it was afterwardes called Smyrniõ/ that is myr herbe. If any man dout wheter learned men haue iudged ẏ a thing like myr commeth out of ẏ roote of Hipposeline/ let hym rede Plini of Hipposelino and Theophraste/ & he shall shortly I truste leue of doutyng. But if any man repli/ & sai ẏ Theophrast and Galene make Hipposelinon and Smyrnion to haue grene leues all the hole yere: I answer that as Theophraste sayethe that Hipposelinon hath grene leues/ that he sayeth euen the same of persely and of them that they ar grene in the very top/ that is in the ouermoste parte of the leke (for ẏ stalkes that haue borne sede/ perish in winter). But whẽ as there ar ij. sortes of persely/ one that is a wyfe/ which is fruitfull & bryngeth furthe fruite/ & an other kynde is called a mayden or of som a widow/ which ether hath neuer borne sede/ or hath begõ to haue stalk and hath bene cut down before it brought furthe rype sede. As in persely it that hath had sed in sommer or harueste/ hath no leues in wynter/ but only the maydẽ persely/ so is it in Alexander/ for allthough not eueri rote of Alexander hathe grene leues in wynter: yet in warm places ẏ rough Alexãder hath leues in wynter as well as yõg persely. Now at the lengthe I truste I haue sufficiently proued/ ẏ our Alexãder is Smyrniõ of Galene & Aetius/ Olus atrũ of ẏ latines/ & Hipposelinon of Theophrast/ but not of Dioscorides/ and by ẏ way that nether louage is Hipposelinon Dioscoridis/ nor ẏ Smyrniũ in Dioscorides is our Alexãder.

The vertues of Alexander.

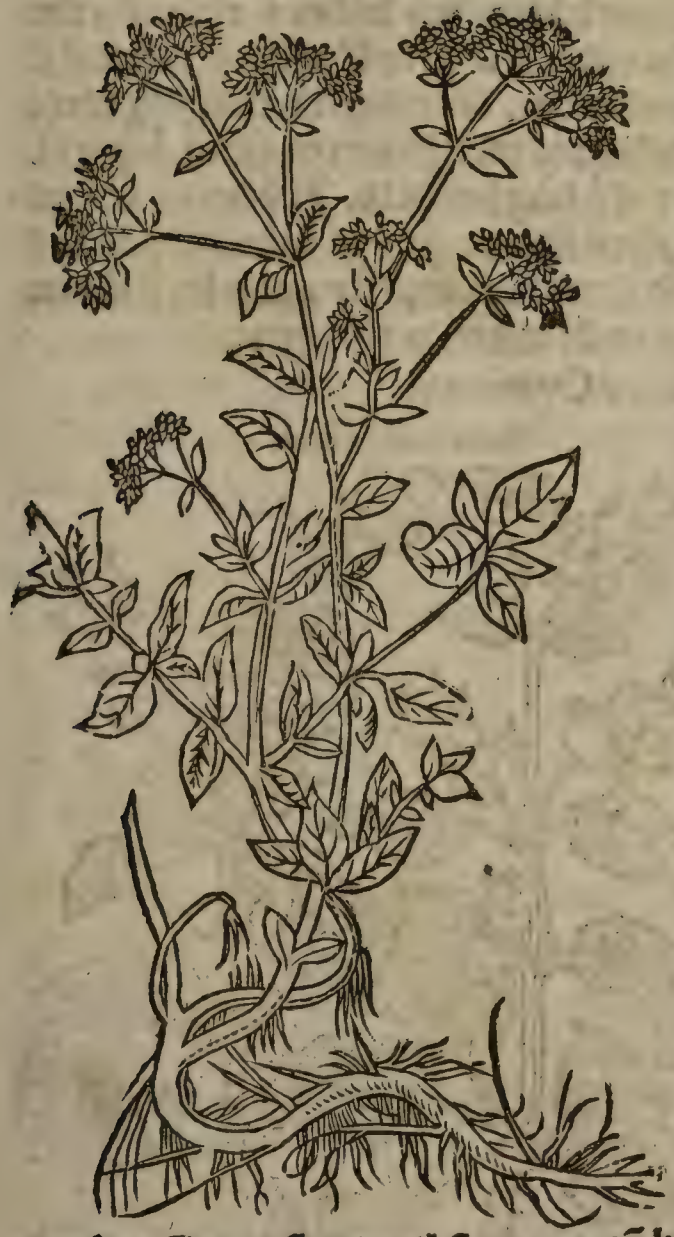
BEsyde ẏ properties aboue rehersed Galene sayeth without any grefe it dryeth sores/ and maketh rype such as ar harde/ and that ẏ rest of hys pour is lyke vnto Petroselino. Where fore sayethe he we vse the sede/ to bryng down floures/ and to prouoke brin/ and agaynst the stoppyng of the breste/ and short wyndines. Aetius writeth that it is hote and dry in the thyrd degre.

Of the tre called Opulus.

Colus

COlumella in the v. booke of husbãdry sayeth ẏ Opulus is like vnto a cornel tre/& further I rede not of ẏ description of Opulus in hym. Where as Columella cõpareth and lykeneth together Opulũ & Cornũ. I thynk ẏ he dothe it not for ẏ lykenes of ẏ leues of ẏ ij. trees/for therein/they ar very vnlike/but for ẏ lykenes of gretenes & maner of tymbre. The tre ẏ was shewed me in Italy of the learned men there to be Opulus/hath a lefe somthyng lyke a maple lefe/for it was indent/but the poyntes of the leues wer blunter thẽ the maple tre leues are. Conradus Gesnerus tolde me that it is called in Frẽche vn opier. I neuer saw it in England/but it may be called in English an ople tre. I know no vertue nor vse that it hath/ sauyng only that it will serue well for tymbre.

Of Organ.



ORiganum may be called in Englishe Organe as Origanũ syluestre is na named/in som places of England. But I neuer saw ẏ true Orgã in Englãd/ sauyng in master Ryches gardin in Londõ/ where as I saw many other good & strange herbes/ which I neuer saw any where elles in all England. I haue sene Origanũ Cretense both in Itali & also in Anwerp/ where as it may be had in metely good plenty of Peter Cõdenberg a faythfull & a lerned apothecari. Dioscorides maketh iij. kynde of origanũ: the first kynde of origanum is called heracleoticũ/ & thys kynde is it ẏ I haue made mention before. It hath/ as Dioscorides sayeth a lefe not vnlyke vnto hysop/ & a shaddowy top/not roũde after the fashion of a whele/ but many wayes diuyded. The sede is in the top of the twygges not very thyck. Dioscorides maketh origanũ very lyke hysop in the leues/but in dede they ar much roũder & shorter thẽ our comõ hysopes leues be. It ẏ is called Onitis hath a whyther lefe & is more lyke hysope. It hath sede lyke berries ioyned together. Thys kynde haue I also sene dry/& ones in Germany growyng wil in which ẏ people called there/as I remembre wild maiorã. The wilde Origanũ hath ẏ leues of organ/& small brãches a spã hyghe/ in whiche is a spoky tope lyke dill/& whyte floures. The root is small & of small price. Our wild Merierũ in Englãd which som call Orgã/and ẏ Duch Dost/ myght well be Origanum siluestre/if it had not a purple flour & branches ij. spãnes lõg. Neuer theless it may be a bastard kynde of Origanũ or of Marũ but

nether meriorū/ noꝛ yet Dꝛiganum ſyluestre ẏ perfit/where of Dioſcoꝛides
wryteth.

The vertues of Organ.

ORgan heteth/wherefoꝛe ẏ bꝛothe of it dꝛōkē w̄ wyne is good foꝛ thē ẏ ar bitten of a ſerpēt. But if a man haue dꝛōken homlok oꝛ ẏ iuice of poppi/he muſt dꝛynk it w̄ maluaſey. And if a mā haue dꝛōken alabaſter/oꝛ myddow ſaffrō/it muſt be dꝛōkē w̄ Dꝛynel made of vinegre & hony. If a man take an alitable of it ẏ is about ij. vnces & an half/whē it is dꝛyed/ & dꝛynk it w̄ mede/it dꝛaweth out blak humoꝛes thꝛow ẏ belly. It bꝛyngeth weomē theyr floures/& if it be licked w̄ hony/it is good foꝛ ẏ coughe. Mē vſe to geue it to ete w̄ a fyg to them ẏ haue any place burſtē & ſhꝛōken together/ & to thē ẏ haue the dꝛopſey. If a man bath hym in the bꝛothe of it/ it is good foꝛ thē ẏ haue the iche oꝛ yueke/oꝛ any ſcurffines & foꝛ ẏ iaundes. The grene iuice healeth ẏ ſoꝛes of the mouthe/ ẏ ſwelled kirnelles vnder ẏ chinne & the vuula. With milk it ſwageth ẏ ach of the eare. And w̄ oyle of flour delice if it be put into ẏ noſe/it dꝛaweth much douwarde. A certayn vomityng medicine is made of it/oynyones & ſumach which is vſed w̄ metes/ſet in ẏ ſon xl. dayes in a coppre veſſel/ whilſe ẏ planet of ẏ dog burneth. If ẏ herbe be but ſtrowed vpō the gꝛound/it dꝛyueth ſerpētes away. It ẏ is called Onitis/is weyker thē thys firſt kinde is. The wild kynde is pꝛoperly good foꝛ thē ẏ ar ſmitten of ſerpent/if the leues oꝛ floures be dronken with wyne.

Of the herbe called Orminum

Horminum ſyluestre.

Horminum ſatiuum.

I Was long of that opinion that Ruellius and diuerse other were of/that Orminum shuld be the herbe whiche is called of ẏ Barbarus writers Sclarea/ in Englishe Clare/ & in Duch Scharlach. But after that I had wayed the description of Orminum in Dioscorides more depely/I found that it could not agre with our Clare. And now of late I haue found that Matthiolus is of the same mynde that I am of. And therfore he setteth out an other herbe/ but by yys leue a lytle to rowly described/for Hormino. But it is beste to examin bothe our clare and the herbe that Matthiolus setteth furth for Hormino with ẏ description of Dioscorides. Horminum of the gardin is an herbe withe leues lyke Horehounde/with a stalk half a cubit hyghe and foursquared / about the whiche com furthe certayn furth pering thynges / lyke vnto coddes/which looke toward the roote/where in ar diuerse sedes conteyned. For in the wylde Hormino is found a round and dunne sede/ and in the other a blak and longe which is vsed. Thys description semeth in many thynges to disagre with our Clare / & in one poynte with it that Matthiolus setteth furthe. The leues of our Clare differ muche in bygnes and somthyng in proportion from the leues of Horehound. Our Clare hath a stalk ij. cubites long/but Horminum shoulde haue a stalk but half a cubit long/ẏ thynges that appere out in ẏ stalk in Clare / look vpwarde/but they that ar in Horminum look dowonwarde. Where ye may se that the description of Horminum agreeth not with our Clare. Dioscorides maketh mention but of one stalk in hys Hormino. But it that Matthiolus setteth furth hath seuen stalkes at the leste/wherefore when as Dioscorides vseth not comẽly to let such notable thynges to slip/ it is lyke if hys Horminū had had as many/ he wold haue made som mention of them. Wherefore ẏ may make som men to dowt wheter the Horminum of Matthiolus be the ryght Orminum or no/which I wold not do/if I know that it had al other thynges belonging to Horminum besyde.

The vertues of Horminum.

MEn will that Orminum stirreth men to the gettyng of childer/ with hony it scoureth away the haw in the ey / or the piu and the web. And if it be layde to with water it dryueth and scattereth away swellynges with ẏ same: prickes or shiuerse may be plucked out of the body. The wilde Orminū is stronger then ẏ other. Allthoughe our Clare and oculus Christi which is the wilde Clare/ be not the ij. kindes of Orminum that Dioscorides describeth: yet for al that they haue som vertues lyke vnto the kyndes of Orminū/ for it that we calle oculus Christi, hath thys properti/ that if a man put a sede of it into hys ey/ vnder the ey lyd/it bryngeth furth much filthy gere out of it / if ther be any there. Both the kyndes of Clare be hote & dry at the leste in the second degre. If ye will put Clare into new must/ and let it ly in it a cõuenient tyme/ or if it be sodden with the must/it will make a good wyne and holsum for them that haue cold stomackes. The same wyne as the later practicioners wryte/is good to cut fleme/ & for berun weomen/ and for suche as ar muche

cumbred with theyr white floures. The pouder of clare put into a mans nis nose maketh hym nese/and bryngeth doun much water out of the hede. The same clare is good to bathe weomen with/ that want theyr floures/ when it is sodden in water with penny ryall and other herbes of lyke vertue.

Of the herbe called Ornithogalon.

Ornithogalon.

Knithogalū is a tendre stalk/white/smal/ a foote & an half lōge with ij. or thre togrowyng braunches in ẏ top which ar soft/out of the which come furth floures/wōout of an herbishe color/ but whē as they gape & ar opened furthe/they appere white/ amongest the whiche/a litle hede or knop/ lyke a hasel floure/which in the spryng appeareth before the leues / cōmeth furth. Thys description of Dioscorides agreeth well in all poyntes with ẏ herbe which is called in Duche in the city of Colon/Hundis vllich/but that it neuer growethe aboue the hyght of one span/and is seldum so long. But it may chance that where as our comon Greke text hath διοπιθαμαιον / that som hath put to thys syllab di. For Pliny describyng the same herbe/sayeth that it is but of ẏ lenght of half a foote as my text of Plini hath. So that it semeth that Plini red in hys Greke Dioscorides (for it is playn that he had Dioscorides howsomeuer like a fallying good lesse man / he prētedeth as thoughe he neuer saw Dioscorides of whom he hath conueyed/so much learned stuf/ into hys omnigatherum) ωιθαμαιον and not διοπιθαμαιον, because there is so grete difference betwen two spannes and half a foote/whiche hath but vj. Romane inches/ when as ij. spannes conteyn xviij. inches or a foote and an half. But it maketh no grete mater whether we know it or no/seyng that it is good for nothing elles/but to be baked in brede as Nigella Romana or blak comun is / and to be eaten. Matthiolus setteth furth an herbe for Ornigalo Dioscorides/ which if it were ij. span long/ and had all other thynges agreyng with the description of Dioscorides: I wold not deny but it were the ryght Ornithogalon/but because he telleth nether of the lenghth of hys herbe/ nor of the qualites that it hath/ I dout more of it thē of it that I haue hether to taken for Ornithogalo.

Of

Here is som diuersite of opiniones about thys tre Ornus. Sum hold that it is ỳ tre whiche we call in the Nozth countre a quicken tre oz a rown tre/ & in ỳ South countre a quikbeme / sum hold ỳ it is Ornus but not fraxinus of ỳ mountaynes as Tragus/ who calleth it in Duche Han buchen oz Hagen buchen/ Other Duche men & namely Jacob Detter the Apothecari of Wisenburg told me that Ornus is called in rycht Duche Walt eschern oder Wilder eschebaū. But my iudgement is that Ornus is not the quicbeme/ but Fraxinus montana/ whiche thyng I trust I shall proue by good autozite. Columella in hys booke de re rustica sayeth that Ornus is a wyld ashe oz an ashe of the woldes/ and that it hath no wozse bughes then the elm tre. Gotes & shepe ete moze gladly of the bughes of thys tre then of other. Theophrast in hys thyrde booke of the histozi of plantes/ in the eleuent chapter wziteth of ij. kyndes of asshes/ of the whiche the fozmer kynde is in grete plenty in England/ and it is called comonly an ashe tre. But the second kynde groweth not in England that I know of. And if I be not deceyued it is called of the Latines namely of Virgil Ouid and Columella/ Ornus oz Fraxinus syluestris. And Theophrast wzyteth of hys second kynde of ashe thus. The second kynde of the asshes is lower and waxeth not so hyghe as the other/ and is rougher/ harder and yelower. The smothe ashe groweth in low and holow places/ and in watery places. But the roughe one groweth in dzy & rocky grounde. All that grow in playn grounges vse to be playn & smouthe. And all that grow in the mountaynes/ vse to be roughe scuruy oz scabbed/ with vnequal partes apperyng outward after the maner of scabbes. Thus far Theophrast. That Ornus is a tre of ỳ mountaynes/ Virgill in ỳ second of hys Geozgikes wytnesseth in thys verse:

Nascuntur steriles saxosis montibus Orni.

That is / the Barun Orni oz wild ashe trees grow in the rooky oz craggi mountaynes.

I know also by experience that I haue of the wild oz rocky ashe here in Germany/ and by it that I had in the alpes of Rhetia/ that the wod of the wilde ashe is very fayr yelow/ and that the Germaynes make fayr tables and cupbozdes and spounes and many other thynges belongyng to the house of the same ashe tre. Then when as Columella sayeth that Ornus is Fraxinus montana/ and Theophrast sayeth that the rockishe ashe is of a yelow colozi/ and the Germaynes walt ascher / that groweth in ỳ mountaynes is yelow/ I thynk that I may well conclude that the Germaynes rock ashe oz wod ashe is Ornus of the Latines/ and Fraxinus syluestris Theophrasti is foz the quicbeme/ it groweth not in hygh and wild mountaynes/ but in low and watery places/ wherefoze it can not be Ornus/ oz the second kynde of ashe in Theophrast.

The properties of Ornus.

I know

Of Orobanche.

I know no other vse of the wilde asshe but that it is good to make cupbardes/tables/ spownes & cuppes of. And that som vse to make dagger hesters of the roote of it/ for it can scarsly be knowen from dudgyon/and I thynke that the moste parte of dogion is of the root of the wilde asshe. Whatsoeuer vertue the other asshe hath thys must haue the same & more effectually / sauyng in such maters as more moysture is requyred in. For then the comõ asshe is more fit for suche purposes.

Of Orobanche.

Robanche / as Dioscorides writeth / is a redishe stalk two spannes hyghe/and som tymes hygher/ tendre/ roughe without any lefe/hath/with a flour somthyng whitishe / but turning toward yelow. The roote is a fynger thick. And when the stalk shrynkethe for dryues/it is like an holow pype. It is playn that thys herbe groweth amonge certayn pulses/& that it choketh & strangleth them/where of it hath the name of Orobanche/that is chokefitche or strangletare. Thus far Dioscorides of Orobanche. The herbe whiche I haue taken and taught xb. yeres ago to be Orobanche/ which also now of late yeares Matthiolus hath set out for Orobanche/ groweth in many places of Englãd/bothe in the Northe countre besyde Norpethe/whereas it is called our lady of new chapellis flour/and also in the South countre a lytle from sheue in the broum closes. But it hath no name there. I haue sene it in diuerse places of Germany/ and first of all betwene Colon and Rodekirch. The herbe is comenly a fout long and oft longer/ I haue marked it many yeres/but I colde neuer se any lefe vpon it. But I haue sene the floures in diuerse places of diuerse colores / and for the moste parte where so euer I saw thẽ/they were redishe or turnyng to a purple colo in som places/but in figure they were lyke vnto to ẏ floures of Clare with a thyng in them representyng a cockis hede. The roote is round and much after the fasshon of a grete lekis hede/and there grow out of it certayn long thynges lyke strynges which haue in them in certayn places sharp thynges lyke tethe / where with it claspeth and holdeth the roote that it strangleth. I haue found it oft tymes claspyng & holdyng meruellously soft the rootes of broũ / so that they looked as they had bẽ bound fouldẽ oft about with small wyre. And ones I found thys herbe growyng besyd the comon clauer or medow trifoly/ which was all wethered/and when I had dygged vp the roote of the trifoly to se what shoulde be the cause that all other clauers or trifolies about wer grene and freshe/that that trifoly should be dede. I found the rootes of Orobanche fast clasped about ẏ rootes of the clauer/ which as I did playnly perceyue/ draw out all the natural moysture from the herbe that it should haue lyued with all/ and so killed it/ as yui and dodder in continuance of tyme do with the trees and herbes that they fould and wynde them selues about. They that holde that cuscuta or doder is Orobanche in Dioscorides/ ar far deceyued. For Orobanche is a stalk and not a lace as doder is. Orobanche is but a fout and an half long/ but the laces of dodder will be som

tyme

tynne iij. or iiij. foote long. Orobanche hath a roote a fynger thik/but there is none such in Doder/for ye shall hardly fynde any ryght root at al in Doder. The stalk of Orobanche is hollow when it is withered/ but so is not the stalk or rather the lace of Doder. The stalke of Orobanche is roughe / but the lace of Doder is very smothe. Wherefore they were very far oversene which now of late haue writen that doder is Orobanche in Dioscorides. Som other without any cause haue of late put thys herbe which I take to be Orobanche/amongest the kyndes of Satyrion.

The properties of Orobanche.

ORobanche which may well be called in our tong chokefiche or stranglewede/ is eten comonly in sallates/ raw or sodden after the maner of sperage. Orobanche as Galene writeth is colde and dry in the firste degre. Matthiolus sayethe that Orobanche is called in Italian lupa/that is a wolfe and also herba tora/ that is herbe bull/because that if a cow chanse to eate of it/she renneth streyght way after to the bull. But it that Matthiolus wryteth agaynst Theophrast/because he sayeth that Orobanche kylleth Orobus and strangleth it with hys pressyng in/ or thrystyng together/ and that Orobanche killeth pulses only with hys presence/pleaseth me not/ as a saying agaynst reson autorite and experience. It is agaynst reson that only the presence of Orobanche should kill pulses/ seyng it is no venummus herbe/ when euen venummus herbes kill not them amongest whome they grow except they touche them/or be so thyk amongest them that they take the norishmēt from them/ whereby they should lyue. It is also both agaynst the autorite of Theophrast/no lyng writer/and of lat agaynst Dioscorides/ whome he taketh in hand to expounde. For Dioscorides sayeth. It is playn that Orobanche groweth amongest pulses/ and that it chowketh or strangleth them / where vpon it hath gotten the name Orobanche / that is Orobstrangler. Now I pray yow how can Orobanche strangle it that it toucheth not? Belyke Matthiolus saw no leues in Orobanche nor any claspers aboue the grounde/ & therefore he thought that there was no other thyng that Orobanche had/ where with it colde strangle/& neuer marked ỳ litle strynges in the roote/whiche not with out a faut hys Orobanche wanteth/ and so cam into thys error that Orobanche strangled only with hys presence. Tragus paynteth well Orobanch vnder the name of Satryryonii / with such lytle strynges as it killed herbes with. And as touchynge experience / I know that the freshe and yong Orobanche hath commyng out of the great roote/ many lytle strynges such as we se in a phrone or se sterr/but longer/ wherewith it taketh holde of the rootes of the herbes that grow next vnto it. Wherefore Matthiolus ought not so lyghtly to haue defaced the autorite of Theophrast so ancient and substantiall autor / with layyng ignorance vnto hys charge / seyng that Theophrastus in the same place where he speaketh of Orobanche telleth playnly that sum herbes ar first strangled by the roote / and that not the only presence of suche wedes kill herbes and pulses/ but the takyng away of theyr norishement

that

that commeth partly out of the erthe and partly from the ayr and son. The wordes of Theophrast ar these. Orobancha vocata, eruum necat amplexu compres suq; suo, & linodorum fœnumgræcum interimit, protinus radici adnascens. Lo here may ye se that a wede may kill a pulse by the roote alone. But Theophrast sayeth farther. Omnia idcirco interimunt, quia pabulum tollunt, tam quod terra ministret, quàm quòd à sole & aëre veniat. That is all kyndes of wedes do kill/ because they take away the norishment as well it that the erth geueth / as it that commeth from the ayre and the sonne.

Of Rise.

Oriza is named in English and Duche Ris/ in Frenche rize. Dioscorides writethe nomore of the description of Ris/ put that it growes in waterishe and marrishe groundes. But Theophrast describeth it more largely/ after thys wyse. Rys is to looke to lyke vnto Lolium or darnel / and for the moste tyme of hys growyng/ it standeth in water. But it putteth furth no eare/ but a mane after the maner of millet and panik. Thus far Theophrast/ who maketh a litle aboue Rise also lyke zea/ which is called spelta of the herbaries/ & in Duche Speltzsperk. It hath comonly an ear with ij. chesses or orders of corne/ as barley hath/ called in Greke Distichon. Whiche markes all together agre with our Rise/ except that where he sayeth that oriza hath a mane and no eare/ or spike. But I iudge that he taketh an ere very straytly here/ for that which is growyng harde to the top of ẏ strow & is not spred abrode for/ and wyde from the strow that it commeth out of/ and that therefore he denieth that panicum hath any eare/ whiche after the comon takyng of an eare/ hath an ear as well as barley or sperltz hath. For Theophrast in hys eight booke de historia plantarum describeth iubam that is a mane/ such as he geueth vnto Rise mile and panik after thys maner. Effusam illam harundinaceam comam iubam appello: that is I call that Riedi she bushe or look that is stretched furth abrode / a mane/ so ẏ Theophrast meaneth that the hede of Rise is not properly to be called an ere / because the cornes ar so far from the straw. Thys is ones out of al dout/ that lolium and zea haue eares/ but Theophrast maketh Rise lyke vnto these two/ and not for the leues sake or ẏ strawis sake / but only for the eares sake. Where-

Oriza.

fore

foze Theophrast meaneth not that Rise is without all kynde of care/ but that it hath no suche compact ere & growyng harde to the hede of the straw as other kyndes of cozn haue / but louse and goyng abrode after the fashon of an hozses mane. I saw Ryse growyng in plenty besyde Wylane.

The vertues of Rise.

RIse nozisheth menely/ but it stoppeth ẏ belly/ Rise as Galene sayeth byndeth sumthing/and that therefoze it stoppeth the belly. Symeon Sethi wziteth that Rise is hote in ẏ first degre & dzy in the second. Rise sayeth he prepared with milk maketh a man looke well/and bryngeth a good coloz/and increseth sede.

Of the herbe called Osyris.

THe herbe which is taken of ẏ moste parte of lerned men to be Osyris/is called of the apothecaries linaria/ because it is lyke vnto line oz flax/& in Duche it is named Kroten flachs/ that is tode flax. But although it groweth plentuously in England/ yet I neuer heard any English name foz it. If there be no other name foz it/it may be called in Englishe linari oz todes flax. Dioscorides describeth Osyris thus: Osyris is a blak lytle bushe/beryng small branches/ toughe and hard to breke/and in them grow four leues together/ oz fyue/oz six lyke vnto lint oz flax/ blak in the begynnynge/ & the color changed afterwardes redishe. I know no herbe that agreeth better with the description of Osyris then linaria doth / yet foz all that/ ẏ certayn nombze of leues growyng together hyndereth it to be the ryght Osyris/foz our linaria hath the brauches all full of leues without any certayn numbze growyng together/ & at no tyme redishe that I colde mark hitherto. Matthiolus wziteth that sum iudge the fayr herbe that is called in Italian beludere to be the ryght Osyris/ where vnto he semeth to consent. But at thys present I haue not ẏ herbe/ wherefoze I can not examin it with the description of Dioscorides/ and therefoze can giue no iudgement in thys matter.

The vertues of Osyris.

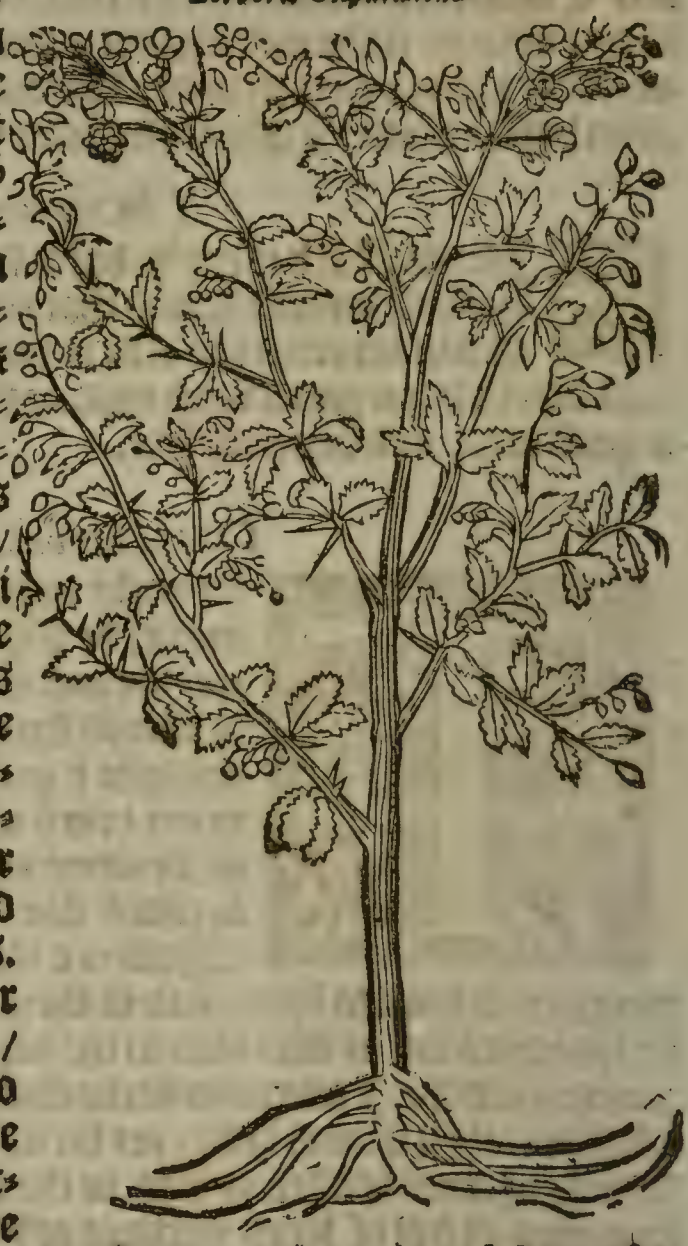
DIoscorides wziteth ẏ the bzothe of Osyris dzonken is good agaynst ẏ iaundes oz guel sought. Galene wziteth that Osyris hath a bitter qualite/and therfoze pour to open stoppynges/ so that it can hele the stoppyng of the lyuer.

Of Oxyacantha.

OXyacantha whiche is named in Latin Spina acuta, is a tre lyke vnto a wilde pere tre/very full of prickes/but lesse. It bringeth furthe beries lyke Myrtilles/full rede/ bzekle/& a kyrnel within a roote diuided many wayes / which goeth depe into the grounde. Hytherto Dioscorides. The moste parte of lerned men in thys parte of Europa haue iudged of late yeres that our berberes should be Oxyacantha. But the description of Oxyacantha in all poyntes

doth not agre vñ our berberis. First our berberis bushe looketh not lyke a wilde pere tre/for it is rather a bushe then a tre/ for in all the places that euer I saw it in/ it neuer rose vp to ẏ bygnes of a tre. The berries of barberis and of the Myrt tre ar not in proporcion & figure lyke. For the berberis beris ar great in the myddes & small at bothe ẏ endes / after the maner of a lõg eg. Suche tasshõ of figure is not in a Myrt berry. Dioscorides semeth to geue one beryy Oxyacãtha/ but one stone or kirnel/but euery berri of berberies hath iiij. at ẏ leste/where fore it is not lyke that our berberis should be Oxyacantha. Thus muche I had marked before I saw Matthiolus. But after that I saw Matthiolus I learned of hym an other reson to proue that our berberis cold not be Oxyacãtha/ which was thys. Dioscorides describyng the former kynde of Mespilus or medler tre/ sayeth that it hath a lefe lyke vnto Oxyacantha. But the former kynde of Mespilus/as Theophrastus witnesseth hath indented leues/& in the vtter moste parte lyke vnto the leues of persely. But there is no lykenes betwene the leues of berberis & of persely: wherefor berberis can not be Oxycantha. The forenamed Matthiolus holdeth ẏ our haw tre or whyte thorne tre is Oxyacantha. But when as our haw thorn tre leseth hys leues euery yere/& Theophrast in hys first booke de historia Plantarũ & in ẏ xv. chapter reherseth Oxyacantham amongest the trees ẏ haue grene leues all the yere. I can not se how ẏ our comõ hawthorn shoulde be Oxyacantha. How that Matthiolus will answer to thys I can not tell/ but I haue no other shift sauing thys. In Summerset shyre about six myles from Welles/in ẏ parke of Gassenberry there is an hawthorne which is grene all the wynter/as all they ẏ dwell there about do stedfastly holde. If ẏ Oxycantha be any kynde of hawthorn/it must be ẏ kynde which abydeth grene all ẏ hole yere throw. But if that our hawthorne be not Oxyacantha/ as I suppose playnly that it is a kynde of it/it is Spina alba in Columella as God willyng here after I intend to proue.

Berberis Oxyacantha.



The vertues of Oxyacantha.

THe berries of Oxyacantha taken ether in meat or drynke/ stop ẏ flix of the belly and the isshue of weomen. The roote of the same laide to emplasterwyse pulleth out prickes and shiuers.

Out of Galene in hys booke of simple medicines.

Oxya-

Oxyacanthos as it is a tre lyke vnto a wilde pere tre/ so it hath properties not vnlyke. But the fruite of the wild pere tre is throw out byndyng and very tarte/ yet the fruite of Oxyacantha is of fyne or subtile partes and a lytle cuttyng. But the fruite of thys tre is not lyke vnto the fruite of a wilde pere tre/ but lyke vnto myrtilles/ that is to wet rede and thinne.

Oxis.

Of the herbe called Oxys.

Oxys/ as the moste parte of lerned men iudge/ is ỹ herbe whiche is called in Englisſh Alleluya/ because it appereth about Easter when Alleluya is song agayn/ or wodsore: but it ſhuld be called wod sour or sorell/ in Duch Hasen ampfer/ in Frēche Pane de coquu. Pliny writeth thus of Oxys. Oxys hath thre leues growing together. And further haue we of no other writer that I could yet se that telleth what Oxys is. By the name we may know that it muſt be sour/ and by the forme or fasſhon thre leued. Where vpon we gather that Oxys muſt be a sour trifoly/ and when as there is no trifoly that is sour sayuyng thys/ and Lotus vrbana/ & it can not be Lotus vrbana/ because it groweth alwaies wilde in the woddes/ and comonly about tre rootes/ we gather that thys Alleleluya or wodsour shoulde be Oxys in Pliny.

The vertues of wodsour out of Pliny.

Oxys is geuen vnto a flasſhe/ louse or weike stomacke. They rat of it also that haue the burſtyng of the guttes. The practicioners of Germany write that the diſtilled water of Alleluya cooleth well & comforteth the hart/ and quencheth thirſt/ and that it is good in all hote diſeases and inflammationes. They hold also that the diſtilled water of wodsorel/ is good to be tempered with alum/ for the woundes and sores of the mouthe.

Of the Date tre.

Palma is called in Greke Phenix/ in Engliſhe a Date tre/ in Duch ein Dattel baum/ in Frenche vn Palme arbre.

The deſcription of the Date tre out of Pliny.

The countre of Jewry is honorably commended/ for nothyng more then

for Date trees/of whose nature I will speake now. There ar certayn Date trees in Europa/ and in many places of Itali/ but they bryng furthe no fruite. They bere fruite well in the see costes of Spayn/but vnpleasant. The Date trees bryng furth a swete fruite in Africa/ but it vanissheth away by and by. But it chanceth contrary wyse in the Easte partes of the worlD/for there som peple make brede of Dates/ and sum make wyne of them/ & som nationes make fother for cattel of Dates. Wherefore it shall be moste commendable to speke of them ẏ are in strange & far cuntres. Ther groweth no Date tre of it self in Itali without setting or sowyng/ nether in any other partes/but in a hote ground. But it bryngeth furthe no fruite but in a burnyng hote grounde. The Date tre groweth comonly in a lyght and sandy ground/& for the moste parte in a saltish or nitrishe ground. It loueth well watery places/& where as it is desyrus to drynk all the hole yere/it is moste desyrus in ẏ drought or dry tyme of ẏ yere. Sum iudge ẏ dungyng hurteth Date trees. And sum of the Assyrianes rekē that it is ill for the Date trees/ if they be not set in watery places. There ar diuerse kyndes of Date trees. The first kynde excedeth not ẏ bygnes of a bushe. Thys kynde in sum places bryngeth furth fruite/and in sum places it bryngeth furth no fruite. And thys kinde is full of leues/& hath a round circle of branches growing about. Sum vse ẏ branches & leues of these to couer walles w̄/agaynst ẏ fallyng of water vpon them in many places of thys countre. The busshy lok/in ẏ wild kynde is in ẏ top/& so is the fruite/& not amongest the leues as it is in other kyndes. But thys wild kynd hath hys fruite/as it were many berries together in hys branches/among the smaller bughes/ & is both of the nature of a grape & of an apple. The leues haue the fasshon of a sharppoynted knyfe/ ẏ sydes beyng deuyded & turned inwarde into them selues. They did shew at the first goodly perles/but now the leues ar vsed to make bandes of to bynd bindes & to make ropes of. They ar also clouen & then ther ar made certayn lyght thinges of them/for shaddowyng of mennis hedes. Trees/ye all other thynges ẏ euer the erthe bryngeth furthe/ ye euen the herbes also both the male & the female as the moste diligent serchers & markers of nature haue taughte in theyr wrytynges. And thys thyng is in no tre more manifestly tryed then in Date trees. The male floryssheth in hys branches/but ẏ femal budDeth w̄out any flour/ only after ẏ maner of a thistel. In bothe the kindes ẏ fleshe of ẏ fruite groweth before the stone/ & that is ẏ Date sede. And thys is proued to be so ẏ ther ar found in the same branches litle ones w̄out any stones. But that is long & not rounde as the olyue stones be. It is also cut in the bak w̄ a long rift or cleuyng after the maner of a pillow. And the moste parte haue a nauel in the myddes of theyr bellies. And from that place commeth first furthe ẏ it diuideth it self into a roote. It is best to saw it grouelyng. There must be euer two sett together/ & as many about: for euery one sow̄e alone/should bryng furth to weike a plant. Four of thē grow together. The fleshe of ẏ Date wareth rype in a yeare. In certayn other places as in Cyprus allthough it com neuer to rypenes/ yet it is swetishe with a plesant taste. And there is ẏ lefe bryder/& the fruite is rounder thē other be. Nether is it takē ẏ the body of it should be etē/but ẏ iuice pressed out/ẏ the other partes may be spitted out agayn. Date trees loue to be remoued. We haue saide before ẏ Date trees loue a saltishe groūd. Wherefore wher as there is none

such/

ſuche/men ſtrow ſalt there/not euen vpon the rootes/ but a lytle further of. They bere euen in the firſt yere/anon after theyr plantyng. But in Cyprus and in Syria/and Egypt/ſom of them bryng furth fruite when they ar iiij. yere olde/and ſom when they ar fyue yere olde/ when it is of the hyght of a man. And as long as the tre is very yong/the fruite hath no ſtone within him/and therfore ſuche ar called geldynges. There ar many kindes of Date trees. Men vſe the barun trees for tymber/in Aſſyria/& all the lande of Perſis/and namely for the fineſt and perfiteſt worckes. There ar alſo woddes of Date trees whiche vſe to be cut down/ whiche ſpryng agayn of the rootes. And there is a ſwete mary or pithe in the top which they call the brayn. And when that is takē furth/ they liue ſtill as other do not. There ar ſum that ar called chame ropes/ and they haue a brode lefe and ſoft. And they ar moſte mete to bynde vyndes with. They grow plentuouſly in Cādy/but more plētuouſly in Sicilia. The coles that ar made of the Date trees/ do ly lōg & are lōg in dying/& the fyer thereof/is a very ſlow fyre. There ar ſum Date trees in whoſe fruite is a ſtone bowyng after ỳ faſhon of an half moon. And thys ſum poliſhe with a toothe with a certayn religion/ agaynſt forſpekyng and bewitchyng. There is one kynde of Date trees called Margarides/& theſe ar ſhorte/white/ rounde/ and more lyke vnto round berries/thē to acornes/ by reſon where of they haue theyr name of perles. Som ſay that there is a kynde of them/Inchoza/ and alſo that there is one of them/ which ar called Syagri. Where of we haue hearde a grete wonder/ that is to wete/ that that ſame kynde dieth & lyueth agayn by it ſelf/ as the byrd called Phenix dothe/whiche is ſuppoſed to haue receyued hyr name of thys kinde of Date tre/for the cauſe aboue reherſed. And whilſe as I wrote theſe thynges that ye now rede/it brought furth fruite. The fruite of it is grete/hard/ roughe & illfauored to looke to/and differeth from all other kyndes by a wild rammiſhe and rank taſte that it hath. The which ſame thynges we haue allmoſte perceyued to be in bores/and thys is the moſte euydent cauſe of the name of it. There ar other Dates that grow about the hygher partes of Ethiopia/ called cariote/which haue in them muche meate and muche iuice/ where of the men of the Eaſte/make their cheſe wines. But they ar euel for the headach/where of they haue theyr name. But as there is grete plenty/and the ground bereth very many/ſo moſte excellēt & noble Dates grow in Iewry/ & not euery there/ but moſte about Ierico. There ar ſum kyndes of Dates called dactyli/and they ar of the dyuer ſorts/and they ar long and ſmall and ſomthyng croked. Dates in Ethiopia ar broken into pouder (ſuch is the drought there) and after the maner of mele they ar thicked vp and of them brede is made. The Date there/ groweth in a buſhe that hath branches/a cubit long/a brode lefe/a round fruite/ but greter then an apple/ they call them cycas. They war ripe in thre peres/and there is allwayes one Date vpon the buſhe/& other groweth vnder the ſame. They ar fitteſt to be kept that grow in ſaltiſhe and ſandy groundes/as in Iewry and in Africa about Syrene. But they can not be kept in Egypt/ Cyprus/ Syria/ Seleucia/& therfore they fede ſwyne and other beſtes with them. Many of Alexandres ſouldyers was ſtrangled with grene Dates. And that chanced in Gedroſis by a certayn kynde of fruite/but in other places it chanceth by the reſon of the grete plenty. The leues of the Date tre neuer fall of.

Of the Date tre.

Out of Theophrastus.

THe Date tre is allwayes grene/and the leues haue the fasshon of a redis lefe. It desyreth a saltishe and a sandy ground and often wateryng/ and aboue all thynges oft to be remoued. If ye will sow Dates/ye must bynde two together/ and other two together aboue the first cople / and lay them all grouelynges toward the grounde. And as soun as they begyn to com furthe/the rootes fold in one about an other / & so grow together that they make but one tre. And thus do they because if one were alone/ ẏ tre wold be to weike. When it is first remoued and transplanted/ and also euery tyme afterwarde/ men vse to cast salt about the rootes of the yong Date trees. If a Date tre be topped or lopped it will lyue no longer after.

Out of Plutarch.

THe wod of the Date tre/ if ye lay a weight vpon it/and therwith labor to presse it down/yet it wil not bow downwarde/but it boweth in to the contrary/as thoughe it withstod the burden/that violently pressed it. The very same thyng doutles chanceth in the trying of mastries/ vnto wrastlers/& championis/for they bow down them by pr sseng/ which by dastardnes/and weiknes of mynde gyue place vnto them. But they that continew mãfully in that besynes/ go not only forwarde/ and increase in bodely streyngthe/but also in wisdome of the mynde.

Out of Aulus Gellius.

AUlus Gellius also a famous wryter/ sayeth in hys thyrde booke noctium atticarum, that the Date tre hath in it a certayn singulare / and speciall properti that agreeth with the disposition and maner of valiant bold men/ for if ye lay /sayeth he/grete heuy weyghtes/ and presse and burden it so sore/that it is not able to abyde the gretnes of the weyght/it geueth no place nor boweth downwarde/but it ryseth vp agayn/ agaynst the burden and laboreth to grow vpward/ & it boweth backwarde. These places haue I gathered out of the moste ancient and worthiest writers for theyr sakes/to whome it belongeth to opẽ the scripture vnto the comon people/because in diuerse places of the holy scripture/& specially in the Psalter/ is mention made of the Date tre and diuerse examples ar fetched/and mo may be fetched out of the nature of the same tre.

The vertues of the Date tre.

THe Date tre is sour/ tarte/and byndyng. It is good to be dronken in tart byndyng wyne agaynst the flix and isshue that weomẽ haue. It stoppeth the emrodes. If it be layd to/it heleth vp woundes. Grene Dates bynde more then they that ar dry. They ingendre hede ache. If they be taken plentuously in meat they make them that eat them dronken. The dry fruite of the Date trees/ar good to be eatẽ of them that spit blood/ or ar diseased in the stomak/ and of them that haue the blody flix. They ar good to be layed to with an oyntment made of quinces and of the floures of the wilde vinde/for the diseases of the blader. Dates if they be eaten/they

ar

ar good for the harrishenes or roughnes of the throte. The stones of dates burned in an vnbaked pot/ & quenched with wyne/ if the asshes be burnt/ will serue in the stede of Spodium.

Out of Galene.

DAtes if they be taken in grete plenty ar harde of digestion/and brede the hede ache. The iuice that is made of them which is caried in to the body/is grosse. The muche vse of dates stop the milt/ and the lyuer/and they ar euel for them that haue any inflammation or hard swellyng in the body.

Dates as Simeon Sethi writeth/ ar hote in ỳ second degre and moyst in the first. Besyde the incommodites that Dioscorides and Galene write to com of Date/the forenamed Sethi/ saieth that Dates fill ỳ stomack full of wynde/and that they ar hurtfull for thē that haue euel goumes/or ar disposed to the squynsey/the eysore/and to the tooth ache. Wherefore our swete lipped Londoners & wanton courtiers/do not wysely to suffer so many dates to be put in to theyr pyes/and other meates/ to the grete charge of theyr purses/ and to no lesse vndoyng of the helth of theyr bodies.

Panicum.

Of Panik.

PAnicum is named in Greke ἐλυμος & μελίνος, in Frenche panik/ in Duch fench or fenich/ or heydelfenich. But it hathe no name in English yet/but it may well be called panick after ỳ Latin. Panik hath leues lyke vnto a rede when it commeth first furth. Afterward it hath a long stalk or straw full of ioyntes. And in the toppe groweth a long thyng lyke an ear/which is all full of litle yelow sedes/ as litle as som mustarde sede/ but not so rounde. Panik groweth plētuously in Italy and in hygh Germany & in som gardines of Englād. Theophrast writeth that Panic if it be much watered/ that it will be sweter/ & he sayeth that Millet and Panick because they ar couereth wt many cootes/ and are dry/ will dure wel when they ar layd vp.

The vertues of Panik.

Of diuerſ kindes of Poppy.

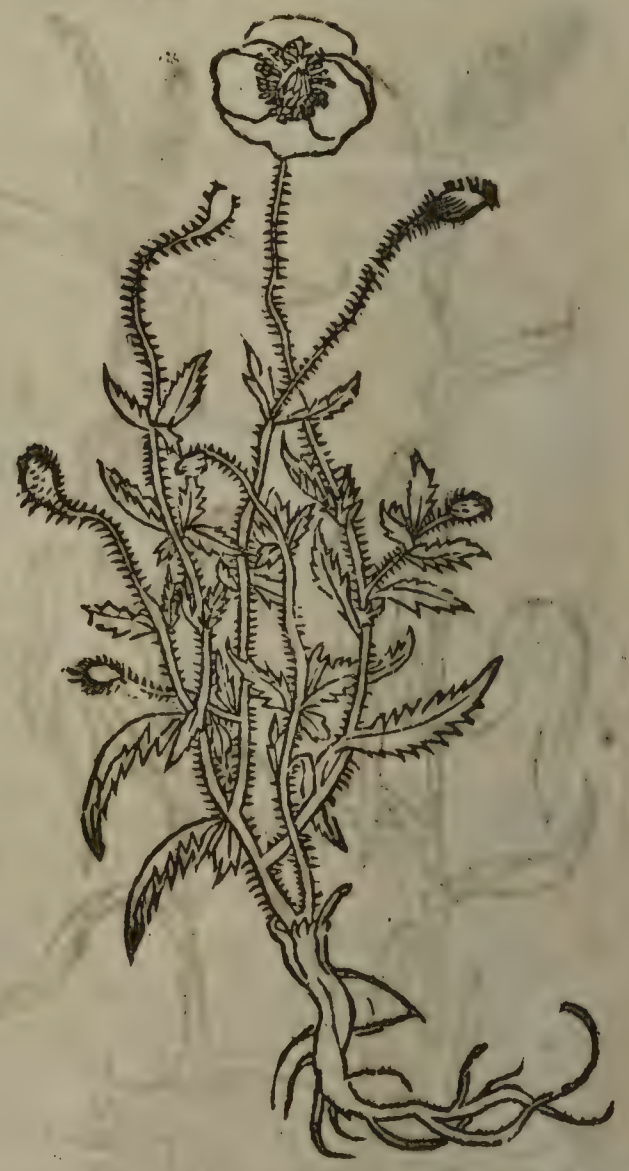
Dioſcorides writeth ẏ Panic hathe the ſame vertue ẏ Milleth hathe/ but that it norriſheth & byndeth leſſe. Galene ſayeth ẏ panic is of the kynde of pulſes / and in lykenes lyke vnto millet/and alſo in vertue of ſmall noriſhmēt/and dry. It ſtoppeth alſo after hym the flyx of the belly as millet doth/ and if it be layd without/ it dryeth & coulehț. Conſtantinus in hys booke of hulbādry ſayeth that panik and millet make feldefayres & thruſſhes fat/ if they be fed there wt/& ẏ ſmall byrdes ar muche deſyrous of the ſame. Wher fore if any man were deſyrous to fat or fede in cages any ſmall byrdes / it were good to ſow good plenty of panic & millet to fede and fat them therwt.

Of diuerſe kyndes of Poppy.

Papauer is named in Greke μηκων. in Engliſh poppy or chelboule/in Duch magſamen/in Frenche pauot. There ar diuerſe kyndes of poppy. The firſt kynd is called in Greke μηκων ἥμερος, in Latin papauer ſatiuū/ in Engliſh whit poppy or gardin poppy. Thys kynd hath a long hede and a white ſede/ as Dioſcorides ſayeth & more ouer a whyte flour. The ſecond kynde of poppy is wylde and it hath a hede fittyng as Dioſcorides wryteth and blak ſede in it. There is yet ẏ

Papauer erraticum primum.

Papauer erraticum alterum.



thirde

Papauer ſatiuum purpureum.

Papauer corniculatum luteum.

thyrde kynde that is wilder and more apoynted for phyſik/ and longer then the other/and it hathe a long hede. There is alſo the fourth kynde where of Dioſcorides writeth in a ſeuerall chapter alone. And it is called papauer erraticū/in Latin/in Greke rheas becauſe ẏ flour falleth away haſtely. Thys kynde is called in Engliſh cornroſe or redcornroſe/ and with vs it groweth much amongeſt the rye and barley. Dioſcorides deſcribeth it thus. It hathe leues lyke rocket/or organ/or cicori/or thyme/but longer diuyded/and roughe. The ſtalk is ryſſhye/ſtreyght/a cubit long/ and ſharpe. The flour of it is lyke vnto wilde anemone/of a cremiſin color ſom tyme whyte. The hede is lōg but leſſe then it of anemone. The ſede is rede. The roote is long ſomthyng whyte/of the thyknes of one litle fingre/ of a better taſt. Beſyde all theſe kyndes there is an other kynde muche differyng from all the reſt: It is named in Greke μηκων κερατιτις, in Latin corniculatum papauer, in Duche gel magſam/or gehoernter mag ſamen. It may be named in Engliſhe horned poppy or ſee poppy/or yelow poppy. It groweth very plētuouſly about ẏ ſee ſyde in England both beſyde Douer & alſo in Dorſet ſhyre/ & in many other places of England. Dioſcorides deſcribeth horned poppy thus. Horned poppy hath whyte leues/roughe and lyke vnto malled/indented about the edges lyke wylde Poppy. The ſtalke is not vnlyke the ſame. The flour is yelow. The ſede veſſell is lyke Fenegreke/ and boweth inwarde lyke an horne

hoꝛne/wherẽupon it hath the name. It hath a ſmall blak ſede lyke vnto poppy. The roote is blak and thyck/ and it groweth not depe in ẏ groũde/ but in the ouerparte of it. It groweth about the ſee ſyde and roughe places.

The vertues of the gardin or whyte Poppi.

THe comon nature of all kyndes of poppy is to coole: Wherefoꝛe if the hedes and leues be boyled in water/will make a mã ſlepe if hys hede be bathed there with. The bꝛooth is good to be dꝛõken agaynſt to much wakyng and want of ſlepe. The hedes bꝛoken with perched barley and menged with emplaſters ar good foꝛ inflãmationes both cholerik and other. The grene hedes muſt be bꝛayed and faſſhoned in to litle cakes and dꝛyed and layed vp vntill nede ſhall requyꝛe the vſe of them. The hole hedes ar ſoddẽ in water alone/ vntill the half be ſodden away/and then afterwarde the bꝛothe is ſodden agayn with hony vntil the hole bꝛoote be commed vnto the thyknes oꝛ toughnes of an electuari. Thys medicine is good foꝛ the coughe/ ẏ catar that floweth into the ypes/ and foꝛ the diſeas of rynnyng of the belly. But the medicine will be muche ſtronger if ye put vnto it hypoquiſtida & acaciam. It is good to dꝛink ẏ ſede of black popy bꝛoken/with wyne agaynſt the flyx of ẏ belly/ and alſo agaynſt wymens iſſhues. It is alſo good to lay to the temples and foꝛ hede of hym that can not ſlepe. The iuice of blak Poppy called Opium cooleth moꝛe/thicketh moꝛe/ and dꝛieth moꝛe: if it be taken in the quantite of a bittez fich/called eruum oꝛ oꝛobus: it ſwageth ach/and bꝛyngeth ſlepe/it helpeth them that haue the flix. But if a man take to muche of it/ it is hurtfull/foꝛ it taketh a mannis memoꝛi away and killeth hym. It is good to be poured vpon a mannis hede with roſe oyle foꝛ the hede ach. With almond oyl it is good to be poured in to the eares/with myꝛ and ſafron foꝛ the ach of them. With the yoke of an eg hard roſted/it is good foꝛ the inflammationes oꝛ burnynges of the eyes. With vinegre it is good foꝛ the cholerik inflammation called eriſipelas/it healeth woundes alſo. With womans milck it ſwageth the payn of the gout. If it be put in to the fundament after the maner of a ſuppoſitoꝛi it bꝛingeth ſlepe.

The vertues of Poppy out of Galene.

THe ſede of the gardin Poppy is good to be menged with bꝛed to ſeaſon it. But the whyte is better then the blak. The pꝛoperti of it is to coole/and therfoꝛe it ſtirreth a mã to ſlepe. But if ye take it out of meſure/it will bryng the dull ſleping called cataphoꝛia/& it will be hard to digeſt. It ſtoppeth thoſe humoꝛes that ar ſpitten out with coughynge out of the bꝛeſte & lunges. The vſe of it is bery good foꝛ that haue a ſubtil and thinne moyſture flowyng out of theyr hedes in to the partes that ar in vnder. Poppy geueth no ſpekewoꝛthy noꝛiſhment vnto the body.

Out of the Arabianes.

AVerroes wꝛiteth that Poppy is cold and moyſt / and that ẏ whyte is colde in ẏ thyꝛde degre / and that the blak is cold in the fourthe/ and that the white bꝛyngeth a pleaſant ſlepe/ but that ẏ blak is euel and maketh a dul oꝛ ſluggiſh ſlepe.

Out

Out of Symeon Sethy a later Grecian.

SYmeon Sethy writeth ẏ poppy is cold & dry in ẏ first degre/ & that whyte poppi takē with hony increaseth sede. The same writeth that the blak is colder then the other/& that opium is poyson. Wherefore men had nede to take hede how they occupy it. For allthoughe sum be very bold in occupying of it: I taught by experience how ieperdus it is/dare not wout grete warnes geue it in to ẏ body. For ones in East Friesland/when as I washed an achyng tooth wt a litle opio mixed with water/and a litle of ẏ same vnawares went doun: wt in an hour after my handes began to swell about the wrestes/ and to itch/& my breth was so stopped/that if I had not taken in a pece of the roote of masterwurt/called of som pilletory of Spayn with wyne/I thynck that it wold haue kylled me.

The vertues of red corn rose.

If ye take v. or vj. hedes of rede cornrose/& sethe them in iij. ciathes of wyne vntill the half be sodden away/and geue thys vn to a man it will make hym slepe. An acetable of the sede soddē in mede or honyed water/if it be dronken/it will soften the belly gently. For the same purpose som vse to put the sedes in to honied cakes. The leues and hedes vsed together ar good against inflāmationes and burnynges. The same ar good to bath theyr temples wt all that wold fayn slepe. A cyate where of I made mentiō before as Agricola de mēsuris & ponderibus writeth / holdeth two vnces/one dram and one scruple/ and an acetable holdeth two vnces and an half.

Matthiolus writeth that som vse to gather the floures of redcorn rose & to geue the pouder of them to thē that ar sike in the pleuresi. Som also sayeth Matthiolus/ take the floures & make a Syrop of thē by puttyng thre or four tymes freshe floures in to warm water/& afterward as much sugar as shall be enoughe to kepe ẏ Syrop frō mouldyng. Which Syrop is very good for ẏ aboue named diseas. He sayeth furthermore ẏ about Trēt ẏ peple taketh the yōg leues whē they com first furth & seth thē & make potage and gruel of thē/& meng thē with butter & chese. Theophrast wrytyng of ẏ same herb sayeth ẏ it was vsed in meat in hys tyme/& ẏ gathered somthyng grene it purgeth downward. If any mā were disposed to make a rede colored butter & holsom/for the diseases aboue named: he may wt greate profit meng the iuice of the redcorn rose floures with the butter/the same put in to the chese/ wold color chese well & prouoke a mā to slepe. The iuice of ẏ leues mixed wt butter or chese will mak thē greue/& profitable for ẏ purposes before named.

The vertues of horned Poppy.

The root of horned poppy soddē in water vntill the half be sodden away and then dronken/healeth the sciatica/ and the diseases of the lyuer. It is also good for them that pisse out with theyr water τραχέα καὶ ἀραχνωδη, that is roughe thynges & like vnto spyders or spinners. The sede taken in the quantite of an acetable with mede louseth the belly gently. But to muche of thys is very ieperdus/wherefor I counsel all men that they be not to bolde in vsyng of it/when as the same help that it bryngeth/may be had of other diuerse gentle medicines with out all ieperdy.

The comē translatores turn Trachea in to crassa, houuuel iudge thou reader.

Reme-

Remedies agaynst the poyson of Opium

BEcause mē in extreme aches and paynes ar by extreme nede of times cōpelled to flie for help to the vse of Opium & it hath so muche ieperdy as is before sayde/it is nedefull that we haue in a redynes som remedy agaynst suche ieperdy. Therfore I intend to tell both the tokens and remedies agaynst the poyson of Opium. These ar the tokēs where by a mā may know who is poysoned with opium. He that hath eaten opium hathe a great sluggishnes and a disposition to slepe/ and all the body is combred with a sore iche. The remedies agaynst the poyson of opium ar these. First if any man haue dronken opiū ye must prouoke hym to vomit wt the drynkyng of warme oyle/and ye must serue vnto hym a sharp clyster. For the same purpose oximel that is honied vinegre/is very good to be dronkē with a litle salt. Hony wt rose & strong wyne dronken with wormwod or cinnamū ar also good. It is also good to dryncke peper wt castorio which is ẏ cod of a beuer in honied vinegre. If the pacient be to much slepi/ put stynglyng thynges vnto hys nose to waken hym therewith. If that hys ich continew still/put hym in to a bath of warm water. After the bath it is good to geue hym fat meates & Malueisey or such lyke hote wyne. And these remedies ar not only good agaynst Opium/but against the hurt that cōmeth by takyng of any kynde of poppy/ or any other medicine of the same natur that they ar of.

Of Seuerfew.

PArtheniū as Dioscorides sayeth called of som Amaracus hath thin leues lyke vnto Coriādre. The flour is yelow in ẏ part ẏ goeth about ẏ yelow knop. It hath a smel sumthyng greuous/& a bitter taste. If it be dried & dronken with honied vinegre or salt/ it purgeth choler and fleme / as epithymum dothe: and it is a good remedy for them ẏ ar shortwynded/ and for them that ar greueth with melancholi.

Hermolaus Barbarus and Ruellius with diuerse other great lerned mē/do iudge ẏ the herbe which is called of ẏ apothecaries matricaria/in English Feuerfew/in Duch metterkraut or metter/is partheniū in Dioscorides. But Antonius Musa som tyme my master in Ferraria/& Leonardus Fuchsius my good frende in Germany/ hold ẏ Feuerfew is not Partheniū/but the herbe whiche we call madenwede or mathwede. But though they ar both my frēdes/yet I will hold wt ẏ truthe rather thē wt thē/whē as I iudge that they hold not with it/as I thynck they do in thys opinion. Fuchsius reasoneth agaynst the opinion of Ruellius thus. Feuerfew hath not the small leues of Coriander/ but the broder leues of the same/and therfore/matricaria is not partheninm. Wherevnto I answer ẏ indede Coriander hath ij. kyndes of leues/som metely brode benethe/ & som very small aboue. But I can not se one worde of autorite/ or one good argument that Fuchsius hath brought to proue hys sayng ẏ by the leues of Coriādre ought to be vnderstand the small leues of Coriander/and not the broder leues. For it that he alledgeth out the Greke text proueth nothyng it ẏ he intendeth. I grant ẏ Dioscorides sayeth φύλλα εχει ομοια κορίω λεπτα, and not φυλλα εχει φυλλοις κοριου λεπτοις ομοια, as Fuchsius semeth to vnderstand Dioscorides.

For

Parthemium I.

Parthemium II.

For thys worde λεπτον in Dioscorides betokeneth not alwayes it ye is narrow & small/but oft tymes it betokeneth it that is not depe nor thyk/but it ye is thin allthoughe it be brood. For Dioscorides writeth ye ye arbut tre/ye herbe called teucriū/& hedera helix haue φιλλα λεπτα. But all mē ye know these plātes/ know well that theyr leues ar metely brode/ for teuchrion hath a lefe lyke vnto a ciche: the arbut tre hath leues almoste as byg as a quince tre/ & ye nether hedera helix/nor any of ye other aboue named is any thyng at all lyke vnto ye smalleste leues of coriāder/but much broder thē the brodest leues of coriander. Therfor Fuchsius hath proued nothyng by thys worde lepta. The argument also that he bryngeth of the placyng of partheniū amongest the herbes ye haue litle small narrow leues/is not sufficient to proue hys purpos. For if the herbes ye ar next together described were allwayes lyke in leues: thē shuld Peoni/ Grummel & Phalaris haue lyke leues/for they ar described together. But theyr leues ar not lyke/therfor the argumēt foloweth not. And as for the argument ye he maketh of the bastard names ye ar falsely stopped into Dioscorides/it must nedes be suche argument as the truthe is of the settyng in of such false names: where in when as ye truth is not/who will grant in thys mater the argumēt of Fuchsius to be true. To his last argumēt where he reasoneth that none of the later/writers hath geuen any purgyng vertue vnto Matricaria/& Partheniū purgeth/ergo it is not Partheniū: I answer that/as the later writers haue founde by experiēce a purgy

vertu in diuerse herbes where of is found no mention in the old writers/ so haue the old autores gyuen vnto diuerse herbes a purgyng vertue/ whiche herbes as the later writers neuer knew/so haue neuer proued wheter they haue any purgyng vertue or no. For if the later writers wold haue proued/ wheter matricaria purgeth or no:they myght haue found that it doth so. For this am I sure that matricaria purgeth/ namely weyke persones that ar weik persones. For vpon a tyme when I was with a sike woman in East Fresland/ and the present necessite required purgation/ and there was no potecaries shop at hand/(for there is but one citie in all East Fresland where there ar any potecaries in/ and that is called Emden) I went into the gardin and found there feuerfew in good plenty/where of I tooke an hãdful and put it in to water & sod it/and after that I had made ẏ broth drynkable with a litle hony/& had geuẽ hyr it/doutles with in a few houres after she had thre metely good stooles of the broth of that herbe. Wherefor I am sure that it purgeth weik folk/allthoughe it worketh nothyng or very litle in them that ar lusty and strong as I haue proued also. Therefore I se nothyng that hetherto berout that hyndereth feuerfew to be parthenium.

The vertues of Feuerfew.

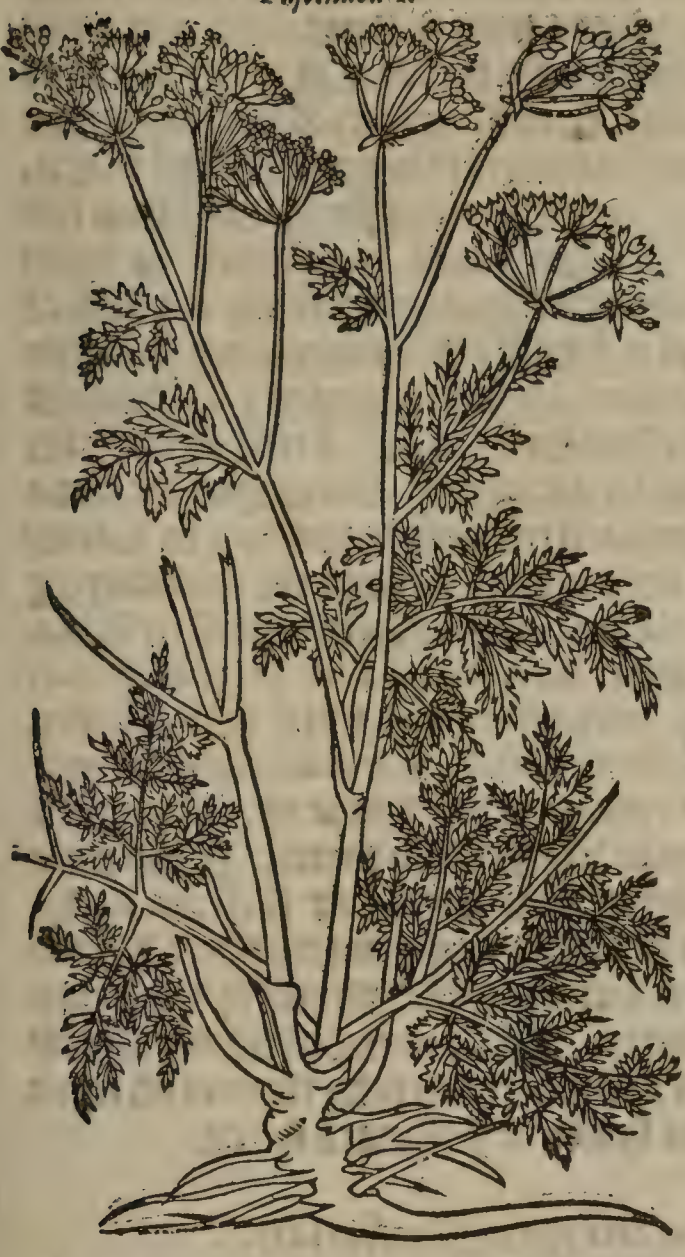
THe herbe without the flour is very good to be dronken of thẽ ẏ ar short winded/& also of then that haue ẏ stone. The broth of the herbe is good to sit in forweomẽ that haue the hardnes of ẏ mother/and agaynst inflãmationes or burnyng heates. With the flour it is good to lay it vnto cholerick inflãmationes/and to such gatheringes of humores together. Sum learned men not without a cause iudge that our tãsey is a kynde of parthenii. The vertues where of ar these. Tansey is good for the wyndenes of the stomacke and belly/ wherefore it was well diuised of Phisicianes of old tyme/ that after Easter men shuld vse tanseyes to dryue away the wyndenes ẏ they haue gottẽ all the lent before with eatyng of fish/ peasen/ beanes and diuerse kyndes of wynde makyng herbes/ where of they make at that tyme theyr sallettes. But if men wold folow my counsell/they shuld vse tansey all the lent throw/& not after Easter alone. And thẽ shuld they fewer be hurt with the colik and stone/ that vse comonly to be hurt there by. The same tansey is good for the stone / to prouoke water and to kill wormes in the belly. The new writers hold that tansey is better for men/ and that Feuerfew is better for weomen.

Of the gardin and wilde carot.

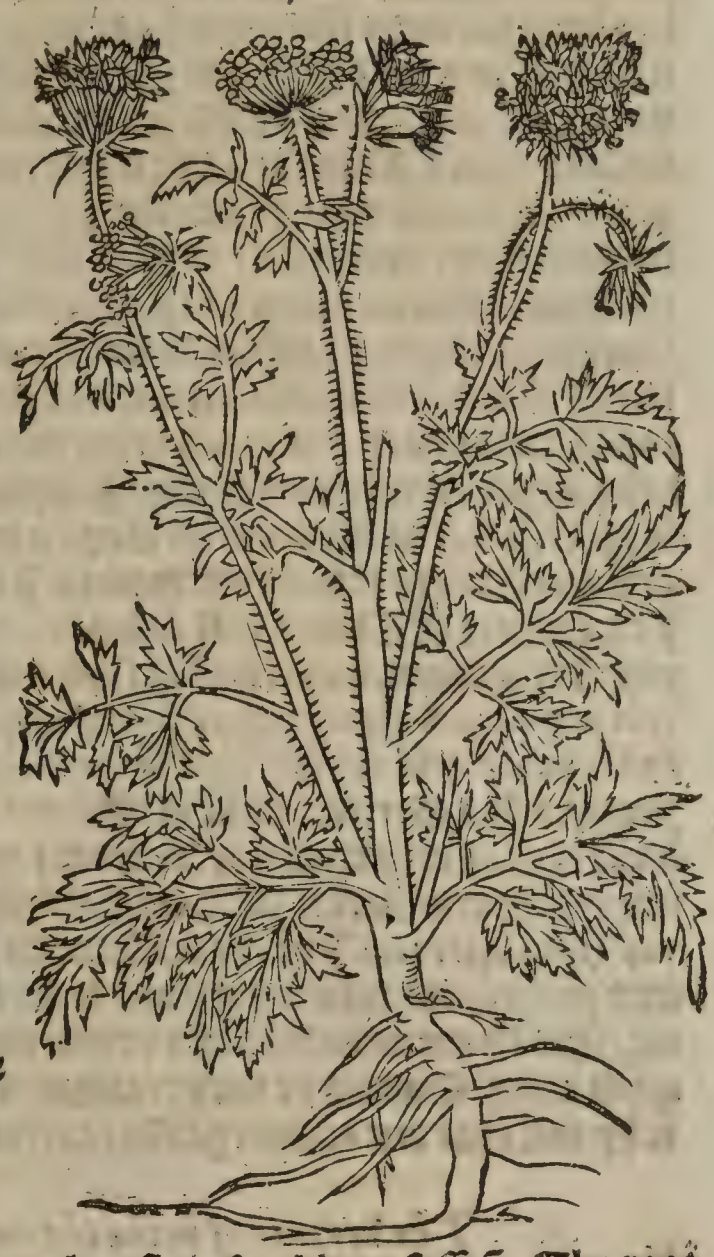
PAstinaca is called in Greke σαφιλῖνθ, & as I iudge in English a carot in Duche geel ruben/and in Frẽche pastenad/as Rembertus writeth. Dioscorides describeth not ẏ gardin carot but the wilde carot. After thys maner. The wilde carot hathe the leues of gingidij/but broder & somthyng bitter/a streyght stalke/roughe/a spoky or beamytop lyke vnto dillwhere in ar whyt floures & in

the

Paſtinaca I.



Paſtinaca II.



the myddes is a certayn purple thyng/almoſte reſemblyng ſaffrō. The root is a fingre thick & a ſpan long/ hauyng a good ſmell/which vſeth to be eatē. Thus far hath Dioſcorides written. Hytherto haue I found no man that hath denied that the wild carot is paſtinaca ſylueſtris. Whiche thyng is a very great furtherance for my purpoſe that I go about/that is ẏ the gardin or ſowē or manered carot is ẏ right paſtinaca ſylueſtris. But Matthiolus a man otherwyſe well ſene in ſymples erryng very far from the truthe/will haue our comon perſnepe to be paſtinacā noth withſtandyng ẏ he grāteth that our wild carot is the ryght paſtinaca ſylueſtris. In doyng where of he condēneth hys own opinion. For if wilde carot be paſtinaca ſylueſtris/then muſt paſtinaca hortenſis haue ſum lyknes in leues wt̄ the wilde/except ſom autor expreſſedly declare ẏ ẏ wild or other kynde is altogether vnlyke ẏ gardin or communer kynde as Dioſcorides doth in braſsica marina/and Paulus Egineta in hys kynde of betony. But when there is no ſuch exceptiō or expreſſed difference made of any good wryter betwene paſtinacā ſylueſtrē & domeſticam paſtinacā/ there ought to be ſom lyknes betwene the leues of the one & the other. But there is no lyknes at all betwene the leues of wilde carot & the comō perſnepe/therefore Matthiolus erreth in making the perſnepe to be the gardin paſtinaca/ when as in very dede the gardin carot is ẏ ryght paſtinaca hortenſis. As ẏ wild carot is foūd abrode in ẏ feldes lyke

vnto the gardin carot in leues/taste & smell/ euen so is there found a wilde kynde of persnepe like vnto ẏ gardin persnepe/both in leues/sede/rote/smell & taste. Thys wild persnepe groweth plētuously besyde Cābrydge in a lane not far frō Newnā Milles. It groweth plētuously also in Germany besyde Wormes/and I dout not but it groweth in many other places both in England & Germany/and peraduentur in Itali also/thoughe Matthiolus neuer saw it nor marked it: Which if he had sene & well consydered/ he wold not haue erred as he hath in pastinaca hortensi. He confuteth the opinion of Ruellius/whych Fuchsius/Rembertus & I hold alltogether/ only wō merue lyng & wō saying that he hath not sene nether in ẏ wrytynges of ẏ Grecianes nor Arabianes/ ẏ pastinaca domestica shoulde haue such a rede or sanguin color as the carottes haue. But I thynk he hath red/ ẏ allthoughe he haue forgotten it. For Theodorus Gaza a learned mā both in Greke & in Latin/ and an excellent translater/whome I dout not but he hath red translatyng ẏ xv. chapter of Theophrast de historia plantarū. Where as he reherseth Theophrastis wordes/speketh after thys maner. Nascetur apud eos vterq; elleborus, videlicet albus & niger, item pastinaca, specie lauri, colore croci, & in ẏ sam chapter. Pastinaca in patrēsi agro prestantior cæteris huic vis calfactoria, & radix nigra. Simeō Sethi also a Grecian as he is trāslated/makethe one kynde of pastinaca to haue blak or rede rootes/& an other kynde with yelow rootes. If any man suspect the translator/ the wordes of Symeon in Greke ar these: τα δερυθρα των οχρων κρειττονα. If ẏ the trāslator be suspected agayn for turnyng Daukia into pastinacas/where hath any man red in any other Grecia or Latin autor/ that Daucus hath rede & yelow rootes. If that cā not be founde in any good autor/Daukia ar well translated pastinace. Therefor there is no cause why/but that our comon gardin carrot shulde be pastinaca satiua.

The vertues of bothe the carotes out of Dioscorides.

The sede of wild carot/dronken or layde to in a conuenient place bryngeth down floures. It is good to be taken in drynk of them that can not easely make water. It is also good for the dropsey/ for the pleuresi if it be takē in drynk/ and so is it also good for the bytyng & stingyng of serpentes. Sum hold ẏ if a man take thys afore hande/that he shall not be bitten of serpentes. It is good for conceptiō. The roote dryueth out water/ & prouoketh men to the work of veneri. And if it be layd to the conueniēt place/it helpeth to bryng furth the childe that sticketh in the birthe. The leues broken and layd on with hony scour fretyng sores. The gardin carot hath the same vertues/ but not so strōg/ & yet mor fit to be vsed in meat then the wilde one is.

Out of Galen de simplicibus medicamentis.

The gardin carot is the weiker/ ẏ wilde for all purposes is myghtier. The herb and specially ẏ root & sede/dryueth out water and floures. It hathe also a certayn scouryng nature/ wherefore ẏ Surgeanes vse to lay to fretyng sores the grene leues with hony to scour them.

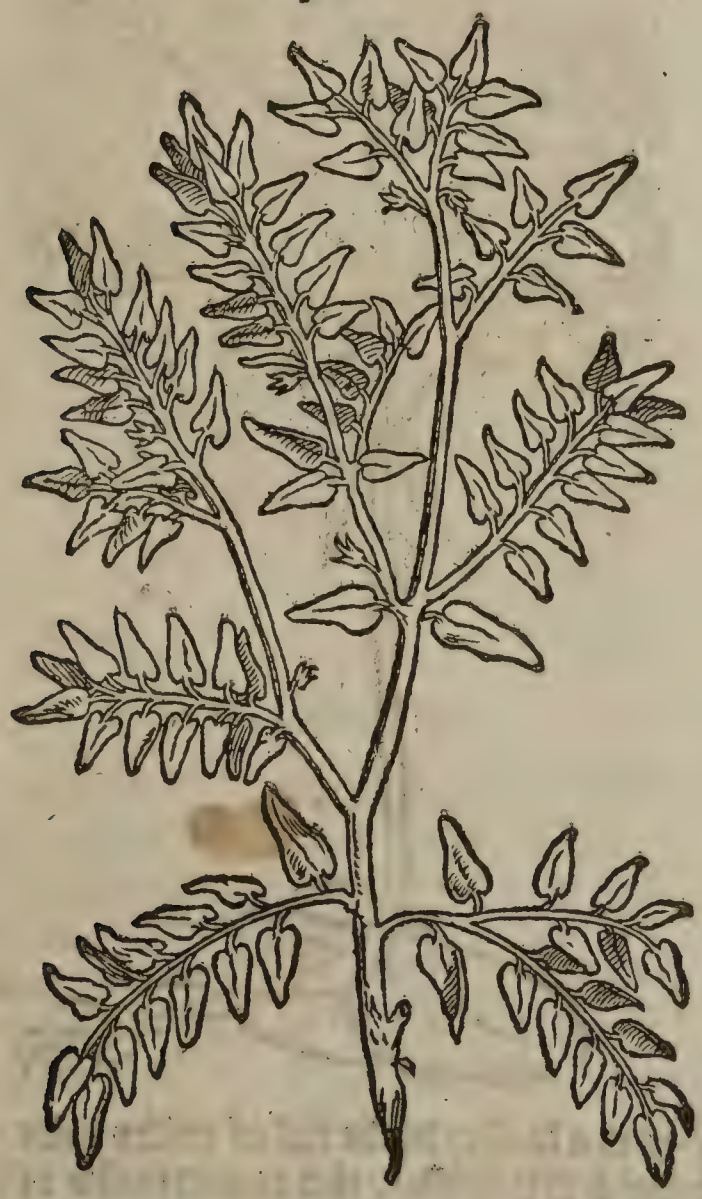
Out of Galenes booke of the poures and properties of norishmentes or meates.

The

The rootes of carot/ daucus and carowayes ar vsed comonly to be eatē/ but they noryshe lesse then rapes & aron of cyrendo. They heat notablely/and shew out a spicie thyng/but they ar hard of digestion as other rootes be. They stir a man to make water/ and if they be vsed in very great plēty they will make a metly euell iuice. The root of corowayes is of a better iuice then ỹ carot is. Sum call the wilde carot Daucū/ which indede moueth a man to make water more myghtely/ but it is more medicinable or lyke a medicine/and if a man wolde eat it/he had nede to sethe it very muche. Aueroes writeth that the gardine carot is good for them that ar slow to the worke of increasyng the world with childer.

Of the herbe called Peplis.

Peplis.



Peplis whome som call wild porcellayn/ & Hippocrates calleth peplīō/for the moste parte groweth by the see syde/ it hath a brode shaddowyng bushe which is full of whyte iuice. The leues ar lyke vnto porcellayn/ rounde and rede benethe. Under the leues is a rounde sede as there is in pleplo with a burnyng taste. It hathe but one single roote/ which is empty and small. I haue sene thys herbe in Flandes about Uenis. It is very lyk vnto our English wartwurth/ which is iudged of learned men to be tithimalus helioscopius/ but

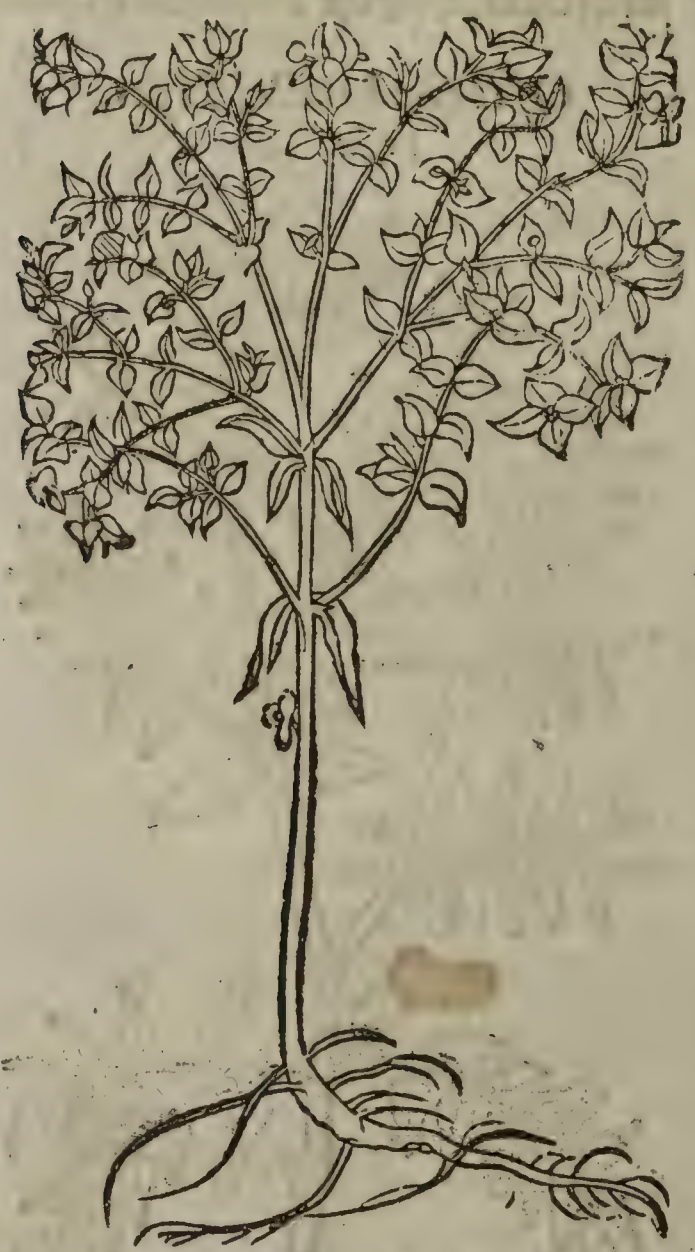
it is much shorter & thicker/ and spredeth it self vpon the ground/it may be called in Englishe see wartwurt.

The vertues of Peplis.

PEplis taken in the quantite of an acetable with one cyate of mede/ purgeth out choler and fleme: thys herbe haue I sene in an yland beside Venis.

Of the herbe called Peplis.

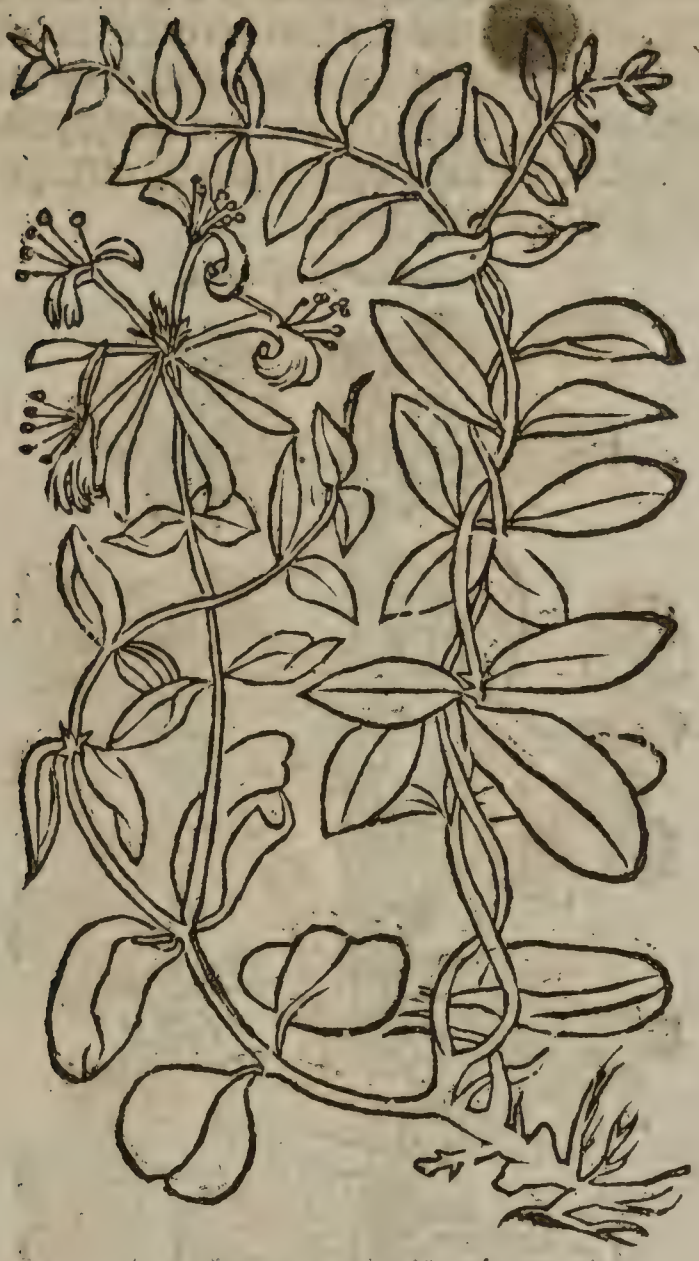
Peplos.



PEplus is a busshy herbe full of milky iuice / w̄ litle leues lyke rue/but a litle broder/ w̄ a round bushe of herbes in ẏ top/ almoste a span lōg/spred vpon the grounde. The sede is roūde & groweth vnder ẏ leues sumthyng lesse thē whyte poppy sede. It is full of many helpes. It hath but one roote & that vnto nothyng worthe. It groweth amongest ẏ bindes & in gardines. I neuer saw thys herbe in any place sauyng only in Bonony/where as my master Lucas aboue xvj. yeres shewed me with many other strange herbes which I neuer saw sence I cam out of Italy. I know no name for thys herbe but for lak of a better name/it may be called pety spourge. Thys herbe hath no other vertues as Dioscorides writeth then Peplis hath.

Of

Periclymenum.



Of Vuodbynde.

Periclymenon is named of the comon herbaries matrisylua/ in Englishe Wodbynde/or Honysuckle in som places of Englād/ ỳ Duche men call it Waldgilgen/the Frenche men call it/ cheure fueille. Wodbynd doth bush vp in one stalk alone and hath litle leues whiche stande by lyke spaces one from an other / imbra-cynge the stalk/white in vnder lyke vnto Iuy. And ther grow litle twigges vp amongest the leues where on grow berries lyke vnto Iuy berries. The flour is white like the faba floures/which men take for our beane/somthyng round/as thoughe it leaned down toward the leafe. The sede is harde/ and not easye to be plucked away. The roote is round and thik. It groweth in feldes and hedges/and windeth it self about bushes.

The properties of wodbynde.

If ye gather the sede of Wodbynd when it is rype/& dry it in a shad-dowy place/& will geue a dram of it in wyne for ỳ space of xl. dayes/ it wil melt away ỳ mylt/dryue away werines/& it well be excellētly good medicine for shortnes of wynde/& for ỳ hitchcoughe or yiskyng. It will dryue furth water/ but vpon the sixt day after the continual vse of it / it will

dryue out blody water. The same is good for a womam that hath an hard laboryng of childe. The leues haue the sam vertues. And som wryte that if a man drynk the leues xxxvij. dayes together/ that they will make hym that he shal get no mo childer. If ye seth the leues of wodbynd in oyle/& anoynte them that haue the ague comming vpon them by certayn courses and commynges about/and they will ease them.

Lappa maior, Personatia.

Of the Great bur.

The great bur is named in Greke ἀρκειον, in Latin personata & not persolata/of the comon herbaries lappa maior/ in Duche groß Kletten/in Frenche Gletteron. The bur hath leues lyke vnto a gourde but bygger/rougher/blacker and thicker. The stalk is som thyng whytishe/howbeit it is found som tyme wᵗ out any stalk at all. It groweth comonly about townes and billages/about diches and hyghewayes & doug hylles & suche vile places.

The vertues of the great bur.

The roote of the bur taken with pmaple kirnelles/ in the quantite of a dram / is good for them that coughe out matter or fylthy gear/or blode. The roote is good to be layd to/for the ach that commeth by the

the wrinchyng or streuyng of any ioynte. The leues ar good to be layd vpon olde sores.

Of the herbe called Petasites.

Petasites.

PEtasites hath soft stele or footstalk/ a cubit log and somtyme longer/ & it is of the thicknes of a mannis finger/ and in the top of it groweth a lefe which hath ỹ fasshon of an hat/ & it hangeth doun after the maner of a todestool. Dioscorides maketh no mention nether of the masterstalke nether of the flour of thys herbe/ but I haue sene bothe. In the myddes of Marche in watery groundes besyde riuerse/ and brookes that ryn all the year/and ar not dry in summer: thys herbe bryngeth first furth a short stalk/ where vpon grow many floures as they were in a cluster/ in colour purple in whyte. After that the stalke and floures ar faided & gone away/ then com vp the leues/ euen as it chanceth vnto the herbe which is called in Greke Bechion/ and in Latin Tussilago. It hath a grete and long bitter roote with a very strong smell. Thys herbe is called in Northumbreland an Eldin/ in Cambridgeshyre a Butterbur/ in Duch Pestilẽtz wurtz.

The vertues of Petasites.

BUtterbur is good (as Dioscorides writeth) for fretyng sores & suche as ar extremely harde to hele/ if it be beten and layd to after the maner of an emplaster. The later writer and namely Hieronymus Tragus write that the root of thys herbe is good agaynst the pestilence. They gyue a litle of the pouder of thys herbes roote in wyne to the pacient/ about the quantite of a dram/ and prouoke hym to sweate there with/ which thyng it doth very myghtely. They vse the same roote beatẽ into pouder agaynst the strangling of the mother. They gyue it also both to men and beastes for wormes/ to women that ar vexed with the vprysyng of the mother/ and to any that ar shortwynded. The herbe is without all dout hote and dry muche aboue the second degre. Matthiolus without all reson or sufficient prefe reproueth Ruellius and Fuchsius in the settingfurth of thys herbe/ worthy more to be reproued hym self for so vnworthely reprouyng of them. Amatus Lusitanus the ape of Matthiolus writeth much more vnlearnedly and more lyingly then Matthio-

thiolus doth. For he writeth thus. We can not tell what Petasites is/ if it be not a kynde of todstoole: Ruellius sayeth that it groweth in France. For the whiche Fuchsius in hys herbari hath set furth the greter/ but which we haue in the last chapter before thys described. Mark how thys man sayeth ỳ he knowerh not Petasites/ except it be a kinde of todestoole/ & yet he named it in Duche Pestilentz wurtz/ as thoughe he knew it. Is not thys a worthy man to wryte commentaries vpon Dioscorides? Fuchsius set not out Lappã maiorem for thys herbe as Amatus beareth hym in hand/ for he set out the tyght αρκιον or personatam/ callyng it gros kletten/ disseuering it from Petasites many wayes. Let Matthiolus and hys folower Amatus proue that Dioscorides maketh ij. kyndes of personata. If they can not as I am sure/ they can not all theyr speakyng agaynst Fuchsius/ is in vayn. Matthiolus alledgeth Plini to proue that there ar ij. kyndes of personata: well let it be so. Bet for all that it foloweth not that the herbe that Fuchsius setteth furth for Petasites/ shoulde be the second kynde of personata in Plini/ nor that Dioscorides maketh ij. kyndes of Petasites. For Plini maketh oft mo kyndes of herbes then Dioscorides did. But how vniustly he maketh ij. kyndes of Arcion/ not only the excellent clerk Leonicenus/ but all other learned men may se that there is no such cause geuen hym of Dioscorides to do. How well that Plini is defended of Matthiolus agaynst Leonicenus. All men that ar learned & not partial/ may well se to no greate honestie of Matthiolus. But the case put/ that there ar ij. kyndes of Arcion: the first can not be Petasites Fuchsij/ because it hath burres growyng in ỳ top as Petasites Fuchsij hath not. Nether can the second kynde of Arcion of Plini be Petasites Fuchsij/ for ỳ second kynde of Arcion Plinij as ye may rede playnly in Plini/ hath blacker leues then the gourde hath. But Petasites Fuchsij/ hath much whyter leues then the gourd hath as all men that haue sene them can iudge/ namely benethe vnder the lefe toward the ground. Therefor Petasites Fuchsij which is the true Petasites Dioscoridis/ Ruellij/ and Rembertes Petasites and myne is not the second kinde of Arcion in Plini/ for all the gaynsaying of Matthiolus the Italian/ and Amatus the Spanyarde/ who wold face out learned men wt stout checkes without any sufficient profe or learned argument/ not only in thys herbe/ but in diuerse other.

Of the herbe called Peucedanum.

Peucedanum is named in Greke πευκεδανον in Duch Har strang/ and because we haue no other name for it in English that I know as yet/ it may be called in Englishe also Har strang.

Peucedanum putteth furthe a small stalk and weike like vnto fenel/ it hath a thick and plenuous bushe/ beside the grounde a yelow flour/ a blak roote/ of a greuous smel/ thik & full of iuice. It groweth in shaddowye hylles. Thus far Dioscorides. But I haue sene it growing not only in shaddowye hilles/ as at Erenfels in Germany where as I saw it first/ but also in watery myddowes beside Wormes/ and also in dry myddowes/ but within the breth of the Rhene. I hear say that it groweth also in England/ and I found a root of it at saynt

Vincen-

Vintentis rock a litle from Bristow. But it was nothyng so great as it of Germany.

The vertues of Harstrang.

MEn vse to cut the roote with a knyfe/ & to gather a rymnyng iuice out of it/ & to lay it ẏ droppeth out / by & by in ẏ shaddow: for it will melt in the sun. But it will make hys hede ache and be dusy/ that gathereth it/ except a man anoynt hys nosethylles before with roseoyle/ and pour not som rose oyle vpon hys hed before. The roote is nothyng worthe after that the iuice is drawen furthe of it. There may be taken out of the stalke and roote/ both a iuice by gasshyng and an other by pressyng/ as is taken out of Mandrag. But it ẏ droppeth furth by gasshyng/ is not so strong as it that is drawē out by pressyng/ and it faydeth away sonner. There is also founde a thyng lyke rosin/ or frankincense/ cleuyng vnto the stalk and roote. Of the iuices that commeth out of the root by gasshyng it / is best that groweth in Sardinia & Samothracia/ that is of a greuous smell/ rede and hetynge the tong. The same is good to be layd to with vinegre and roseoyle / agaynst the drouley and forgetfull euel/ for the dusynes of the hede/ for the fallyng sikues/ and for the olde hedeach/ for the sciatica and for the cramp. And in all diseases of the synewes it is good to be layde to/ with oyle & vinegre. If a woman be strangled with the vprysyng of the mother/ it is good to smell it/ and so it calleth them agayn/ that ar brought in to an extreme depe slepe. The smoke of it dryueth away venemus bestes. It helpeth the ach of the eare if it be poured in with rose oyle. It is good to be put in to the hollow tothe agaynst the tothache. The same taken with an eg/ is good for ẏ cough. It is also good for them that ar shortwynded/ and for all gnawyng & wyndy passiones and greses. It softeneth the belly gently/ and wasteth away ẏ gret swelled milt. It is an excellent remedy agaynst an hard and long laborying of chylde. If it be dronkē it is good for the ach and outstretchyng of the blader and kydnees. It openeth also the mother. The roote is good for the same purposes/ but it is not so myghty. The broth is also dronkē. The same broken scoureth stynkyng and foul sores/ and dryue the scales of bones/ and coureth sores with a skin. It is vsed to be mēged with tretes and softenyng plasters that hete. We must chuse it that is freshe not freted with gnawyng/ sound/ and it ẏ hath a great smell. The iuice must be resolued or melted for dryn. es w̄ bitter allmondes or hote bred or rue. Galene writeth that the iuice ẏ is drawen out by gusshyng or cuttyng/ is stronger then that which is pressed out/ and he sayeth that the roote is fully hothe in the second degre/ and drye in the begynnyng of the thirde degre.

Of bothe the kyndes of Peonye.

PEony otherwyse called in Greke Glycisside/ and of som Pentoboron/ hath a stalk two spannes long. It hath many byspryntynges. The male hathe leues lyke vnto a walnut tre leues. But the femal hath clouen leues lyke Smyrnii. It bryngeth furthe certayn coddes in the top of the stalk like vnto allmondes. Which whē they ar opened/ haue many litle granes rede in colour lyke vnto the kirnelles of a pomgarnat/ and in the myddes there ar blak/

blak/purple fiue or six. The roote of the male is a finger thick / and a span long/byndyng in taste/and whyte in color. To ẏ roote of the female grow certayn thynges lyke acornes viij.or viij.in numbre/suche as the ryght Affodili hath. The femall is comon thorow out all England & Germany/ and in diuerse places of Englād/and in som partes of Brabāt / as in Peter Coddenberges gardin in Anwerp the male groweth also. But I could neuer se it in hygh Germany. The fayrest ẏ euer I saw/ was in Newberri in a rych clothiers gardin. Diuerse haue bene sore deceyued in takyng the comon dictamum for Pæonia mascula.

The vertues of bothe the Peonies.

THe root of Peoni is geuen vnto weomen that ar not purged after theyr delyuerance. If it be dronken in the quantite of an almond/it will bryng down to weomen theyr floures. And if it be dronken with wyne / it will ease the payn of the belly. It is also good for the iaundes/for the payn in the kydnes and in the blader. The same sodden in wyne and dronken stoppeth the belly: but ten or twelue rede granes or cornes of the sedes/dronkē in rede tarte wyne/ stopp the rede issues of weomen. The same if they be eaten/ help them that haue the gnawynges of the mouth of theyr stomackes. But if childer eat them/they will take away the begynnyng of the bredyng of the stone. And if one take xb. of the blak cornes and drynk them in mede or wyne/they ar a good remedy agaynst the stranglyng of the ryght mare/ and agaynst the stranglyng and paynes of the mother.

Out of Galene.

THe roote of Peoni byndeth a litle with a certayn swetenes/ and if ye will chow it a litle more with your tethe/ye shall perceyue that it is somthyng bytyng and bitter. Therefore if ye take the quantite of an almōd of it with honied wyne/ it will bryng down floures. But in dede ye must bete it well and sift it diligently/ & so cast the pouder in to ẏ drynke. It scoureth also the kydnes/and the lyuer that is stopped. It hath pour also to stop/ if it be sodden with sum tarte and byndyng wyne. The roote hath also a drying poure. By reson where of I wold not dout/ but ẏ if it be hanged about childers neckes/ it wold hele in them the fallyng siknes. I saw ones a boy delyuered viij. monethes from ẏ fallyng siknes / by the hangyng of the roote about hys neck: and when as by chance it fell of/ he fell into the siknes agayne/ and the same after the roote was hanged vp agayn/he was well agayn. But I thought for a surer tryall to take the roote ones agayne/ & as soun as I had takē ẏ roote of agayn/he fell streyght way into hys olde siknes. But then I tooke a greate roote & tyed it tho ẏ boyes neck agayn/ and after that tyme he fell no more/ but was quite delyuered of that siknes. Thus far Galene. Thys that Galene proued in one childe / I haue proued in two childer/ ẏ one where of dwelled in London & the other at Syon in my lord of Sommersettes house vnkle/ & Protector to ẏ most excellēt kyng Edwarde the sixt. But when as I proued the same in them that were of perfit age/allthoughe it dyd muche good/yet it neuer wrought any such effect in them/as it dyd in thē childer.

PHalaris putteth furth many small stalkes / out of small and vnprofitable rootes. The stalkes ar two handbredthes long/ full of ioyntes / lyke strawes or redestalkes / muche lyke vnto the strawes of spelt. It hath a sede in bygnes of mil or millet/ whyte in fasshon/ somthyng long. The first tyme that euer I saw thys herbe/was in the citie of Come/where as ỳ chefe Physiciane of ỳ citi no lesse gentle then well learned shewed vnto me / and my felow master Johan Walker. Afterwarde I saw it in England takē for mil/for they that brought Canari burdes out of Spayn/brought of ỳ sede of Phalaris also to fede them with. Where of when I sowed a litle / I found that it was the ryght Phalaris which I had sene in Itali before. I haue as yet heard no English name of Phalaris/but for lak of a better name it may be called peti panik/of the likenes that it hath with the ryght panik.

The vertues of Phalaris.

THe iuice of Phalaris which is pressed out of the herbe when it is stamped throw water or wyne/if it be dronken it is a good remedy against the ache of ỳ blader. But a spoun full of the sede of the same herbe / dronken in water is good for the same purpose. Other properties I fynde none in Galene thē Dioscorides hath rehersed. I haue found by experience ỳ it is not only good to fede small birdes therwith/but that it is veri good for yong chickinges and hennes/to fat them with all/ as som vse to fat capones in Italy with mil or millet.

Of the pulse called Phasiolus out of Dioscorides.

PHasiolus is wyndie and moueth or stirreth vp wynde. And whē it is grene it softeneth the belly/ & it is fit for vomitynge. Cornarius and Matthiolus make ij. kyndes of Phasiolus/ & specialli Matthiolus/who sayeth that Smilax hortensis is the gardin Phasiolus/and the wild is the Phasiolus whiche is described in thys place of Dioscorides. And Cornarius to proue that Smilax hortensis & Phasiolus be all one/alledgeth the wordes of Aetius / which in dede sound as he meaneth. And Matthiolus sayeth further that Smilax hortensis & Dolichus in Galene / and in Theophrast/ ar all one. Allthough these great learned men and of no small autorite in theyr countres / where as they do dwell: yet in thys matter I do not agre with them. The first cause that maketh me dissent from them is thys / that Dioscorides vseth not in all hys booke that I remembre/ to write in two chapters far one from an other/of any gardine and felde herbe or plant/but euer where as he maketh mention of the gardin herbe/he maketh mention also of the felde herbe in the same chapter or in the next folowyng or there about. But he writeth of Phasiolus in the 101. chapter of the second booke/ and he writeth of Smilax hortensis in the 140. chapter of the same booke. Which thyng he wold not haue done accordyng vnto hys accustomed ma-

ner if he had thought them allone in kynde/and to differ in no other thyng but in the place of growynge. If thys argument be not good/the argumentes ẏ Matthiolus maketh ẏ ſecacul is not eringium/ & that laurus Alexandrina & Hypogloſſon/ar not allone/ ar euel argumentes/ wͭ all other ẏ ar byl ded vpon ẏ ſame fundation. An other cauſe is ẏ the pulſe ẏ I take for Phaſiolus in Dioſcorides/hath ſede vtterly vnlyke vnto ẏ ſedes of Smilax hortenſis. For the pulſe ẏ I take for Phaſiolus/hath a long whyte ſede ſomthyng bowed in/after ẏ maner of ſom ioyners mallettes/ in faſſhō & likneſs lyke vn to a gray peaſe/but ſmaller & longer/ wͭ a blak ſpot in the end of it. The ſede of gardin Smilax is lyke a flat kydney/where fore euery man may ſe ẏ they ar very vnlyke in form & faſſhon. They ſay that Dolichus in Theophraſt/& Smilax hortenſis/& Phaſiolus in Dioſcorides ar all one/whiche ſayng if I can confute/then haue I an other cauſe to diſſent from them. Which thyng I truſt to do after thys maner. Dolichus in Theophraſt & Phaſiolus in Galene will periſhe & thriue euel if it be not vnder propped. But Phaſiolus Dioſcorides as I haue ſene it by experiēce my ſelf in Lumbardy/& Matthiolus confeſſeth the ſame: thriueth well inoughe without any vnder proppyng as other pulſes do. Therfore Phaſiolus Dioſcoridis is not all one wͭ Dolichus of Theophraſt/& Phaſiolus of Galen. The laſt cauſe ẏ maketh me diſſent frō them/is that their own autorites whiche they bring for their purpoſe in ſom poyntes/is quyte againſt them ſelues. For it is writen in ẏ chapter de Dolichis in Galene ẏ by the autorite of Hippocrates/ ẏ Dolichi ar leſſe wyndier then peaſen ar: ther is alſo Diocles alledged to ſay theſe wordes: Dolichi non minus quàm Piſa nutriunt, præterea ſimiliter flatu carent. That is/ Dolichi noriſhe no leſſe then Peaſen do/& lyke wyſe they ar wͭout wynde. Where as Aetius ſaieth ẏ Lobi were called of all old writers Dolichi and Phaſeoli/& of ſom Smilax hortenſis/he hath theſe wordes: Nutriunt nō minus quàm Piſa, cōſimiliterq; flatus expertes ſunt. That is/Phaſeoli gyue as muche noriſhment as Peſen do/and likewyſe ar wͭout wynde. But phaſioli Dioſcoridis are not only windy/but alſo ſtir vp winde/for theſe ar hys wordes: φασίολος φυσωδης πνευματων κινητικος. Therefore I may well cōclude ẏ Phaſiolus in Dioſcorides & Phaſiolus/& Dolichus in Galene/Aetius & Diocles/ar not all one/not only becauſe they haue diuerſe maners in growyng/& diuerſe likneſſes/ but alſo becauſe they haue diuerſe properties/ẏ is to wet/ẏ it of Dioſcorides is wyndy/& bredeth winde/& ẏ other ar flatuū expertes ẏ is windleſſe or wͭout winde. Now let men of learnyng & iudgement gyue ſentence/whether I diſſent frō theſe men before named without a cauſe or no. Galene euen in ẏ ſame place where as he maketh Dolichos & Phaſeolos all one/ wͭout all dowt maketh two kyndes of Dolichus/& ſo maketh ij. kyndes of Phaſeolus: for where as he had ſayd in ẏ begynnyng almoſte of the chapter after ẏ autorite of Theophraſt ẏ Dolichi wil rott & com to nought/ except they be ſet vp vpō proppes to hold them frō the ground/in the very end of the ſame chapter he ſheweth that ther is alſo an other beſyde that/which nedeth no vnder proppyng. Galenis wordes as he is tranſlated ar theſe: Quidam amicorum meorum Romæ agens, mihi narrauit in Caria, in patria ſua quam Ceramum appellabat, in agris Dolichos non aliter quàm alia legumina ſeri, figuram quàm habere cicerculis longiorem. And theſe do I reken ar Phaſeoly Dioſcorides/which differ much/as ſufficiently is proued befor/frō Smilace hortenſi/not wͭſtandyng I will not denye/but

other

other autores call that pulse that Dioscorides named Smilacem hortẽsem/ Dolichum & Phasiolum. Bet for all that Phasiolus in Dioscorides & Smilax hortensis ar two diuerse pulses. Phasiolus may be called in Englishe fasselles/ vntill we can fynd a better name for it.

Of the herbe called Phu.

Phu magnum.

Phu uulgare.

Of Setwall.

PHu is taken of the most parte of them that write of herbes at thys tyme/and of them that haue writen of late/to be the herbe which is called of the comon herbaries/ Valeriana maior, of the Germanes/baldrian oder grosz baldrian/ of our countremen Setwall/and of som/caponis loiyle. But whether Setwall do agre in all poyntes with the description of Phu in Dioscorides or no: ye may iudge by the description whiche foloweth hereafter. Phu/which som call also wild Spiknard / groweth in Pontus / and it hath a lefe lyke vnto Elaphoboseo/ or Alexander/ a stalk a cubit hyghe or hygher/ smothe/hollow and soft/turnyng to purple/and full of ioyntes. The floures ar much lyke Narcissus/ but they ar greater and tenderer/and purple in a whytyshe color. The ouer root is about the thyknes of a mannis litle

ſingre. But it hath litle rootes growyng to ouerthwart/ and one wounden vō in an other as ſquinant / or blak hellebor hath/ in color ſomthyng yelow/ well ſmellyng/reſemblyng Spiknard/yet with a certayn vnpleaſant ſauor/ hytherto Dioſcorides.

In thys deſcription is nothyng that I can mark that diſagreeth with our Setwall/ſauyng that the leues ar not altogether lyke vnto Alexander/ and the floures ar not very lyke vnto the floures of Narciſſus. But with a gentle interpretation the leues may be interpreted lyke Alexāder leues/ and the floures lyke vnto the floures of Narciſſus/ wherefor ſeyng that the reſt of the herbe with the vertues do well enoughe agre: I thynk that a man may lawfully take our Setwall for Phu in Dioſcorides.

The vertues of Setwall.

SEtwall hath pour to heate/and to dryue furth water / if it be dronken after that it is dryed/the brothe of it is good for the ſame purpoſe. It is alſo good for the ache of the ſyde / and it draweth down vnto weomen theyr naturall ſiknes. Galene writeth that Phu hath a roote in vertu/lyke vnto Spicanardi/but for many purpoſes weyker/and that it prouoketh water more then Spiknard of Inde or Syriak & as muche/ as Spica celtica doth.

Phyllitis. *Of Hartis tunge.*

ALthoughe diuerſe of the beſte herbaries of our tyme haue iudged that Hemionitis/is our Hartis tung/and I haue folowed them a lōg tyme in theyr iudgemēt:yet admoniſhed by Cordus many yeares before er Matthiolus had ether writen in Italian/ or Latin / that our Hartis tūg ſhuld be Phyllytis/I left my former opinion and held as I do now/ that the herbe whiche is named of ỹ herbaries lingua ceruina, of other (but falſely) ſcolopendria/ in Engliſh Hartis tung/in Duch Hirtz zung/in Frēche Lang de cerf/ was Phyllites in Dioſcorides, whoſe deſcription folowyth.

Phyllitis putteth furth leaues/ lyke a dock/but longer/& greuer or freſſher ſix or ſeuen together / and them ſtreyght / whiche in the inner parte ar ſmouthe/but vpon ỹ bak ſyde/ they haue as it wer ſmal wormes hāgyng on. It groweth in ſhaddowiſh places/and hath a byndyng taſte with an harriſhnes or hartnes. It groweth alſo in gardines. It hath nether ſtalk ſede nor floure.

I thynk

I thynk that thys description agreeth much better with our hartis tung then the description of Hemionitis dothe. The leues of Hemionitis ought to be very harrish/ byndyng with bitternes. But there is no suche bitter taste in hartis tung/ therefore it can not be Hemionitis. The worst thyng that I mislyke in our hartis tung/is that me thynk that it hath not with vs here such a byndyng harrish taste/as Dioscorides semeth to require. Howbeit except my memory fale me / I haue found it in other places tarte and byndyng inoughe.

The vertues of Phyllitis or hartis tung.

THe leues of thys herbe dronken with wyne/ar good agaynst the bytynges of serpentes. If they be poured in to the mouth of fourfoted beastes/they help them. They ar also dronken agaynst ỳ blody flixe & the comon flixe with out any blood. These be the properties that I fynde in old writers of Phyllitis. I can not fynde that it is good for ỳ mylt in any olde wryter. And yet now a dayes it is comonly vsed for the diseases of the mylte/ & therfore as I suppose because it hath bene falsely taken for Scolopendrio/and Hemeonitis. If that it do any good to the mylt/ it is by the reson of the great byndyng that it hath/ where by it may help the milt that is to louse and to much opened.

Of the Pyne tre and other of that kynde.

DIoscorides writeth ỳ the tre called in Greke Pitys/ & it that is named Peuke/ ar conteyned vnder one generall hede kynde/but that they differ in theyr proper and particular kynde or spice. But he telleth not for all ỳ/where in they differ. Whiche thyng hath made that learned men cold not well tell whether of ỳ two was our Pinus in Latin/and which of them should be our Picea. Therfore seyng the right difference can not be found in Dioscorides: it is nedefull that we set it out of other autentik and sufficient old wryters. First it is nedful to seke out in what properties Pitys of ỳ Grecianes differeth from pence/ & wherin Pinus of the Latines differeth from Picea/and then to se wheter Pitys be Pinus or no in Latin/and wheter Pence in Greke/be our Picea or no/and whether these wordes ar diuersly taken of diuerse autores or no.

Theophrast a noble writer amongest the Grecianes/maketh thys difference betwene πιτυς and πευκη. πιτυς is fatter and hath a smaller lefe/ and is lesse in bignes/& groweth not so streyght vp. It bathe a lesse con or nut/or appell/and rougher or more vnpleasanter to look to/and a fruite more pitchye or rosinie/ πευκη after that the rootes be burned/doth not spring vp agayne. But they say that Pitys/springeth agayn/as it chanced in Lesbo/when as the mountayn Pyrrheus was set afyre. The Ideanes hold/ ỳ not only the harte/but also the outter parte of the bole/ doth turn into a tede / or wodtorche/& that then after a maner/that it is strangled. And the same thyng chanceth of it self/ by the excedyng greate plenty of the tre it self/ as a man can coniecture. For it is alltogether made a tede or woddish torche or fyrebrande. And so thys is the peculiare siknes of πευκη. The same Theophrast

maketh thys differēce betwene the fyrre tre and πευκηρ. πευκη is of a notable hyght & much tauler then peuce. The firre tre hath a wod full of synewes/ soft/and lyght. But the wod of peuce/ is full of tedes or woddishe tozches heuye and full of flessh/or thik. The peuce hath mo knottes/ but the knottes of the fyrr ar harder. Pitys serueth in Cypzus to make shippes of it because that yland hathe it. And it semeth to be better then peuke. The firr tre and peuce ar fittest foz howses/and shippes/and foz the moste parte of such other thynges. The Pitys/is fit foz bothe the wozkes / and especiali foz shippes/ but it beginneth quikly to root. Peuce in no wyse can cum furth in low and shaddowy places/ πευκη & Jui can not grow in hoote places/& peuce is a tre of ỹ mountaynes as πιτυς also is/about Macedonia. Peuce is of ij. sortes/ ỹ one is the gardin peuce/ and the other is the wilde peuce. The wild peuce is denyded into the male/ and female. πευκη groweth not in Syria. Thus much haue J taken of Theophrast. Now will J se what the other Grecianes wryte of these fornamed trees/ and of theyr fruites/properties/and operationes / and vertues. Galene in the viij. booke / of the vertues of simple medicines / wryteth thus of the fruyte Pitys. Pityides ar named the fruytes Pityon. But som by a misuse / call also the fruyte of Peuces Pityides. They haue a menged pour / that is both byndyng / and hauyng a certayn sharpnes with a bitternes / by reson where of they ar good foz the spittyng out of mater out of the breste and lunges. These ar Galenes wordes. But now let vs se what the Latines wryte of Pinus/ and picea. Virgil the noblest Poete amongest all the latines / wryteth in hys Egloges that the Pyne tre is goodliest in gardines. The same in ỹ second of hys Georgikes or husbandry maketh the pyne tre fit and profitable to make shippes of in these wordes.

Dant alios aliæ fœtus dant utile lignum
Nauigijs Pinos, domibus cedrosq; cupressos.

The same thyng doth he also in the fourth Eglog after thys maner.

Cedet & ipse mari uector, nec nautica Pinus
Mutabit merces.

Plini wryteth thus of the pyne tre/The Pyne tre hath a lefe lyke a heer/ very small before/long and sharp with a pricke. The Pyne tre bryngeth furth very litle rosin/ The Pyne tre is gretely to be wondered at. It hath a fruite waryng rype/which shall com to rypenes in the next yere/ and afterward in the thyrde. Nether is there any tre that more gredely putteth it selfe out a lengthe then the Pyne dothe. The Pyne tre and the Cypres tre ar surest agaynst rottyng or mouldryng and agaynst wormes. Plini wryteth thus of the tre called Picea/which may be called the pitch tre or the rede firr tre. The pich tre loueth mountaynes / and cold and it geueth very muche rosin. It is not so hyghe as the larche tre is. The leues of the piche tre ar dryer/smaller/and more colde. And the hole tre is more horrible or vnpleasant to looke to/ then the larch tre/and it is all poured ouer with rosin. The wod of it is lyker the wod of the fir tre. The piche tre after that ỹ rootes ar burnt ones/ will yet spryng agayne. The leues of the piche tre / ar diuyded comwyse. Picea hath very small and blak kyrnelles thorow out in all the long tagges that hang down/ which ar smaller and sklenderer. Wherefore the Grecianes call it a Lousberer.

These

These haue I gathered out of ỹ best Grek and Latin wryters/that men myght se clerely what the old wryters wrote of the aboue named trees. But now sum will requyre my mynde of these trees/ because I professe ỹ knowledge of herbes & trees. Therefore I must say my mynde what I gather of these forecited places out of ỹ auncient wryters. As far as I can se/ Theophrast called ỹ tre peuken/ ỹ the Latines call pinū/ & ỹ tre ỹ the Latines calle piceam/ he called it pyn. For he maketh hys peucē to haue a greter nut or appel thē thys pitys hathe. Also because he maketh pityn to be lesse & more croked then peucē. But for all these/ peuce of Theophrast agreeth well w̄ picea of ỹ latines/ in sundrye properties. Peuce of Theophrastus as ỹ same Theophrast writeth/ cā not cum furthe in very low places & in shaddowy places/ for Peuce is a tre of the mountaynes/ and nether it nor Iuy cā grow in burnyng hote places. And Plini writeth that picea amat montes atq; frigora, & in an other place/ situs eius est in excelso montium ceū maria fugerit. Peuce and picea do also agre in bryngyng furth of plenty of rosin. For as Theophrast writeth peuce resina copiosissima and ponderosissima est so Plini saieth/ Picea plurimam resinam fundit. The same Plini writyng of the pyne saieth pinus fert minimum resinæ. The pine tre bringeth furth very litle rosin. Of these wordes of Plini I gather that peuce in Theophrast is not pinus in Plini. And that Plini taketh pityn of the Grecianes for pino/ I gather thys out of Plinies wordes in ỹ xxxij. book and ỹ secōd chapter. Hys wordes ar these. The vse of oximeli or honied vinegre / is good agaynst the grene trees called cantharides agaynst bupestrem/ and agaynst caterpillers of the pine tre which they call pitiocampas. Here may a man playnly se that Plini turneth pityn in to pinum/ and not to piceā as Theodor Gaza and diuerse other do. But I iudge that Theodor hath much iuster cause to do so/ thē the interpretores of Galene haue/ for as pitys in Theophrast may seme to be our picea/ so pitys in Galene/ is our pinus/ as it appeareth vnto me/ by it that Galene writeth of the fruite of pityos in these wordes folowyng. The fruites pityop ar called pityides. But som call also by a misuse/ the fruites of πευκης, pityides. By these wordes of Galene a man may learne that Galene tooke pityn to be the tre which bereth the greatest and moste principall kirnelles/ and not peucen. But when as the greatest and moste principal kyrnelles grow vpon the pyne tre/ as dayly experiēce teacheth/ we may gather iustli by thys & other causes aboue rehersed/ ỹ Galene tooke pityn for our Pino/ & therfore it is lyke ỹ ỹ Grecianes of Galenis tyme/ & they that cā after hym/ tooke allwayes pityn pro pino. As for the tre that is called in Greke πευκη and in Latin picea/ is called in hyghe Germany where it groweth/ rote dannen baū. It groweth not abrode in England that I haue heard tell of/ nether hath it any name in English that I know. Wherefore seyng it must haue a name/ it is best ether to call it a piche tre/ because muche pich is mad of the rosin of it/ or ellis after the Duch tung/ from whence our English speche came/ a red firre tre. Pinaster which as Plini writeth/ nihil aliud est, quā pinus syluestris mira altitudine, ỹ pinaster is nothyng ellis but a wilde pyne tre of a meruelus hyght/ is named in som places of Duchlāde/ foerenholtz wild kinnenholtz/ and in som places kiffer baume. It groweth very plētuously in hyghe Germany. The leues grow in tuftes together/ not

vnlyke vnto a litle rounde heary bzushe ẏ is thyn/ oz to som great pinseles that paynters vse. Euery lefe is at the leste iij. inches long/ grene/ furrowed oz guttered as sum kynde of yong grasse is. Ther comme allwaye two leues out of one footstalk/ both in the bzushy tuft/ and also a litle benethe the tuftes/ where as the leues growe thynner. Plini putteth thys differẽce betwene the pine tre and the pinaster oz wilde pyne/ that as the pine tre is bushy oz full of bowghes in the toppes/ so the wild pyne tre is full of boughes euen from the myddes of the tre vpwarde. Thys tre may be called in Englishe a wilde pynetre. If any mã alledge against me the authozite of Theodorus Gaza/ to pzoue that our pinaster shuld be peuce/ because he turneth πευκην in diuerse places pinastrum. I answer that Gazas autozite helpeth nothyng here/ & that hys turnyng of peuces into pinastrum maketh against hym self and repzoueth hym ether of vnstedfastenes/ oz of ignorãce. Foz it is euident that although moste comõly he turn peucem in to pinum/ yet in diuerse places he turneth ẏ same wozd in to pinastrũ/ as who say there where no differẽce betwene pinus and pinaster. If any dowt whether he turneth πευκην in to pinastrum/ let hym rede the vi. chapter of the fourth booke de historia plantarum, and the fourthe chapter of the thyrde boke/ and the vj. chapter of the first book de historia plantarum, and he shal fynde/ that I lye not: But not only these places/ pzoue ether hys ignorance/ oz vnstedfastnes/ oz elles doutfulnes/ in translatyng of πευκη and πιτυς into pinũ piceã and pinastrũ: but also hys turnyng of pityos in to laricem. Foz in the secõd chapter of the second booke de historia plantarũ he turneth these Greke wozdes ἔνια δὲ ἀπὸ σπερματος φύεται μονον, οἷον ελατη πεύκη πίτυς thus Sunt quæ ex semine tantũ nascãtur, vt abies, pinus, larix. The same Theodoze in the first chapter of the ir. book de historia plantarum, turneth thys wozde pitys in to laricem and piceã/ makyng two sundzy trose to haue but one comõ name/ which differ one frõ an other in diuerse pzoperties. The same thyng doth he agayn in the next chapter vnto it which I haue rehersed here befoze. Foz where as Theophrast hath in Greke/ δευτερα δὲ ἡ ελατίνη καὶ πιτυίνη. Theodoze hath in Latin: secunda quæ ex abiete, larice, & pica. Beholde as he maketh here iij. rosines of ij. names/ foz he turneth ελατινην in to resinum abietinam, and πιτυινην in to resinam ex larice and ex picea, Then when as Gaza is thus waueryng and vnconstant/ it is not to be allowed foz sufficient autozite ẏ he doth in translatyng of these ij. Greke wozdes πευκην and πιτυς. Therfoze I passe not/ of hys autozite and holde that pitys pinus & peuce/ is Picea in our autozes of Phy sick/ as in Galene/ Dioscozides/ Aetius/ and other that wzote after Galene.

The vertues of the Pyne tre *and the piche tre out of Dioscorides.*

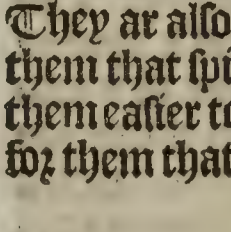
The barck bothe of ẏ Pyne/ and Pich tre/ haue pour to bynde/ & if it be bzoken/ and sprinkled vpõ chafyng/ it is good foz it/ & foz sozes ẏ ar in the outermost parte of the skin. So is it also good foz burned places with litarge & the fyne pouder of Frãkincense. The same receyued in a trete oz cerat of myztelles/ bzyng sozes in tẽdze bodies to a skinne/ and it stoppeth suche as ryn to far abzode/ if it be bzoken and layd to with coperus. And if it be geuen in a perfume oz smoke/ it casteth furth chylder and the secondes. If it be dzon-

be dronken/it will stopp the belly/and maketh a man pisse well. But ẏ leues of them also brokē & layd to swage inflāmationes or hote burnynges. They kepe/and saue also woundes frō inflāmationes. If they be brused & soddē in vinegre/they ar good agaynst the tuth ach/if the teth be washed wᵗ ẏ broth of thē whilse it is very hote. If they be taken in the quantite of a dra in water/or mede/and dronken/they ar good for thē ẏ ar diseased in the liuer. The bark of στροβιλου, and the leues dronken/ar goood for ẏ same purposes. But it is not very easy to know perfitly what Dioscorides meaneth by thys word στροβιλος, whilse som interpreters/take it for a tre of a seuerall kynd by it self/as Cornarius doth/ & other as Ruellius turneth it into the pineapel. I rede in no olde autor ẏ Strobilus shuld be ẏ name of a tre/but alwayes for ẏ nut or appel/or kirnel of ẏ appel som tyme/except that where as my Plini corrected and set out by Erasmus/ after ẏ Hermolaus Barbarus/ Nicolaus Beroaldus/Guilhelmus Budeus & Johānes Cesareus had dō to Pliny/what they could do/hath Tibulus a mā ought to rede Strobilus. And thoughe it were Strobilus in dede in Plini/& not Tibulus/it were no stronger argument to reson thus. Plini maketh Strobilus a kynde of tre by it self/ & not only a fruite/ergo it is a tre/then thys were. Plini maketh Tedam a seuerall kynde of tre by it self/ therfore Teda is a tre by it self. But it that Dioscorides writeth/will moue a mā much more thē that autorite of Plini/whose wordes ar these: ποιει δε τα αὐτα και ο της στροβίλου φλοιος και τα φυλλα ποθεντα, that is the bark of the Strobil and the leues make for the same/or serue for the same purpose. Now a pine nutt hathe no leues/where fore it may appeare that by the word strobilus he vnderstandeth a tre of the same kynde that pinus is of. But thys semeth som thyng to hyndre that vnderstandyng/ that in the begynnyng of the chapter Dioscorides set furth afore/ of what thynges he wold intrete of only mention of pinus and picea/& not of Strobilus. But wheter Strobilus here betoken the nut of the pine tre/and the leues of it betoken the leues of the same pine tre/ where of Dioscorides had immediatly made mention before/ it maketh no great mater/ because all the trees there together mentioned/ ar of a lyke vertu and worknyng. The tede also that commeth of them (a tede is a fat and roseny pece of a pyne or pich tre/which hewen of/serueth for torches) cut in to small peces and sodden with vinegre/swageth the tuth ach/ if the broth be holden about the tooth that acheth. A stirryng stik may be made of them fit to prepare pesses and medicines to swage werines. Som vse to kepe the sout of them/to serue to make inke there of. The same serueth for medicines to trym the heyres of the ey liddes/and for the corners of the eyes/that ar worne or freted/ and for hard ey lyddes and such as want hear and for wateryng eyes. The fruites of pynes and pich trees which ar within ẏ pine nuttes/ ar called pityides. They haue a byndyng pour/ and somthyng hetynge. They ar good for the coughe/and for such disease as ar about the breste/ whether they be takē by them selues or with hony. Moreouer if the kirnelles be made clene and then eten/or be dronken with Malucsey & the sede of a cucumbre/ moue a mā to make water/and make dull or blunt the bytyng that is about ẏ blader or kidnees. And if they be takē wᵗ ẏ iuice of porcellayn/ they swage ẏ. gwawynges of ẏ mouth of ẏ stomack. They take also away ẏ weyknes of ẏ

body

body & hold down the corruptiõ of humores. But the hole nuttes lately phikked from the trees/and bruſed/and ſoddẽ in Malueſey/ ar good for the old coughe/and for a conſumption/if a man drynk euery day/thre cyathes of the brothe that they ar ſodden in.

Out of the viij. booke of Galene of ſimple medicines.



The barke of the pyne tre hath a byndyng pour excedyng the other/ſo much ẏ it can heal very well chafinges/ and can ſtop ẏ belly if it be drokẽ. It healeth vp alſo places ẏ ar burned. Moreouer the bark of the piche tre is lyke to the other/ but the poures ar mor temperat or weyker. There is pour to ioyne/& hele fores in ẏ leues of them both: becauſe they be muche moyſter then the barke. In the nutt allthoughe it be lyke theſe/ yet is there a ſtronger poure both in the bark and alſo in the leues/ ſo that it hathe a certayn greuous bytyng ſharpnes. Furthermore ẏ ſout which is gathered of the forſayde/is fit for the fallyng out of the heares of the ey liddes/& for the moyſt corners of the eyes/ worn of/which ar blered and waterynge. The fruites of the pyne and pich tre haue a mengled pour/that is to wet they bynde with a certayn bitternes. Wherfore they ar good to help a man to ſpit out mater of the breſte and lunges. Galene alſo in hys boke of the poures of norifhmẽtes/ wryteth thus of the pyne apples. The pyne apple nutt is of a good groſſe iuice/& norifheth muche. But it is harde of digeſtiõ. The Grecianes call it not now κωνορ but ſtροβιλον.

Out of Symeon Sethi.

The kirnell of the pyne appel ar hote in the ſecond degre/ and dry in the firſt. They norifh plentuouſly/& they ar of a groſſe iuice/and they ar harde of digeſtion/and greue the hede/ and make good bloode. They ſmouth the harrifhnes or ſharpnes ẏ are in the breſte. They ar good for the fores or bliſters of the bladder/ & for the ſharpnes ẏ is in the ſtomack and kydnes. They ar alſo good for old coughes/and moyſte diſeaſes of the lunges/ & for them that ſpit out matter. They that vſe thẽ with hony and raſines/ make them eaſier to be digeſted/and they increaſe mannis ſede. They ar alſo good for them that ar diſpoſed to trymble.

Of Pepper out of Dioſcorides.

Men ſay that Pepper is a ſhorte tre that groweth in Indye. It bryngeth furth a fruite at the firſt lõge/as it where long coddes which is called long Pepper. And it hathe within it a ſmall thyng lyke to mile or millet/which groweth to perfit Pepper at ẏ lengthe. Thys when the tyme commeth is ſpred abrode/ and bryngeth furth berries ſuch as all mẽ know. Partely vnrype (and therfore harrifhe) which ar ẏ white Pepper/moſte fit for ey medicines/ and for preſeruatiues and triacles. But the long Pepper is excedyng bytynge and ſumthyng bitter/becauſe it is vnrype/& it is alſo good for compoſitiones of preſeruatiues and triacles. But the blak is pleſanter and more ſharp then the whyte/and

better

better for for the stomack and more spycie/ because it is rype/ and it is fitter to season with all. He must chuse the pepper that is heuiest/ and ful/ blak/ not full of wyncles/ but freshe and without dust or chaffy filthines. There is oft foūd in blak pepper a thyng without norishmēt/ lene/ empty/ and lyght/ and that they call brasma.

Out of Plini.

The trees that bear pepper in euery place/ ar like vnto our iunipers. Howbeyt there ar som that holde that they grow only in ỳ fronte of Caucasus ỳ lyeth agaynst ỳ sonne. The sedes differ from iuneper by such litle coddes as we se in faselles. These plucked before they gape and open/ and be heten in the sonne/ make it which is called long pepper. But whē as by litle and litle they begyn to open for rypnes/ they shew whyte pepper/ which afterward hete with the sonne it is chēged with colour & wryncles. But the same ar not without theyr iniuri/ and they ar perched cinged with the intemperate wether/ and ỳ sedes ar made emptie and voyde. Which thyng they call brechmasin: which betokeneth in the Indiane tūg/ bryngyng furth of fruite before the tyme of all the hole kynde/ it is the roughest and lyghtest/ and pale in colour. The blak pepper is more plesant/ but the whyte is lighther then both the other. Ginger is not the roote of pepper as som haue iudged.

Of the ix. book of Theophrast de historia plantarum.

Epper indede is a fruite/ and thereof ar two kyndes/ ỳ one is rounde as the bitter fithche called orobus/ & it hath a couerynge and fleishe/ as the bay berries haue/ and it is somthyng in vnder redishe. The long is blak/ & hath litle sedes lyke poppy. And thys is much stronger thē the other. They ar both hote/ wherefore they ar good agaynst the poyson of the homlok as Frankincense is.

Out of the viij. booke of Galene of hys simple medicines.

The roote of the pepper tre in vertu is much lyke to costus. The fruite that was but growyng of late/ is the lōg pepper/ wherefore it is moyster then it that is rype. And thys is a token of hys moysture: When it is layde vp/ it will be shortly full of holes/ and doth not byte by & by/ but beginneth a litle after/ but it dureth a litle more. But the fruite that is as it were an vnrype grape/ is the whit pepper/ sharper in dede then the blak. Bothe they do vehemently drye and heate.

Hytherto haue I brought it that the old wryters haue writtē of pepper/ who/ as a man may esely gather of theyr wrytyng/ had only by hearsay it ỳ they wrote/ concernyng ỳ description & maner of growyng of peper. Wherefore because ther ar many thynges found out of late yeares by the saylyng of the Portugalles/ and diuerse other aduenturus traualers in far cuntres/ and specially diuerse kyndes of fruites and trees which were neuer perfitly knowen before: I will bryng in what the later wryters haue found out/ concernyng pepper which was not knowen before.

Out

Of Pepper out of Dioſcorides.

Out of the Lewes Bartomanni. fift boke of the thynges that he ſaw in Inde.

Here groweth pepper in ẏ felde ẏ lyeth about Calecut. Som huſband men gather pepper euen within the city. The ſtalk of the pepper buſhe is very weyke/ as a binde is/ without a pꝛop it can not ſtād alone. And it is not vnlyke Vuy/ foꝛ it cꝛepeth euer hygher & hygher/ & emhꝛaſeth all ẏ is in the way/ & byndeth it about. The foꝛſayde tre nay rather buſhe oꝛ ſhꝛub/ ſpredeth it ſelfe abꝛode in to many bꝛanches/ which ar about two oꝛ thꝛe handbꝛedthes long/ oꝛ (as ſom expound palmum) ij. oꝛ iij. ſpannes long. The leues reſemble the leues of a citron tre/ but theſe ar thicker and fatter with ſmall veynes rynnyng vpon the bak ſyde. Out of euery outtermoſte yong twygge hang out ſix clutters/ not bigger then a palm that is iiij. fingers/ lyke vnto grapes/ but thicker together. They haue the ſame coloꝛ ẏ vnrype grapes haue. They gather thē in October and Nouembre/ as yet turnyng to a grene coloꝛ/ and they lay them vpon mattes agaynſt the ſonne to be ryped and dꝛyed there. And within thꝛe dayes they get thys coloꝛ that ye ſe them haue. The ſame leues wꝛytyng of the noble Iland Taprabona / ſayeth that there gꝛoweth very great plenty of a bigger kynde of pepper. He ſayeth that the ſame pepper thoughe it be greater then it that commeth hyther/ yet that it is empti/ lyght/ and whyte and very bytyng. And he wꝛyteth that the tre that bereth thys pepper / hath a greater bole and thycker/ and fatter leues then the pepper trees ẏ gꝛow in Calecut. Hytherto Lewes. Diuerſe that haue bene in Inde/ hold ẏ ẏ long peper groweth not vpon the ſame tre that the other peper groweth/ but vpon other trees in lōg tagges lyke them that in wynter hang vpon walnut trees. Matthiolus one of the moſte famoſe wꝛyters of ſimples in all Italy in theſe our dayes/ wꝛiteth thus of pepper: I haue ſene at Naples a peper buſhe/ agreyng well vñ the deſcriptiō of the Poꝛtugalles/ becauſe it had a bole oꝛ body/ after the maner of a binde/ and after the maner of the ſharpe Clematis. But I did ſe alſo an other litle tre bꝛyngyng furth pepper in cluſters in Venis/ which did very playnly reſemble the comō ribes buſhe. Thys gꝛoweth grene in ẏ gardin of Mappheus the noble Phyſiciane/ where as many other herbes & trees woꝛthy to be knowen ar. Wherefoꝛ it is no wonder/ if autoꝛes wꝛyte diuerſely of the hiſtoꝛy of pepper.

Of the vertues of Pepper out of Dioſcorides.

The vertue of all peppers in commun/ is to heat/ to moue a mā to make water/ to digeſt/ to dꝛaw to/ to dꝛiue away by reſolution/ and to ſcour away thoſe thynges ẏ darken the eyſyght. It is alſo fit foꝛ to be taken agaynſt the ſhakyng of agues/ which com agayn by courſe at certayn tymes/ whether it be dꝛōken oꝛ the body be therwith anoyntēd. It helpeth them that ar bitten of venommus beſtes. It bꝛyngeth furth alſo the bꝛythe. It is good foꝛ the coughe and foꝛ all diſeaſes about the bꝛeſte/ whether it be licked in oꝛ be receyued in dꝛynk. It is lykewyſe good foꝛ ẏ ſquynſey if it be layd to with houy. If it be dꝛonken with the tendꝛe leues of the bay tre it dꝛyueth away gnawyng/ and quite diſſolueth it. If it be chowed with

with rasines it will drawe doun thynne fleme out of the hede. It stancheth ache/and it is much vsed in helthe/it maketh an appetyte. And if it be menged with sauces it helpeth digestion. If it be menged with pitch/it dryueth away by resolutiõ wẽnes. With nitre or naturall salpeter it scoureth away morphewes and such lyke foulnes in the skin. It is burned in a new erthen pot/set vpon the coles/and is stered as lentilles ar.

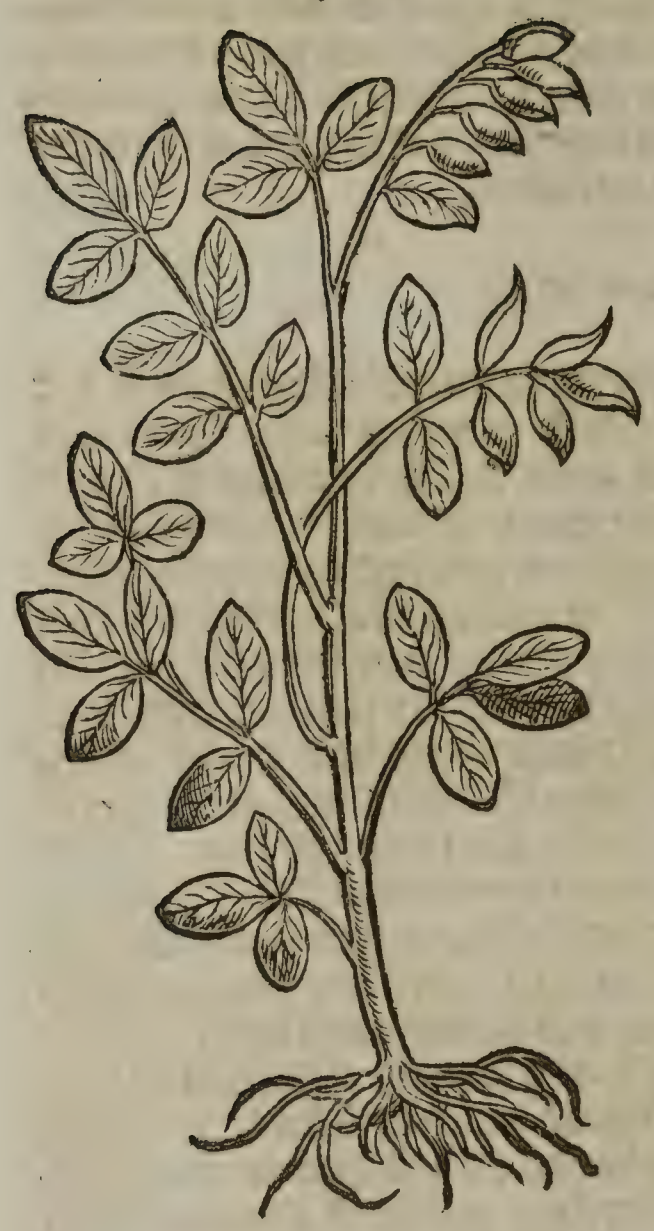
Out of Symeon Sethi.

PEpper is hote and dry in the thyrde degre. The nature of it is to cut in sunder grosse and toughe humores/ and to breke and dryue away wynde/ and to waste vp the moysture of ẏ brest/ lunges/belly/ and stomack. But it is euel for the kydnees. There ar som that hold ẏ pepper is hote and dry in the fourth degre. By these wordes of Symeon/& by the autorite of Theophrast/Dioscorydis/ Galene and Plyni/is the old error playnly reproued of diuerse Englishe men and of many weomẽ/that stifly haue holden that pepper is hote in the mouth and cold in operatiõ. Galene teacheth that hole pepper heteth not so muche as brokẽ & poudered peper dothe. Hys wordes ar these: There ar none of those thynges which ar manifestly knowen to be hote/ which appere to be hote vnto vs before the be brokẽ in to small partes. For though a man lay hole pepper vnto hys skin/yet shall he fele no heat of it. Nomore shall a man fele any heat/ though he taste vpon it wyth hys tong or swallow it ouer/or vse it any other wayes hole/and vnbeten/and sifted. But if ẏ pouder of it be layde vnto the skin/it will heat/& specially if the skin be rubbed hard therwith. And the pouder will heat quicly both the tong and the stomacke. Wherefore when a man wold haue pepper to heat much and spedely/he must bete it in to small pouder after the learnyng of Galene. But if he wold haue it to heat but litle and slouly/thẽ let hym vse it hole/ or litle broken. And allthoughe pepper be good for ẏ shakyng of angue/ yet for all that it is very ieperdus to take ether peper or any such hote medicine before the body if the pacient be wel prepared and purged/ and the mater of the disease be made rype. For if suche remedies be takẽ before the dew tyme/ that is before the state or chefe rage of the disease/ a single ague will turn in to a double/or ellis at the leste the siknes will be much worse to heale as Galene writeth of the quartayn ague in hys booke ad glauconem.

Of the fistick nut.

PIstacia named so both of the Grecianes and Latines/ar named of the potecaries & barbarus wryters fistici. I haue sene them in Bononi growyng vpõ theyr tre which was but short. The leues ar nothyng lyke vnto the lentisk leues as Matthiolus wryteth/sauyng ẏ they grow in such order as they do/for they differ both in fashon and form/and also in greatnes and color. The fistik lefe that I saw & mesured/is thryse as brode as ẏ lẽtisk lefe & broder/

Pistacea.



and it is but twyse as long & about a grane lōger. The figure of ẏ fistic tre is almost rounde: ẏ figure of the lentisk lefe is such/ that in that parte that is next vnto ẏ footstalk/ is very small and wareth greater and greater vnto the myd lefe/ & frō thence it groweth euer lesse and lesse vntill it com vnto a poynt all moste sharpe. The color of the lentisk is also grene/ when as the color of the fistik is nothyng so grene/ but yelower wt̄ litle rede spottes in them. In thys lykenes & bignes haue I seno the lētisk or mastik tre and the fistik tre in Bonony/ where as I learned the knowledge of herbes & practis of physik of my master Lucas Ginus/ the reder of Dioscorides thereof whome Matthiolus in hys commentaries vpon Dioscorides oftymes maketh honorable mention. It may chance that Matthiolus hath sene the leues of the forsayde trees of greater or lesse bygnes and of other fasshon & color then they were of that I saw in Bonony/ where of I haue certayn at thys day to shewe/ well kept in a booke at ẏ lest these seuentene yeares/ if any man shulde dout of my truth in the rehersall of these maters. The fistik nut at the least hath two notable couerynges/ one that is without all the other as a wallnut or an almond hath/ an other harde and toughe and in color whyte/ within the which is a grene kirnell/ full of oyle.

The vertues of fistickes out of Dioscorides.

THe fistic nuttes ar good for the stomack. They ar also a good remedy agaynst the bytynges of crepyng beastes/ whether they be eaten/ or whether they be broken and dronken in wyne.

Out of Pliny.

THe fistickes haue the same profittes and worckyng that the pineaple kirnelles haue/ and besyde that they ar profitable whether they be eaten or dronken againſt the bytynges of serpentes.

Out of Galene de alimentorum facultatibus.

Galene

Galene in the ſecõd booke de alimentorum facultatibus writeth that fistickes noriſhe but a litle/and ỹ they ar good to ſtreyngthen ỹ liuer and to ſcoura way the humores that ar ſtopped in the canales of it. The ſame Galene writeth of them thus in hys bookes of ſimple medicine. The fruite of the fiſtic tre is of a finer ſubſtance or complexion/ and it hath a litle bitternes and a good ſmell/& therfore it ſcoureth away the ſtoppyng of the lyuer chefely/and alſo of the breſte and lunges.

Out of Symeon Sethi.

Fiſtickes as Symeõ ſayeth(after ỹ tranſlatiõ of Lilius Gregorius) noriſh litle/and ar hote & dry in the ſecõd degre. They ar good for the lyuer/ and ſumtyme they ſtopp and ſumtyme they driue away/ becauſe they haue iuices of ij. ſortes/where of the one is ſomthyng byndyng/ and the other ſomthyng bitter/and of a ſpicie ſmell. Galene writeth ỹ they nether greatly help nor hurt the ſtomack. But the later writers hold/ that they ar good for the ſtomack. They help them ỹ ar bitten of venuimus beſtes. They make the blood fyne/and they make thynne groſſe and thoughe humores. The oyl of fiſtickes is good for the breſte/kydnees/and lunges.

Out of Serapio and other Arabianes.

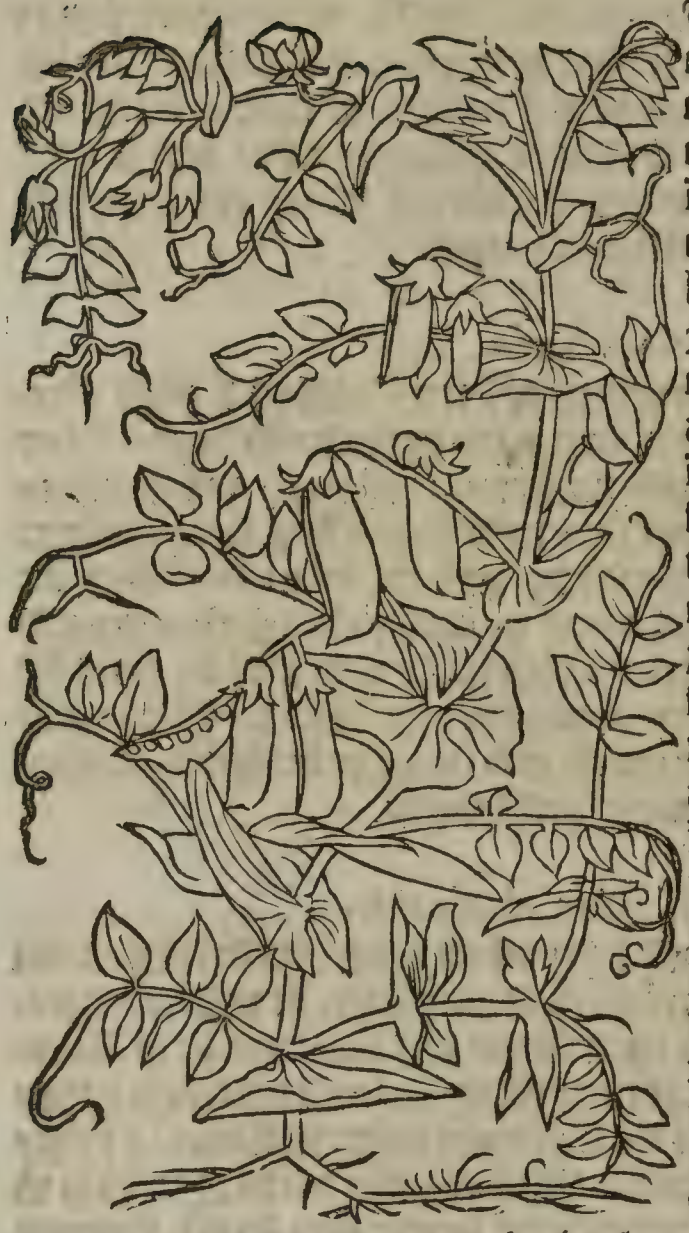
The oyle of fiſtickes/is good agaynſt all venemus bytynges/ for ỹ ach of the lyuer/which cõmeth of moyſture. It is hote & drye/ and of a greater heat thẽ the walnut and haſel nut be of. Auerroes wryteth ỹ fiſtickes ar temperatly dry and hote/and ỹ they comfort the ſtomack and lyuer of theyr hole ſubſtance/ & ỹ they ar of ỹ nombre of theſe medicines ỹ haue many and grete vertues to help wt all. Raſes alſo an Arabiane ſayeth that fiſtikes beyng hote/help a woman to hyr ſyknes.

Of the peaſe.

As Dioſcorides deſcribeth not ỹ fabam/ where of he maketh mention and ſheweth the vertues/ſo he nether deſcribeth nether maketh any mention of the Piſi. Wherefore it is as litle meruel that men haue erred in the piſo as well as in the faba. Sum herbaries of Germany hold that cicer anetinum is the piſum of the latines led by thys reſon. Cicer is called in Greke Erebinthos and ỹ piſum of the Latines is called in ſom places of Duchlãd erweiſen/ſo that they gather that/ that the Duch erweyſen cam of the Greke worde ερεβινθος. Other gather euẽ by ſuch an other reſon ỹ ỹ Duche erbs/which is called in Engliſh a peaſe is the eruum of ỹ Latines/& orobus of the Grecianes/ becauſe erbs ſemeth to come ether of eruũ or orobus/ by reſon of ỹ lyknes of ỹ wordes betwene one & an other. But all theſe geſſinges ar but vayn and openly agaynſt the truth/as God willyng I ſhall proue her after. But before I take that mater in hand/I thynk it beſt to ſerche out what old writers haue writen of theyr piſis.

Theophraſt in the ſeuenth book of the hiſtori of plantes/and in ỹ thyrde chapter wryteth that piſum cicercula and cicera/ and ſuch other haue longer leues then the faba. The ſame writeth that piſum/ochros and lathyros

Pisum.



haue a stalck ꝯ falleth vpō the groūd. Theophrastus also in ꝯ fourth booke of the causes of plantes writeth thus of peasen. Pisum is most frayl of all other/for it is moste subiect vnto mil due/ because it hath many leues/ because it groweth by the grounde/ large and muche rynnyng abrode. For it will fill ꝯ hole place/allthough one sede be set a grete way from an other. And the same is much in danger of colde and fresyng/because/it hath a weyk roote. Pliny writyng of other pulses/ speaketh thus of Piso in the xij. chapter of the xviij.booke. The pisum ought to be sowē in places lying against the sonne/because of all other/ it can leste abyde colde. And therfore in Itali/ and in a roughe ayer/ they sow it not but in the spryng tyme/ in an easy and louse grounde. There is cicercula a kynd of litle ciches which is not euen/ and full of corners as ꝯ pisum is. The coddes of the ciches ar rounde/ other pulses coddes ar long and brode/after the figure of ꝯ sede. The pisum hath coddes after the fashon of a rool that the grounde is playned with all.

Here be all the places that I can fynde at thys tyme in the old writers/ which declare any thyng the forme or fashon of pisi. But first before I bryng in what is my iudgement of the pisi/ I thynck it mete to confute the errores which ar committed in thys pulse piso. First that they erre folwly / that hold that Cicer arietinum in Dioscorides is our comon pease/ and the pison of the Grekes/because the Duches erweysen is lyke in sound to erebinthus/and they that hold that pease called in som place of Duchelande erbs/is the eruum of the Latines or orobus of the Grecianes/because these wordes orobus and eruum ar lyke vnto the Duch worde erbs. It may be easely proued by that it followeth not/ because a Duche worde soundeth lyke a greke or Latin worde/that therfore it that the Duche word betokeneth/that ꝯ latine and Greke wordes betokeneth the same. For if that were a good maner of argument/ then carabus/ which soundeth lyke ein krab/ should not be a lobster or eyn mer kreuet/ but a krab/ and vulpes which soundeth lyke vnto ein wolf/shuld not be a fore/ but a wolf/ where vnto it hath a lyker soūde and name. Cunila shuld not be sauerey/but tyme/for the hyghe Duche call tyme quendell. Puligium shuld not be pennyriall/but polium/because the Duch call pulegium poley.

Now

Now may ye ſe how ſklender the argument is which is fetched out of the lykenes of wordes in diuerſe tonges/except ẏ deſcriptiones and properties do agre alſo therwith. But ẏ the deſcriptiõ and properties of piſi do not agre with Orobus and Erebinthus/ I ſhall eaſely proue it/ by the autorites of the autores aboue reherſed/and with other beſyde them. Erebinthus/ as Theophraſt writeth falleth not vpon the grounde but groweth a ſyde. But the peaſe falleth vpon the ground/therefor erebinthus cã not be piſum. The piſum hath long leues/but Erebinthus hath none/ſuche. Therfor Erebinthus can not be piſum.

Galene writeth de Cicere Arietino/ and de piſo as of ij. diſtinct and diuerſe pulſes/ Pliny alſo in one chapter diuideth cicera frõ piſis/ therfore erebinthus which is called in latin cicer is not piſum.

Theophraſt maketh orobum to grow ſydlynges. But all our kyndes of peaſen ar επιγειοκαυλα, that is theyr ſtalkes grow by the grounde/and Galẽ writeth ẏ all the kyndes of orobus/ſauyng the whyte ar playn bitter and taketh not all bitternes away from it vtterly/but maketh it gentler then the other as Theophraſt doth alſo. But all our kyndes of peaſen & all ẏ kyndes of erweyſen or erbſen in Duche/ar playne ſwete/wout all bitternes. Therfore there can none of our peaſe nether of the Duche erbſen be any kynde of orobus/ ſauyng the whyte/and ẏ (as it is proued befor) can not be orobus as one that wrote vpon the Georgikes of Virgil dyd lately teache.

That the moſte part of our comõ peaſen can not be piſum of the old writers/it dothe appere by bothe ẏ deſcriptiones of Theophraſt and Plini. For Theophraſt maketh hys peaſe with a long lefe/& Plini giueth corners vnto hys peaſe. Then when as the comon whyte peaſe is altogether rounde and wout corners/and the leues of ẏ moſte parte of our comon peaſen ar roũde/ the comon white peaſon and other lyke vnto them in form and faſſhon can not be piſa of the old writers.

The comon gray peaſe with the long leues/which is not round/ but cornered/is ether the piſum of the old writers/ or ellis I know it not all.

The vertues of peaſen out of Galene.

Peaſen of theyr hole ſubſtance haue a certayn lykenes with fabis (which ar called of the moſte parte of learned men and taken for our beanes) and ar after the ſame maner takẽ in that fabe ar. But they differ in theſe two poyntes/ frõ fabis both in that they ar not ſo wyndy/and that they haue not ſuche a ſcowryng nature/& therfore go ſlowlier down throw ẏ belly.

Galene in that place where as he writeth of fabis/ſayeth ẏ all thynges which ar fryed want the wyndenes that they had befor/but ẏ they ar harder of digeſtion.

Then the perched or burſtled peaſen which ar called in Northumberlãd carlines by Galenis ruel/ar not ſo wyndye as otherwaies dreſſed/& ar harder to be digeſted/although they noy not ſo muche with theyr wyndenes.

The phyſiciones of Salern wryte thus of peaſen in theyr booke whiche they wrote vnto the kyng of Englande.

Sunt inflatiua cum pellibus atq; nociua.
Pellibus ablatis ſunt bona piſa ſatis.

Of the peaſe.

That is peaſen with theyr ſkinnes ar wyndy and noyſum/ but when as ẏ ſkynnes ar takẽ away: they ar good inoughe. Thus do they ſay. But for all theyr ſaying/ J will aduiſe all them that haue ether wyndy ſtomackes/or miltes/ ẏ they vſe not much peaſe at any tyme/ howſoeuer they be dreſſed/ except there be ether anis ſede/or cumin/or mynte/ or ſom other ſede or herb of lyke propertie put thereto. Wherefore J muſt nedes commẽde the honeſt and lerned Phyſicianes who of olde tyme haue taught our cookes to put the pouder of mynte in to peaſe potage/ for that taketh away for the moſte parte the wyndines of the peaſe/ which might els hurt all men diſpoſed vnto any wyndines ether in the milt or ſtomack. The cauſe why J do commend them is/ becauſe they haue don bothe accordyng vnto reaſon and to the learnyng of Galene who wrytyng of peaſen/ and other wyndy meates/ ſayeth ẏ whatſoeuer wyndines is in any kynde of meat/ the ſame may be amended by ſuch herbes as ar hote and make ſubtile and fyne.

Of pitiuſa or pyne ſpourge out of Dioſcorides.

PJtiuſa is iudged to differ in ſpicie or kynde from the cypreſſe ſpourge/ called in latin cypariſſias. Wherefor it is numbred amongeſt ẏ kyndes of tithimales. Pitiuſa (which J name pyne ſpourge) bryngeth furth a ſtalk longer thẽ a cubit/ hauyng many knees or ioyntes. The leues ar ſharp & ſmall lyke vnto the leues of a pyne tre. The floures ar ſmall/ in color purple/ the ſede is brode as a lentil is. The roote is whyte/ thyck/ and full of iuice. Thys ſame is found in ſom places a great buſhe. Hytherto Dioſcorides.

Thys pitiuſa is called of the comon Herbaries and apothecaries eſula maior/ but how ẏ it is called in Engliſhe/ J can not tell/ allthoug it be foũd in many places of Englãd. But leſte it ſhuld be without a name/ J call it pyne ſpourge after the Greke name and lyknes of the leues of it vnto the leues of a pyne tre. Jt may alſo be called lyneſpourge/ of the lyknes ẏ it hath with linaria. The comon herbaries hold that it is hard to diſcern eſulam from linaria/ and therfore they haue made a verſe whereby a man may learn to diſcern the one from the other/ but the verſe is thys:

Eſula lacteſcit, linaria lac dare neſcit.

Pineſpourge hathe much milck/ which linari lacketh in hyr lefe.

But becauſe linari is alſo lyke the Cypreſſe ſpourge (which is much leſſe then thys is) it wer beſt for the auoydyng of confuſion continually to call pitiuſam pine ſpourge.

The great kynde that Dioſcorides maketh mention of/ haue J ſene in diuerſe places of Germany/ firſt a litle benethe Colen/ by ẏ Rhene ſyde/ and afterward/ beſyde Wormes in high Germany. J haue ſene it diuerſe tymes as hyghe as a man/ and ſomtyme much lõger. Thys herbe may be called in Engliſh ſpourge gyãt/ or merriſh or water ſpourges/ becauſe it groweth only in merriſh and watery groundes.

The vertue of pitiuſa out of Dioſcorides.

TWo drammes of pitiuſas rote with mede purgeth/ & ſo doth a dram of the ſede/ & ſo doth a ſpounfull of the ſap made in pilles with flour. Thre drammes of the leues/ may be taken for a purgation.

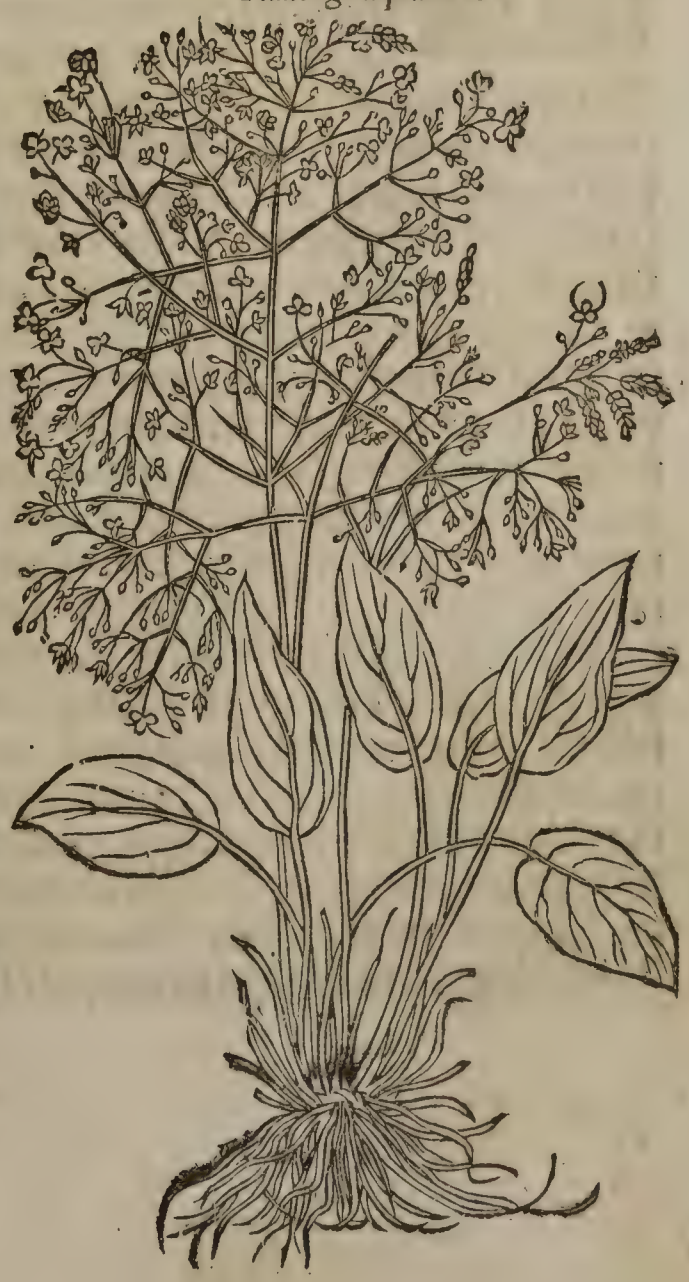
Of

Plantago maior.

Plantago minor.

Plantago II. minor.

Plantago aquatica.



Of *plantayn or weybrede.*

Here ar two kyndes of plantayn or Waybzede the leſſe and the greater. The leſſe hath narrower leues/leſſe and ſmother/ ſofter and thynner. It hath litle ſtalkes bowyng to the grounde/ full of cozners and pale yelowiſhe floures. The ſede is in the top of the ſtalkes. The greater is larger with bzode leues lyke vnto a bete. The ſtalk in thys kynde is full of cozners/ſomthyng rediſh of a cubit hyght/ſet about with ſmall ſede from the myddes vnto the top. The rootes ar tender roughe/ white/ and of the thiknes of a finger. It groweth in myri places in hedges and in moyſt places/ and the greater is the better. Hyther to Dioſcozides.

Beſyde theſe two kindes there ar diuerſe mo beſyde which may all well be conteyned vnder theſe/ ſauyng it that groweth by ẏ ſee ſyde only/ which ſemeth to be a ſeuerall kynde from all the reſt. The greateſt kynde is called in the South parte of England plantayn or grete plantayn/ & in the Nozth countre waybzede or grete weybzede. The leſſe kynde is called ſharp waybzed or ſharp plantayn/ and in many places rybgraſſe. The Duche call the great plantayn bzeid Wegerich/ and the leſſe Spitzwegerich.

The vertues of bothe the Plantaynes or waybredes out of Dioſcorides.

The leues of plantayn/ haue a dzying pour and byndyng together. Wherfoze if they be layd to/ they ar good foz all perillus ſozes and hard to heale/ and ſuche as dzaw towarde the comon lepze / and foz ſuch as ar flowyng or rynnyng and full of foul mater. They ſtopp alſo the burſtyng out of blood/ carbuncles/ fretyng ſozes/ crepyng ſozes/ ryght blaynes/ or ploukes/ & they couer with a ſkin olde ſozes & vneuen/ and ſozes all moſte vncurable/ & they heal vp cozners/ and hollow ſozes. They heal alſo the bytyng of a dog/ and burned places/ and inflammationes or burnynges/ and the inflammationes or apoſteines behind the eares and ſwellynges / hauyng blaynes in them after the colour of bzede. They ar good to be layd to hard ſwellynges or wennes and wateryng of the eyes/ with a ſoze diſpoſed to fiſtelles / with ſalt. But the herbe if it be eaten as a wurt in meate / with ſalt/ and vinegre/ it is good foz the blody flix and the other flix without bloode. It is alſo geuē ſodden in the ſtede of betes / with pentilles. It is alſo geuen to them that haue the dzopſey which hath the name of whyte fleme/ after the vſe of dzy thynges/ ſo that the herbe ſodden may be taken in the myddes. It is alſo good to be geuen to them that haue the falling ſiknes/ and to them that ar ſhazt wounded. The iuice of the leues ſcoureth ſozes that ar in the mouthe/ if it be oft waſſhed therwith. With Cimolia and whyte lead or ceruſſe/ it healeth the inflammation called ſaynt Antonies fyre. The ſame is poured in to the eares foz the ach of them/ and foz the eyſoze/ it is poured in to ẏ ey/ and it is menged with ey ſalues. It is dzonken of them with pzofit/ that haue blody goumes/ and of them that caſt out blood. It is good to be poured in vnder agaynſt the blody flix. It is alſo good to be dzonken agaynſt the ptiſik. It is alſo good to be layd to agaynſt the ſtranglyng of the mother in woll/

and

and so is it good for a waterish or to moyst mother. The sede also dronken with wyne stoppeth the belly and the spittyng of bloode. The roote sodden stancheth the tuthe ach/ if they be washed there with/and it chowed in the mouthe. The roote and leues ar good against the sores or blisters that ar in the bladder and kydnes/so that they be taken with swete wyne. Som say that thre rootes with thre ciates of wyne with lyke portion of water will help a tertian/& the four rootes help a quartyn. There ar also som ỹ vse the roote hanged in a band/to dryue away wennes and hard swellynges.

Out of Galene in the vj. book of simple medicines.

PLantayn is of a menged complexion or temperature / for it hath a certayn colde waterishe thyng/and also a certayn byndyng tartish thyng/the which is erly dry and colde. And therfore it coleth and dryeth/& is in bothe in the second degre from the myddes. But such medicines as cool & bynde/ar good for sores that ar hard to be healed/ for issiues & in flowynges and rotten humores/ & so ar they good for the blody flix. The roote and sede ar not so cold as the leues ar/but dryer. Aetius confirmeth it that Galene and Dioscorides haue writtē/ and sayeth also thus: The sede is of moste subtil or fyne partes/but the rootes ar of grosser partes. And the leues dryed/get vnto them the pour of subtiler partes/but not so cold as they had before.

When as these be the true vertues & properties of the kyndes of playntayn/it is a folish saying of som vnlearned persones / which hold stiffly that plantayn draweth humores out of sores: When as the properties of it/is rather to dryue bak humores/and to dry vp them/that ar flowen to the hurt places/then to draw any vnto the place. For al such medicines as shal draw/ must haue an hote or warm propertie/and not a colde and dry/as all the kindes of plantayn haue.

Of the Playn tre.

ALthoughe Dioscorides writeth of the vertues of Playn tre/yet he describeth it not. Wherefore very mane in England and Germany haue erred in takyng of diuerse trees for the Playn tre / where of none of them all/was the ryght Playn tre in dede. Sum take ỹ lynd tre (which I vō many other take for the ryght tilia) for Platano: because it shutteth furth long branches/ & bowghes/ and is able to couer a grete numbre of men vnder it. Sum take a tre which semeth to me/to be a kinde of acer/to be Platanum. And that tre is called in Duch Ahorn. That the lynd can not be Platanus/ it may be gathered by diuerse places of Dioscorides/ where as he maketh certayn well knowen herbes lyke to Platano. Dioscorides in the fourth booke and 145. chapter / writeth of ricinus/which we call now in England palma Christi, sayeth that it hath leues/like vnto a Playn tre/but greter/smother and blacker. But the lynd tre hath leues lyke an asp tre / or to som Iuy leues that haue no indentyng or cuttyng/& nothing lyke vnto the leues of palma Christi, which ar cut out after the maner of a mannis hande. Pliny also in the xvj.

Platanus.

booke and xviiij. chapter/writeth that the fyg tre / playn tre/& bynde / haue greatest leues of all other / therfore seyng that the leues of the lynde tre ar but small in comparyson of these now rehersed and of many other/ it can not be the ryght Platanus or Playn tre. They that hold that the Ahorn tre (which I reken to be only a kynde of acer) is Platanus/grant that it groweth in ỹ hygheste mountaynes that ar som thyng moyste/ amongest the ashe trees. But Theophrastus maketh the Playn tre to grow in merrish groũdes with willowes & by welles and water sydes. And the same writeth thus of the Playn trees naturall place very clerely in the thyrd booke of the Hystory of Plantes/& in the seuenth chapter. Som trees grow easely & increase with spede/as they that aryse vp by ryuers or waters/as the elm tre/the Playn tre / the water asp / and the wylow tre. Therfore the Platanus and the ahorn tre agre nothyng in theyr naturall place of growing. Both Plini and Theophraste write also that Platanus groweth not naturally in Italy. And Plini writeth that the Playn tre was fetched out of a strange worlde/ only for the shadowis sake. It is lyke if ahorn had bene Platanus/ and the Italianes had knowen/that it had growen so nere hand them/in Germany/ (as it is very like/they beyng so much & so oft in Germany/dyd know what grew there/) they wold neuer haue sent in to a strange wald to fetche them / seyng they myght haue had it so nere home. They also that describe the ahorn tre/ make it not to haue any such shaddowing boughes and branches as Plini and Theophrast write that the Playn tre hath.

For these and diuerse other lyke causes/ I reken that the tre called in Duche Ahorn or wild asshen/ can not be Platanus. I haue sene the leues of that Platanus that groweth in Italy/and two very yong trees in England which were called there Playn trees. Whose leues in all poyntes were lyke vnto the leues of the Italian Playn tre. And it is doutles that these two trees were ether brought out of Italy / or of som farr countre beyond Italy/where vnto the freres/ monkes and chanones went a pylgrimage.

The vertues of the Playn tre.

The yong leues of the Playn tre/sodden in wyne/ ar good to be layd vnto the eyes to stopp the rynnyng and waterying of them. They ar also

also good for swellynges/ and inflammationes. The bark sodden in vinegre/is good for the tooth ach/ if the teth be washed therewith. The yong knoppes dronken in wyne/ heal the ỹ bytyng of serpentes. If they be broken and menged with grese/and there of be made an oyntment/heal it that is burnt of fyre. The horynes that cleueth vnto the leues/is perillus both for the eyes and eares also.

Of the herbe called Polium out of Dioscorides.

Polium.

THer ar two kyndes of Polium / the one of the mountaynes which is named teucrion/ and thys is it that is comonly vsed. It is a bushlyng/small/whyte/ and a spanne long/full of sede. It hath in the topp a litle hede lyke a cluster of berries/but that litle and lyke an hory hear. And it hath a strong or grenous smell ioyned wt a certayn pleasantnes. The other kynde is more busshy / and not of so strong a smell/and weyker in worckyng. Hyther to Dioscorides.

The first and nobler kinde haue I sene growyng in the mount Appennin / but neuer in England a brode. Therefore I know no Englishe name of it/ but it may be well called after the Greke and Latine name Poly. The second kynde dyd I se (except I be deceyued) a litle from the citi of Cour in the land of Rhetia/ but it grow not so streyght vp/as it that Matthiolus painteth. Pliny geueth vnaduisedly those properties vnto Polio that belong to tripolio. Therfore all studentes had nede to rede hym warely / as bothe here and in many other places/leste he gyue them full cause of error. Here is the reder to be warned that where as it is in ỹ translation of Cornarius palmi altitudine, it is in ỹ Greke σπιθαμιαιον/which Greke worde betokeneth not the length of four fyngers/ as palmus doth/ but a spanne/which conteyneth in it ix. inshes or xij. fingers. Thys thought I necessary to warn the reder of/ leste he leauyng vnto the autorite of Cornarius/should thynk that Poly shuld be no hygher then iij. ynches or four fyngres long/as palmus moste comonly in all good autores that I haue red dothe signify/ sauyng in a place or ij. of Pliny/ which seme to agre with the iudgement of Cornarius.

Rede Agricolam de ponderibus & mẽsuris.

The

Of the herbe called Polygala or milk lentill.

The vertues of Poly out of Dioscorides.

THe broth of the herbe dronken/ healeth the stynging of serpentes/ them that haue the dropsey and the iaundes/and also them that ar greued in the milt/so that it be vsed with vinegre. It vereth the stomack/ and ingendreth the hedach. It lowseth the belly / and bryngeth down floures. If it be strowed vpon the grounde/or if it be burned/and made to smooke/ it dryueth away serpentes. If it be layd to emplasterwyse/ it byndeth woundes together. Poly by the reson of hys bitternes/ as Galene writeth/ & because he is metely sharp/ delyuereth all inwarde partes from stoppyng. When as it is grene as the same Galene writeth / it ioyneth together great woundes/& specially the bushye kynde. When as it is dryed/ it will heale old sores very hard to be healed. But the lesse kynde is for ẏ purpose more effectuus or stronger in worckyng. The lesse Poly/ which we vse in preseruatiues and triacles/is sharper and bitterer then the greter is. So that it dryeth in the thyrde degre/ and heateth fully out in the second degre.

Of the herbe called Polygala *or milk lentill.*

POlygala/ sayeth Dioscorides/ is a bushling/ a span long/ and hath leues after the fashion of lentill leues/ with a taste somthyng byndyng & tarte. Dioscorides writeth no more of Polygala. The herbe ẏ I take for Polygala / is a very short herbe/ and it groweth in woddes and in wilde places/ and in hedges besyde woddes/ and in laynes: the flour is in som places purple/and in other places allmost white. Allthoughe I haue sene thys herbe oft in Englād/yet could I neuer heare of any man the name of it. It may be called vntill we fynde a better name/ milke lentill/because it hath leues lyke lentilles/and the propertie to make muche milk.

The vertues of Polyg la.

DIoscorides reherseth no other vertue of Polygala/sauing that it maketh much milke. And Galene writeth not muche more of it. For he wryteth only thys of it. Polygalon leues ar a litle byndyng. They seme to make milk/ if it were dronken. Therfore hete and moysture must bere the chefe ruel in it. Paule hath nothyng of thys herbe but it that Dioscorides and Galene wrote before hym. Neither fynde I any more of it in Plíny/then is written in Dioscorides.

Of knot gras or swyne gras, and of the medow schauigras, out of Dioscorides.

DIoscorides maketh ij. kyndes of Polygonum. The one he calleth the male / and the other he calleth the female. Polygonum the male (sayeth he) is an herbe that hath tēdre branches and soft set about with litle knees or knoppes about the ioyntes/ and they krepe vpon the ground like grals. The leues ar like rue/ but they ar longer & softer. It hath sede besyde euery lefe/wherof it is called the male. The flour is whyte or pur-

Polygonum I.

Polygonum II.

or purple. Polygonum the female is a litle bushling or bussby herbe/ hauyng but one stalk/tendre and lyke vnto a rede/and it hath many knoppy ioyntes called of som men knees / one beyng allwayes stopped into an other/ after the maner of a trumpet. And it hath certayn thynges about the ioyntes/ goyng round about/lyke vnto the leues of a Pyne tre. The root is nothyng worth. It groweth in watery places.

The former kynde is named in Greke πολυγονον αρρεν, in Latin Polygonú mas or ſanguinalis, in Duch Wegbret/in Engliſh knotgraſs or Swynegraſſe.

The female is called in Greke Polygonon θηλυ/ in Latin Polygonú fœmina/ in Engliſhe litle ſhaue graſſe or medow ſhauegraſſe / becauſe it groweth much in moyſt and merriſh medowes.

The vertues of knot graſſe out of Dioſcorides.

THe iuice of knotgraſſe/ if it be dronken/ hath a byndyng and a coolyng propertie. It is good for them that ſpit blood / and for the flix and for ſuch as choler burſteth out of/both aboue and beneth. It is good for the ſtraungurian / for it doth manifeſtly bryng furth water. It is good to be dronken with wyne/agaynſt the bytyng of venemus beſtes. It is alſo good to be taken agaynſt the fittes of agues an hour before theyr cõmyng. If it be layd to it well/ſtopp the iſſhues of weomen. It is good to be

put in agaynſt the rynnyng & mattery eares. It is excellently good agaynſt the ſoꝛes of the pꝛiuites/ if it be ſodden with wyne and hony. The leues ar good to be layde to foꝛ the burnyng of the ſtomack foꝛ caſtyng out of blood/ foꝛ crepyng ſoꝛes/ foꝛ hote inflammationes called ſaynt Antonies fyre / oꝛ of ſom other the wilde fyre/ foꝛ impoſtemes and ſwellynges and grene woundes. The femall which I call medow ſhauegraſſe/ hath a byndyng poure & coolyng/ and it is good foꝛ all that the other kynde is good foꝛ/ but it is in all poyntes weyker. Galene beſyde theſe pꝛoperties/ that Dioſcoꝛides geueth vnto Polygono/ aſſygneth alſo theſe ẏ folow here after. As knotgraſſe hath a certayn byndyng/ ſo doth a wateriſh coldnes ber the chefe ruel in it. So that it is in ẏ ſecond degre colde/ oꝛ allmoſte in the begynnyng of the thyrde degre. It is good to make a repercuſſiue oꝛ backdꝛyuyng medicine of it/ to dꝛyue bak agayn ſuch humoꝛes as flow vnto any place.

Of the herbe called Polygonatum or ſcala celi.

Polygonaton. Polyganatum anguſtifolium.

POlygonaton groweth in hylles oꝛ mountaynes. It is a buſhe moꝛe then a cubit hyghe/ it hath leues lyke a bay tre/ but bꝛoder and ſmother/ which in taſte hath a certayn thyng lyke a quince/ oꝛ poingranat. Foꝛ they ſend furth a certayn byndyng. There ar whyte floures about the out ſpꝛynges of euery lefe/

mo in nombre then the leues ar/ if ye begin to tell from the roote. It hath a whyte roote/soft/long full of knees or oyntes/coughe (as som translate thys worde δασειαν) or thyk well compact together/(as other turn the same worde) and it hath a greuous smell/it is about an ynche thick.

Thys herbe is well knowen bothe in England/and in Germany. It is called in English scala celi. The Duch men call it Weisz wurtz/ the herbaries calle it sigillum Salomonis. It were better to call it by an English name taken out of Duch (from whence our English sprang first) whyte wurt then scala celi/ for so shall men lern better to know it/and to remembre the name of it.

The properties of Polygonatum *or* whyte wurt.

IT is very good for woundes and to scour away spottes and frekles/ out of ones face. Som vse to make ashes of the root of thys herbe and to make ley of it/for to scour away frekles out of the face.

Of Asp, and kyndes of Popler.

populus I.

Populus II.

DIoscorides maketh but two kyndes of Populus / that is the whyte and the blak. But Theophrast/and Pliny/make thre kindes/ Dioscorides and Theophrast call populum nigram αιγειρον, and populum albam λευκην. But in Theophrast is ther yet an other

kynde called in Greke κερκις of hym. But why that it hath that name/ I can not perfitly perceyue/ κερκις is as much to say in Latin as Radius/ which betokeneth in our speche a beam/ a spoke in a whele/ the lesse bone in a mannis arm and a weuers instrument named a shittel. But I se no cause that κερκις the thyrde popler/ shuld haue hys name of any of these. But if that ther had bene in the stede of κερκις κεκρη or κενρις, (which word it is possible that it hath ones bene in the text of Theophrast/ and afterward changed by som writer into κερκις) it were easye to tell/ of what properti it were called κεκρη. For κεκρη in Greke is as much to say in Englishe/ a spytefull noyse and κρενω in Greke is/ sound agayn. Therfore/ if ẏ worde had bene κρεκη to ẏ thyrde kinde of popler shuld haue had the name of soundyng or of makyng of a noysum noyse. Whiche propertie Pliny in diuerses places geueth vnto the popler tre/ and we se that in ẏ wod popler/ that it hath leues euer trymbling and mouyng/ & w̄ in but a small wynde crackyng. Theodore Gaza the translator of Theophrast/ out of Greke in to Latin/ turneth kerkin in to populum alpinam, that is an asp or popler of the mountaynes/ called the alpes. Pliny called thys thyrde kynde populum lybicam/ wher of I intend to intreat here after.

Of the kyndes of poplers out of Theophrast.

The whyte popler/ and the blak/ ar of one fasshone/ they grow ryght vp bothe. But the blak popler is longer and smoother. They ar bothe like in figure of lefe/ They haue also bothe white wod / when as they ar cut down κεκρις or populus alpina/ is not vnlyke vnto the whyte popler/ bothe in bygnes and by ẏ it spredeth abrode with white boughes. It hath the lefe of an Iuy/ but in the one half with out a corner/ on the other side a long corner/ goyng to a sharpnes/ with one color allmoste both vpon the ouer parte and nether parte also. It hath a long footstalk and small/ & therfore it is not ryght out/ but bowyng in. The bark is rougher then the white poplers bark is/ and more scabbed/ as the bark of αχρας is/ whiche Theodore turnerth a wilde pyne.

Thus wryteth Theophrast in the thyrd booke de historia plantarum and in the xiiij. chapter. And in the xvj. chapter of the first booke de historia plantarū he writeth thus of the whyte popler/ and not generally of euery popler (as Gaza translating λευκηρ not very well/ populum with out any puttyng to of whyte or blak doth.) The leues (sayethe he) in all other trees ar in all poyntes lyke them selues/ but the leues of the whyte aspe/ of the Iuy tre/ and of palma Christi/ ar not lyke them selues/ that is they haue som tyme one fasshon of leues/ and som tyme an other fasshon. For when as they ar yong/ they ar rounde / but when they ar olde / they grow in to corners. But it is not so with the Iuy. For the Iuy whilse it is yong/ hath more cornered leues/ and when it commeth to perfit age / then ar the leues rounder. And thys propertie belongeth seuerally to the oliue tre to the lynde/ and to the whyte popler tre/ for they turn downe theyr vpper partes by and by after solstitium (whyche is after Aetius/ the xxb. of Juny & after Pliny the xxiiij. of Juny) and by that token the Husbaumen know that the solstitium of sommer is past. Theophrast writeth in diuerse places that the poplers grow by water sides/ and in moyst places/ as the noble Poet Virgil doth also.

Out

Out of Pliny.

THere ar thre kyndes of Populus/ the whyte/ the blak/ and it that is called lybica/ which is leſte and blackeſt in the lefe / and moſte commended of all other/ for beryng of todeſtooles (or as the Northumberlanders call them) bruches. The white hathe a lefe of two colores/ white aboue (which saying of Pliny is not true vntill the ſolſtitiū be paſt for a fore that tyme/ the vpper parte is grene) and the vnder parte is grene. The reſt that Pliny wryteth of the poplers / sauyng where as he taketh any thyng out of Theophraſt is not worthy the wrytyng.

Populus nigra which is called in Greke αιγειρος, and in Italian Piopo nero/ in Frence du tremble or Peplеur/ in Duche Aſpen / is not ſo comon in England/ as it is in Italy & hyghe Germany. The Populus is called with vs by two names / ſom call it a Poppler/ and other an Aſp or an eſp tre. But not euery tre in England called Popler or Eſp/ is the ryght Populus nigra. For it that groweth in the hylles and dry woddes both in England & Germany/ is not the Populus nigra, but rather kerkis or Populus alpina, of Theophraſt/ or populus lybica in Pliny. For bothe Theophraſt and Virgil appoynte the water ſydes & merriſhe groundes vnto populo nigræ. The popler/ alſo that groweth in the woddes of England (if my memory fale me not) haue no ſuch blak tagges as the blak popler hath / which groweth in Germany by the rene ſyde/ hard by the city called Lauterburgh. Pliny alſo rekeneth the popler amongeſt the other trees whiche haue curled veynes in theſe wordes. Tarde illæ ſeneſcunt quarum criſpa materies, vt acer, palma, populus. That is thoſe trees ar long in commyng to age/ whoſe wod or tymbre/ is curled/ as the maple tre/ the date tre/ and the popler tre. Hyther to Pliny.

I haue ſene in Germany many well fauored thynges perteynyng vnto houſhold ſtuff made of the blak popler/ which groweth by the water ſydes/ as ſpownes/ tables/ dores and chiſtes/ withe a meruelus fyne curled grayn/ and pleaſant to looke to. But the wod of our comon popler is nothyng lyke vnto it that I haue ſpoken of/ for it hath no ſuch grayn or curlyng/ therfore it is not ỹ ryght blak popler of Pliny and Theophraſt. Therefore it were beſte to calle populum nigram a blak popler or a blak aſp/ or a water aſp/ and not by thys word popler/ or aſp alone.

As touchyng the whyte Aſp / I remembre not that euer I ſaw it in any place of England. But I haue ſene it in great plentye in Italy by the ryuer ſede of Padus/ where as it is called albera/ and in hyghe Germany by the rene ſyde/ where as it is called ſaurbaum. If it be found in England/ it may be called a whyte Aſp or a whyte popler/ becauſe the vnderſyde of the lefe is as whyte as any paper. The whyte Aſp differeth not only from the blak in the whytenes of the one ſyde of the lefe / but alſo in the form of the lefe. For the whyte Aſp hath a lefe ſomthyng indented or cut after the maner of palma Chriſti. But if any man caſt agaynſt me/ it that Theophraſt writeth of bothe the poplers in the 14. chapter of the thyrde book de hiſtoria plantarum. το δε σχημα των φυλλων παρομοιον. That is the figure or faſhon of the lefe is lyke: I anſwer that thys lyknes is only when as the leues com firſt furth / and not afterwardes / for if they ſhuld be lyke afterwarde / then ſhuld Theophraſt be contrary vnto hym ſelf/ who in the

first book de historia plantarum, and in the xvj. chapter writeth these wordes: της δε λευκης, και του κιτ̃ου, και του καλομενου πρωτωνος φυλλα ανόμοια, και ετεροσχημονα, τα μεν γαρ νεα περιφερῆ, τα δε παλαιοτερα γωνοειδη. The leues of the whyte popler of the Jury and of it that is called palma Christi, ar vnlyke and diuerse in figure. For when as they ar yong they ar round/ but when as they ar older they haue corners/there may ye se playnly that the leues of the whyte popler when as they ar old/ ar cornered. Which thyng if it be true as I haue sufficiently proued to be so/ thē erre they very much and gyue other occasion of error/which set out in theyr herballes the whyte popler with a round lefe without any corners at all.

The thyrde kynde of popler which is called of Theophrast κερκις or as I gesse rather κικερι, and translated of Gaza populus alpina, and named of Pliny populus lybica, is our comon asp in England/or ellis I know not what it is. The causes that make me to thynke that our comon asp is populus lybica in Pliny/and populus montana in Theophrast ar these: First bothe the lykues of leues that it hath with the blak popler and in many other so resembleth the other poplers/that I thynke that there is no man that hath sene the other two kindes of popler/that wil deny but that thys is a kinde of popler. Then when as it is nether the first kinde nor the seconde/it is very lyke that it is the thyrde kynde when as no other tre can be founde as yet for the thyrde kinde. Theodor Gaza being a man of much reding/wold not cal thys kinde populum alpinam except ether som reson or autoritie that he had red/ had moued hym therto. Then when as thys comon asp tre is much in hyghe mountaynes/he semeth in callyng the thyrd kynde of the popler populum alpinam, to meane that Theophrast vnderstādeth by κερκιν that popler that groweth in hylles and mountaynes. Then when as the comon asp groweth in such places/it is lyke that our comon asp shuld be kerkis/the thyrde kynde of Populus. Theophrast maketh the thyrde kynde/lyke vnto the white popler in bygnes and in spredyng abrode of boughes/ whych two thynges may be found in our comon asp with the scabbednes of the bark in old trees/ except my memory fale/may also be founde: but as touchyng the propertie that he geueth vnto the foot stalke of κερκις/ I am sure agreeth wel with our comon asp tre. But whether the leues that Theophrast geueth vnto hys κερκις ar agreyng with ẏ leues of our asp or no/ I leue that to be iudged of them that ar learned/ but I dowt som thyng that they do not in all poyntes wel agre/ or ellis I durst geue sentence that our comon asp were there κερκις in Theophrast. But though it be not κερκις of Theophrast/it semeth vnto me that it may well be the thyrde kynd of Populus in Pliny which he called populum lybicam. Pliny maketh one kynde of Populus to grow in the mountaynes and that is nether the whyte nor the blak/wherfore it semeth that it is thē the thyrde kynde of populus. Pliny also maketh hys thyrde kynde of populus to haue grete todestoles growyng vpon it/ and he maketh the pople tre to haue a trymblyng foot stalke and leues one crackyng agaynst an other. Then when as the comon popler hath these properties more then any other popler tre hath/it is very lyke that it shuld be the thyrde kynde of populus/ which he called populum lybicam.

The vertues and complexiones of the Popler or asp trees.

Diuerse

Diuerse men ar of diuerse iudgementes/concernyng the degre and complexion of the blak popler. For diuerse reken it hote in the thyrde degre/and other reken it hote only in the first degre. And som holde that it is playn coolde and nothyng hote at all. Aetius after the translation of Cornarius sayeth that it is hote in the thyrde degre. And in som textes/ Galene maketh it also hote in the thyrde degre. But in the best greke textes and translationes that we now haue/it is rekened to be hote/only in the first degre. The wordes of the translatores of Galene ar these: Aegyri flores facultate quidem sunt in primo recessu à temperatis. Sed & resina eius floribus similem facultatem obtinet, atq; etiam calidiorem. Then when as al these autores make ỹ blak popler hotē: som in one degre/and som in an other: if sufficient autorite of ancient writers may confute any man/then is Amatus Lusitanus cōfuted/by the autorite of the fore named autores where as he holdeth stiff that the blak popler is cold. These by the wordes of Amatus/lest any man shuld thynk that I reporte falsely of hym vnguentum populeum, prope tertium gradum frigiditatis, à doctissimis iudicatur. Proinde populum frigidam vel saltem non calidam esse necessarium est. And a litle after he alledgeth Galene/ Paul and Constantinus/which write that the popler is but hote in the first degre. And whē as he hath alledged theyr autorites/he maketh thys vnhede full consequent. Natura ipsa arboris,& proprietates, satis iudicát calidam non esse, quibus magis credere debemus quàm omnibus de ea hucusq; scribētibus. And afterward he maketh an other conclusion of these forecited autores & properties. Itaque populum ad frigiditatem potius quàm ad caliditatem inclinare in confesso est. Now because som take hym for a man of grete autorite/and worthy credit/leste men shulde be led from the truth by hym/and the opinion that they haue of hys learnyng/I will assay if I can for the defence of the truthe cōfute hys resones where with he goeth about to proue agaynst the autorite of the noble writers/whom I haue before rehersed/ that the blak popler is cold/or at the leste not hote. Hys first argument is thys/ populeum is iudged of the most learned men to be colde about the thyrde degre/ergo the popler is colde. Thys argument is not good/because a lytle portion of an hote thyng may go in to a colde composion/to lead the colde medicines to the diseased places/or to correct or tempere the vehemencie of vnholsum cold simples/and yet it is not therfore necessari that the hote medicine shuld be colde for beyng mēged with many cold medicines. Nether is it necessari that the cold composition shuld be made hote with a small portion of an hote simple medicine. If he had resoned thus: the best learned men iudge/ that the popler is cold about the thyrde degre/ ergo they erre that hold that ỹ popler is hote/had bene a good argument. But thē wold I haue denyed his antecedent/& haue sayd/that Galene/Aetius/Paulus/Oribasius/Serapio & Auicenna/ wer better learned then euer they wer that hold that the popler is so cold. For it is a false fallacie and a sophisticall argument to argue from a parte to the hole. As thus there is sum parte of the horse is whyte/ ergo ỹ horse is whyte or all whyte. And euen such argument is thys. If populus were hote then shuld populeum be hote: but it is cold/ ergo populus is cold. When as ther go in to the oyntmēt populeum only xviij. vnces of the pople budes/ there entre in xxxiij. vnces of all very cold herbes/ which by many

vnces ouercom the weike hete of the popler buddes/ and so abyde cold still/ namely when as the poplers hete/is but in the first degre/ and the coldnes of the other/is cold for the moste parte of them all in the second or thyrde degre/and som of them be colde almost in the fourthe degre. And therefore it foloweth not. Populeum is veri colde/ergo populus which is a parte of it is also colde. But thys is one great cause of his error/that he dyd not consyder/ that learned men did put sumtymes sum portiones of hote simples in to medicines that take ache away/ not to make the hole composition hote/ but to conuey the other colde simples into ỳ ground of ỳ diseased places. Whiche thyng Galene teacheth in the ix. booke of the compositiõ of medicines after the places/ in these wordes. Ex opij & hyosciami mixtura, somnum soporiferum,& sensitiuæ partis stuporem inducere voluit. Quo verò citius distribuerentur,& totum affectarum partium profundum penetrarent: calefacientia admiscuit, pyrethrũ, euphorbium & piper, quæ nocentes humores discutere possint, & extergere viscosos, & secare crassos,& ventosos flatus, attenuare. Then were not the poplers buddes put in/ to make the hole medicine/called populeũ hote or colde/ but for thys purpose now rehersed. Hys secõd argumẽt goeth furthe thus. Galene/Paulus and Constantinus wryte that the popler is but hote in the first degre/ergo it is colde or not hote: but thys argument is so vnlearnedly made/that it nedeth but small confutatiõ. When as he ought by good logike to haue resoned/the olde wryters hold that populus nigra is hote in the firste degre/ ergo it is hote/and in nowyse colde. For to be hote in the first degre, is to be one degre stop or order departed from it that istemperat or colde. And therfore Galene wrytyng of ỳ heate of thys tre/sayeth in these expressed wordes. The floures of the blak popler ar hote in worckyng/in the first departyng or goyng away/or degre from temperat symples/that is to say from such as ar in a meane tẽpre betwene hote and colde. Therefor/ seynge that he maketh hys conclusion/contrari vnto hys antecedent/ that is an hote antecedent/ & a cold consequent/his argument is worthy to be refused.

Hys thyrde argument is thys: The popler tre hathe nether any notable smell nor taste in it/where by it may be iudged to be hote/ergo it is no wyse hote. Here I deny hys antecedent or ground of hys argument/and I take wytnes of all learned men that haue tasted and smelled of the yõg buddes of the blak popler/ wheter they haue very pleasant smell and an hote taste or no. I answer that the popler buddes/ which I haue tasted and examined/both in England/Germany and Italy/ar hote/ and that the gum that commeth furth of the endes of buddes/is hote about the secõd degre/& thys shall any mã that will try it/fynde true/namely at the first commyng furth of the buddes/about the myddes of marche/& in sum contrees soner. Therefore for all the saynges and argumentes of Amatus/ ỳ blak popler abydeth still hote in the first degre at the leste.

Cornarius perceyuyng that the blak popler was so hote: he thought it beste to take the knoppes of ỳ whyte popler. But whether he cõselled rycht or otherwayes/ if we had Nicolaum Alexandrinum in Greke/we shulde easely iudge. For the Grecianes haue not one Greke worde to betokẽ both the poplers/but they call the blak asp αιγειρος and the withe λευκηρ. I wold wish both for thys cause and for diuerse other that they that fynde any old Greke examples or copies of old autores/and intend to translate them/that they

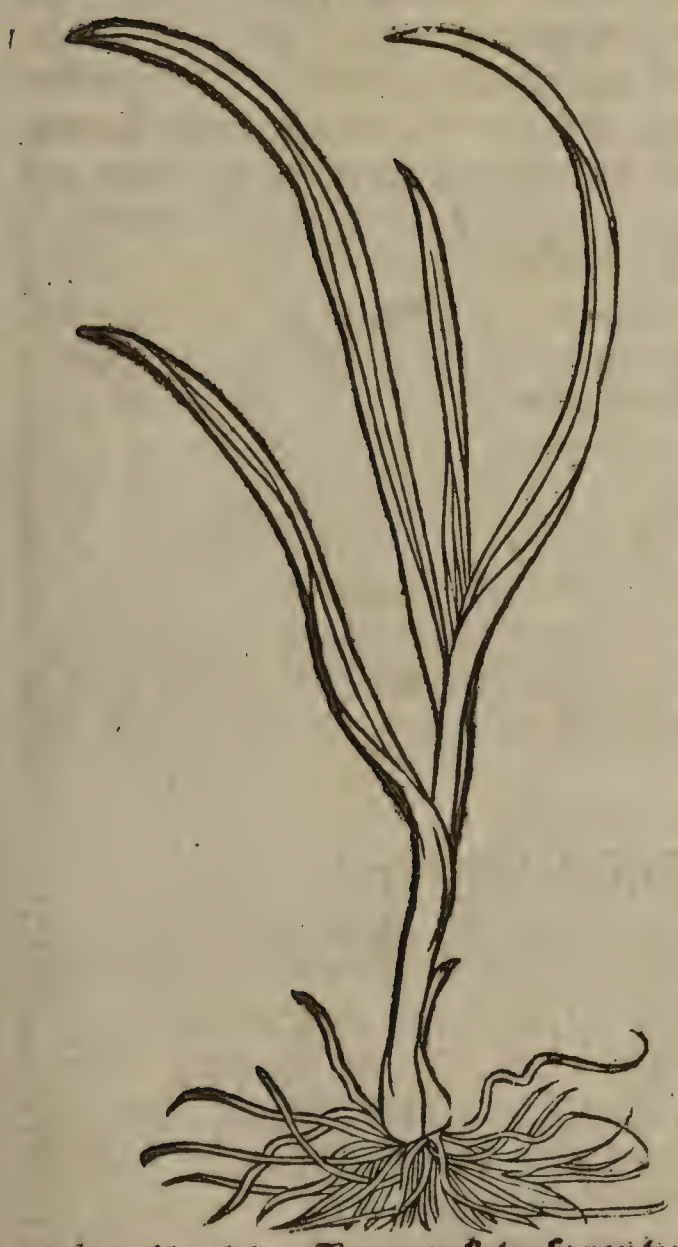
they ſhuld as well ſet out and cauſe to be prynted the Greke textes as theyr own tranſlationes/ for ſo myght men the better examin theyr tranſlationes/ and the ſtudiouſe youthe by comparyng of thē together/ myght profit much more in ỳ greke tong and practicioners myght be more bold to work accordyng to it that they haue tranſlated.

The vertues of the poplers out of Dioſcoride.

The leues of the blak aſp/ ar good to be layde to with vinegre vpon the places that ar vexed with the gout. The roſin that cōmeth out of the popler/ is mēged oft tymes with ſoftenyng and ſouplyng emplaſters. The ſede is good to be dronken w̄ vinegre of them that haue the fallyng ſykues. An vnce of the bark of the whyte popler dronkē/is good for the ſciatica and the ſtranguria. The iuice of the leues of the whyte popler poured in to the eares/is good for theyr ach. The rouīd pilles which com furth at ỳ budding tyme/broken and layde to with honye hele the dullnes of the eyſyght.

Of the kyndes of lekes.

Porrum capitatum.



Porrum is named in Greke πρασον, in Engliſh a leke/in Duche ein lauch/in Frēch porrean. Dioſcorides maketh mention but of two kyndes of lekes/and that in ij. diuerſe chapters. But Plini maketh thre kyndes/ & Theophraſt maketh mention of one kynde of leke/ whiche is nether κεφαλοτον nor αμπελοπρασον. Wherefor by Theophraſt alſo there ar iij. kyndes of lekes. The firſt kynde named in Greke πρασον κεφαλοτον, in Latin porrum capitatum/is called in Engliſh a leke/without any addition/in Duch eyn lauch. The ſecond kynde is called porrum ſectinum in Latin/and in Greke πρασον κειρομενον, as ſom writers haue taught/and it is called in Engliſh a Frēche leke. I neuer ſaw thys kynd ſauyng only in Englande. The thyrde kynde is called of ỳ grecianes αμπελεπρασον in Latin euen ſo/ becauſe they haue no other name/ it myght be called porrum vineale. The Duch men call it wild lauch/it may be called in Engliſh wilde leke. I neuer ſaw farer wilde lekes in all my lyfe then I ſaw in the ſedes about Wormes in hygh Germany. For they were much larger in the leues and greater heded then they were that I ſaw about Bon.

The

Of the kyndes of lekes.

The moſte parte of the wꝛiters of herballes in Germany/teach that our ſine which they call ſchnit lauch/is poꝛꝛū ſatiuum. But they ar all farr deceyued foꝛ theyꝛ ſchnitlauch is gethium/which is numbꝛed of Plini amongeſt the kyndes of vnyones/and is therfoꝛe no kynde of leke. Foꝛ as all the kyndes of vniones haue round holow leues:ſo all the kyndes of lekes/haue open leues bowyng in agayn from/as it weꝛ a ꝛydge/oꝛ bak/ poꝛꝛa ſectiua as Plini wꝛiteth haue litle creſtes in theyꝛ leues/and he ſayeth that they dif fer only from other lekes/in the maner of dꝛeſſyng and ſettyng/and therfoꝛe he ſayeth/if thow will haue thy lekes/ſectiua/ ſow thē thicker together out of thys place of Plini. I gather that of one kynd of leke ſede/may com both capitula & ſectiua porra. But there is no kynde of ryght lekes ſede whych will bꝛyng furth ſines oꝛ ſchnitlauch after what ſoeuer faſhon ye ſow oꝛ ſett it. Therefoꝛe ſeyng that our ſine hath nether the leues of poꝛꝛi ſectiui/ nether groweth of the ſede of any leke/it can not be any kynde of leke/ allthough ẏ Duche name of ſchnitlauch dꝛaweth nere vnto ẏ name of poꝛꝛi ſectiui. Theophꝛaſt alſo ſemeth to make mention of poꝛꝛi ſectiui in the viij. booke de hiſtoria plantarum, in the ſecond chapter in thes woꝛdes after the tranſlation of Gaza. Gethium (that is a ſyne) ſpꝛyngeth from the ſyde and the leke/ bꝛyngeth furthe alſo from the ſyde benethe as it weꝛ a round knoppy hede from whence the leues ſpꝛyng out/but they ſpꝛyng not out butill the ſtalk be withered and the ſede be taken away. And becauſe theyꝛ hedes ar litle woꝛthe/ therfoꝛe men gather them not to dꝛy thē / and therfoꝛe they ar neuer ſowen. Thus far Theophꝛaſt. It appereth that Theophꝛaſt ſpeaketh here not of ẏ comon leke which is called poꝛꝛum capitatum foꝛ that is ſowen/& groweth of the ſede/and ether neuer oꝛ ſeldum out the towarynges/ that gꝛow lyke litle knoppes/out of the rootes/ but ẏ poꝛꝛo ſectiuo which groweth by pullyng away & ſettyng moꝛe comonly then by ſowyng. Thys poꝛꝛū ſectiuum which is called in Engliſh a French leke foꝛ the moſte part allwayes groweth of ſettyng and not of ſowyng. But I thynk if mē wold let theyꝛ leues and ſtalkes gꝛow furth / and wold not cut thē/and wold ſet thynner: that they wold bꝛyng furth ſede and wold gꝛow of ẏ ſede as other lekes do. But thē wold they gꝛow out of kynde/and ſhuld be no moꝛe feſtiua porra/except they wer afterward cut & ſet thyk to gether as Plini whome I haue aboue reherſed/teacheth there ryght playnly. By theſe places and reſones/ that I haue ſufficiently proued that our ſinet called in Duche ſchnitlauch is not poꝛꝛum ſatiuum but gethium.

The vertues of the lekes firſt of Dioſcorides.

The heded leke/that is our comon leke/bꝛedeth wynde/ & euel iuice/and maketh heuy dꝛemes. It ſtereth a mā to make water/and it is good foꝛ the belly (to louſe it as ſom vnderſtand Dioſcoꝛides.) It maketh ſyne but it dulleth the ſyght/ it dꝛaweth doun flowres. It hurteth the blader ẏ hath ẏ ſkin of/ & the kydnees. If it be ſodden with a ptiſan and receyued with meat: it will bꝛyng out thoſe thynges that ſtick faſt in the bꝛeſte. But the ouermoſt buſſhy toppes of the leues ſodden with ſee water/and vinegre/ar good to ſit ouer foꝛ the ſtoppyng and hardnes of ẏ mother. If ye will ſethe a leke in two waters and afterwarde ſtepe it/in cold water/ it will be ſwete

and

and lesse wyndye then it wase before. The sede is sharper or more bytyng/& it hat a certayn byndyng poure. Wherefore the iuice of it w̄ vinegre stoppeth bloode/and specialli it that commeth furth of ẏ nose if Frankincense or the fine flour of it be menged therewith. It stereth vp also the lust of a mānis body. And it is vsed agaynst all the diseases of the breste/licked in w̄ hony after the maner of an electuari. It is also good against the ptisik/ whē it is taken in meate. It scoureth also the wynde pype. But if it be eaten/it dulleth the syght and hurteth ẏ stomack. The iuice dronken with hony is good against ẏ bytyng of venemus bestes. Be & the lyke layd to it self is good for the same purpose. The iuice of the leke poured in to the ear with vinegre/ & frankincense/& milk or rose oyle/healeth the ach & soundyng there of. The leues layd to w̄ sumach of the kitchin/ take away baros (that is litle harde swelled lumpes in the face) and epinictidas (that is/ wheles that com out on ẏ night/which somtyme beyng rede/if they be broken put furth blodi mater/ If they be layde to w̄ salt/they bryng away the crustes of sores. Two drammes of the sede with lyke weyght of myrtill berryes/ if they be dronkē they ar good for the casting out of blod of the breste. The wild leke or wynyard leke / is more hurtfull for ẏ stomack them the comō leke. But it heteth more/and stereth a mā more to make water. It bryngeth also doun floures. And the vse of it is good for them that ar bitten of venemus beastes.

Out of Simeon Sethi.

The leke is hote & dry in the first degre as Symeon Sethy wryteth/but I reken that it is hote at the leste in the seconde degre because it hath such vertues and worky̆ng as one ẏ is but hote in the first degre can not haue. And as many as ar folowers of Galenes learnyng in the boke of simple medicines/ as soun as euer they taste of ẏ leues or sede/ will indge ẏ ẏ leke is ether hote in ẏ thyrde degre allmoste/ or at the leste in ẏ secōde in ẏ attemite. Besyde ẏ properties ẏ Dioscorides geueth vnto ẏ leke/ Symeon writeth ẏ it maketh & hede ach/ hurteth ẏ liuer/ & ẏ it is good for ẏ emrodes/ & for such as haue colde stomackes. And Galene generally writyng of vnyones & lekes/ & of all suche hote herbes coūselleth all thē ẏ ar of hote nature to auoyde suche/& ẏ they ar only good for them that haue colde waterish humores or toughe/or clammy humores in theyr stomackes.

Out of Aetius.

The heded lekes ar of a sharp taste as vnyones ar. By reson where of/they heat the body/and make thin or breke grosse humores and cut in peces toughe humores. They purge ẏ blader/ Paulus Egineta techeth ẏ the sede of the leke is vsed to be put in medicines for ẏ kydnees.

Out of Plini.

The porrum sectiuum stancheth blod in ẏ nose / if ye breke the leke and meng it with gall or mynte/if ye stop the nose thrilles therwith. The iuice of the leke takē with weomēs milke/ stoppeth the isshue that commeth/when a woman hath had hyr byrth before hyr tyme. The leues ar good for burnyng if they be layd to. So ar they good for the diseases of the eares with a gotis gall or lyke portion of honied wyne. Thys leke is also good for

the

the iaundes/and for the dropsey.The iuice take in the mesure of an acetable that is about two vnces and an halfe with hony/scowreth the mother. It quencheth thurst/and dryueth away dronkennes and softeneth ẏ belly.The great heded leke is stronger for all these purposes. The vse of lekes is good for thē that wolde haue chylder. It is also good for the clerenes of the voice/ taken with a ptisan/or if it be taken euery other day raw/ in the mornyng fastyng.The lekes hedes twyse soddē/and the water changed/ stop ẏ belly.

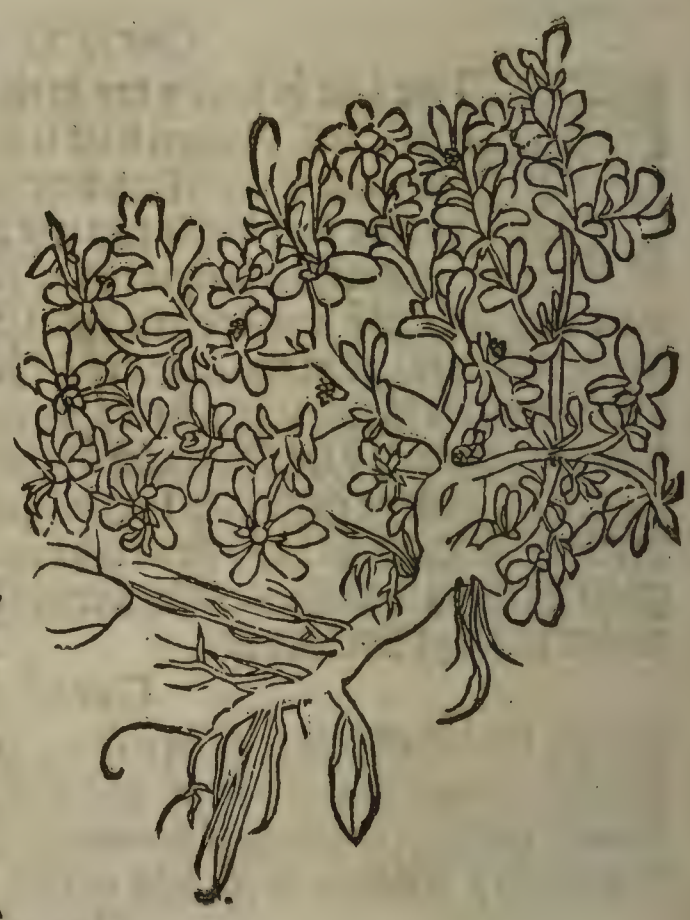
Out of the Arabianes.

The leke bryngeth weomē theyr syknes/ and scoureth ẏ breste/ and taketh away sour belchynges/ and softeneth the belly. The leke destroyeth the tethe/ and the gounes. The leke of a naturall propertie is good for a moyst & slymie mother. The sede of the leke is good to make a perfume of/to perfume the fundament therwith agaynst fistulas that ar in it.

Of Porcellayn.

Portulaca,

Portulaca agrestis.



Porcellayn is named in Greke andrachne/ in Latin/ Portulaca/ in Duch pursel of bursell. There ar two kyndes of porcellayn. The one is the comē porcellayn that groweth in gardines w̄ the brode leues.

The

The other groweth wilde in the wynyardes of Germany. They ar both so well knowen in all countrees that they nede no further description.

The vertues of porcellayn out of Dioscorides.

POrcellayn hathe a byndyng pour. If it be layd to emplaster wyse with percheth barlei/it is good for the hedeach/ and for the burnynge heate of the eyes/and for other inflammationes and for the heat of the stomacke/ and for the erysypelate called of som/saynt Antonies fyre. It healeth the payn of ꝑ bladder. The same if it be chowed after the maner of meat helpeth the teth/wyen as they ar an edged/ the heat of the stomack guttes/ and it stilleth the flowyng. It healeth the fretynges or exulcerationes of the kydnes and bladder. And it quencheth the outragius desyre to the lust of the body. So is the iuice also good if it be dronken in agues. It is also good for round wormes and agaynst the spittyng of blode/ and the blody flix/and the emrodes/and the burstyng out of blode/if it be much sodden. It is also good agaynst the bytyng of a venemus beast/called seps not vnlike vnto it that is called in the north parte of Englād a swyfte. It is very good to be menged withe eymedicines. Men vse to pour it in/agaynst the flyx of the guttes and the gnawyng or fretyng of the moother. Mē vse also to pour it vpō the hede for ꝑ hede ach/that cummeth of hete/ with rose oyle or other comon oyle. It is good also to rub the hed therwith & with wyne agaynste the ploukes or blaynes that ar in the hede. It is good to be layd vnto rotten woundes that ar num with perched barley.

Out of Galene.

POrcellayn is of a moyst and colde complexion where vnto is ioyned a litle tartnes. And therefore it dryueth bak flowynges of humores/ and specially such as ar cholerik and hote. Beside that it changeth thē/ and turneth them in to an other qualite/ colyng wonderfully. For it is in the thyrde degre or departyng from medicines of mean and temperat complexion/ coolyng: & it is moyste in the second degre. By reson where of it helpeth thē that haue a great burnyng heat/if it be layd vpon ꝑ stomack/and also ouer all the places about ꝑ mydriff/specially in consumyng agues which ar called hectice. The iuice is much stronger then the rest of the herbe. Galene in an other book that he wrote de alimentorum facultatibus/ writeth that allthough som vse porcellayn as a meat/that it is but of very small norishment/and ꝑ iuice that commeth of it is moyst colde and clammy.

Out of Pliny.

POrcellayn restreyneth the poyson of venemus arrowes of the serpētes/ also called hemorrhoydes/and of them that ar called prestores: if it be taken in meat. And if it be layde vpon the wound/it draweth the poyson out. When as they can not be gotten/ the sede is as good to to be vsed as it. It withstandeth the vnholsommes of waters. It healeth sores if it be chowed with hony and layde to. And so is it good to be layde vpon yong childers hedes and vpon ꝑ nauelles ꝑ go to farr out. If it be chowed raw/it helpeth

the sores of the mouthe and ỳ swellynges of the goumes. It is also good for the tuth ache. It is good to fasten louse tethe. It streyngtheneth the iuice/& dryueth thyrst away. It swageth the ach of the nek with lyke quantite of a gall and lynt sede. The sede sodde wt hony is good agaynst the short wynde. When it is taken in sallates/it streyngtheneth the stomack. Porcellayn is good to swage the ache of woundes with oyle and perched barley. It softeneth the hardnes of the synewes. It dryueth away the vnclene dremes of Veneri. Plini writeth also that a certayn noble man by wearyng of ỳ roote of porcellayn about hys nek/was delyuered from the vnula/wherewith he had bene longe before greuously vexed. Theses and many other properties doth Plinie write that porcellayn hath.

Out of the Arabianes.

POrcellayn hurteth the eyesyght/cooleth the body and stoppeth vomytynge. Porcellayn pulleth down the lust of the body/it is colde in the thyrde degre/and moyste in the seconde/it mynisheth a mannis sede if he vse it muche.

Of the plum trees, bulles trees and slo trees.

PRunus which is called in Greke κοκκυμελεα, is named in Englishe a plum tre/in Duche ein plaumen baum/in Frenche vn prumer. Plini writeth thus of the diuersite of plum trees and plumes. Ingens turba prunorum, &c. Ther ar a great sorte of diuerse kyndes of plumbes/one with a diuerse colour/ an other black an other whytishe. There ar other that they call barley plumbes of the folowyng of that corn. There ar other of the same colour later and greter. They ar calleday asse plūmes of theyr bylenes. There ar also som that ar blak and more commendable/ the wery and purple plumbes.

These kyndes of gardin plumbes (if a man may trust Pliny) were not knowē in Itali in Catoes tyme. Dioscorides maketh mentiō also of ỳ wilde plūbes/& so doth Galene and Pliny. Galene sayeth that κοκκυμελεα αγρια is called in Asia προυμνος, and the fruite προυμνον. The Latines calle the plum tre spinum more then Prunum as far as I haue red. For I rede only mention of prunus for a plū tre in Plini. For Virgil callethe the tre or bush that beareth plumes spinum in thys verse folowyng/Georgicorum iiij.

Eduramq; pirum & spinos iam pruna ferentes.

Palladius also in the thyrde book of husbandrie calleth the plum tre spinum/and writeth that the apple tre may be grafted vn to the spinum/that is vn to the plum tre. But when as spinus semeth to haue the name of prickes/ that tre that hath many prickes and beareth plummes/ may well be called spinus/ whether it be wilde or tame. Also as there ar many kyndes of gardin plummes as Pliny hath tolde vs before: and experience doth teache: so ar there also diuerse kyndes of wilde plumbes and plum trees. Wher of I know two seuerall kyndes at the leste. The one is called the bulles tre or the bullestertre/ and the other is called the slo tre or the blak thorn tre. The bulles tre is of two sortes/ the one is remoued in to gardines/ and groweth to the bygnes of a good byg plum tre. The other groweth in hed-

in hedges/but it neuer groweth in to ỹ bygnes of any grete tre/but abideth betwene the bygnes of a tre and a great bushe. I neuer saw in all my lyfe more plenty of thys sorte of bulles trees/then in Sōmerset shyre. Thys lesse bulles tre hat mo prickes then the greater hath/ wherefore it deserueth better to be called spinus for the names sake then the greter bulles tre dothe. And so the slo tre hauyng yet mo prickes/ then ether of bothe hathe/ may better be called spinus then any of them bothe may be namely wher as w̄ the other/it beareth plumbes in form and taste lyke to the other sortes. But Cornarius holdeth contrary to the iudgement of all learned men of our age ỹ our comon slo bushe is not spinus or prunus sylueſtris/ because it is not a greate tre able to be grafted in. For Palladius sayeth he maketh spinum to be a tre able to be grafted in. But seyng that the slo bushe is not byg inough to be grafted in/ it can not be spinus. Thys argument doth folow very euel/for allthoughe Palladius iudgethe one spinum mete to be grafted in: yet for all that he maketh not euery spinum able to be grafted in. For nether he nor Virgill deny ỹ ther is any wilde kynde of spinus which may not be grafted in for litlenes. Nay it appeareth by Virgil ỹ he taketh our slo bushe for the wild spino/whilse he writeth ỹ the spineta do hyde the lysertes in the hete of sommer. But spinetū hath not ỹ name in thys place of Virgill/nether of spina that is a thistel/ for lysertes vse not to hyde them amongest thystelles/ & spina signifieth not a whyte hawthorn tre in good writers / except alba be put vnto it/ ye & that only in Columella that I remembre. Spinetum can nether com of the gardin spino/nor of the great wild/spino for they vse not to grow in any place so thyk together that the numbre of them may be called spinetum/and so can not hyde the lisertes from the heat of the son. Therfore seyng that spinetum is a thicket of spinis/and is nether of the spinis herbaceis nether of the plumb trees/ nether of the great wild spinis/ it is lyke that he maketh his spinetum of our spinis syluestribus minoribus/ which ar slo bushes. And thys my opinion may well be confirmed/by the cō paryng of Theocritus & Virgil together. For where as Virgil/a great folower and a translator of tymes of Theocritus hath/occultant spineta lacertos, that is the thicket of thornes hydeth the lyserdes/Theocritus hath after the translation of Eobanus Hessus.

Et uirides recubant subter consepta lacerti.

That is the grene syslardes ly vnder the hedges. Marke where as the trāslator of Theocrytus hath consepta/ & Theocrytus hath hys ownselfe in hys Greke verse αιμασιαις, Virgil hath spinetum. But αιμασια properly signifieth an hedge made of thornes and not of trees. Wherefore it appeareth that Virgill taketh also spinum for ỹ blak thorne/ which in moste places serueth to make hedges of. And Pliny semeth also to call the slo tre which is so comen in all places/ prunum sylueſtre. For he wryteth thus of pruno sylueſtri. Certum est pruna sylueſtria vbiq; nasci, that is to say/it is well knowen ỹ wilde plumbes grow in euery place whiche cā not be bery fied of the bulleſſe tre.

These ones well consydered: I can se no cause why but our slobush or blak thorn is one kynde pruni sylueſtris/& so spinus in old latin writers. And where as Cornarius holdeth stifli that our blak thorn is poteriō in Dioscorides/and semeth to bryng in there vpon/that it cā not be prunus sylueſtris/

leste Dioscorides shuld intreat of one thyng in ij. places/ contrari vnto hys maner: I will easely proue that poterion can not be for diuerse causes our slo bushe. First the branches of the blak thorn ar not long/nether softe/nether bowyng lyke a band / for althoughe there be many branches vpon the stalk of the top of the blak thorn/ yet ar they not long/ but short and hard/and brekle.

The sloes ar of no singulare good smel/when as they ar smelled/for they haue ether very litle or none at all. Nether ar they sharp or byndyng and tarte/far from all sharpnes/wherefore seyng Dioscorides requireth all these thynges in poterio/and they can not be found in our blak thorn/it can in no wyse be poterion.

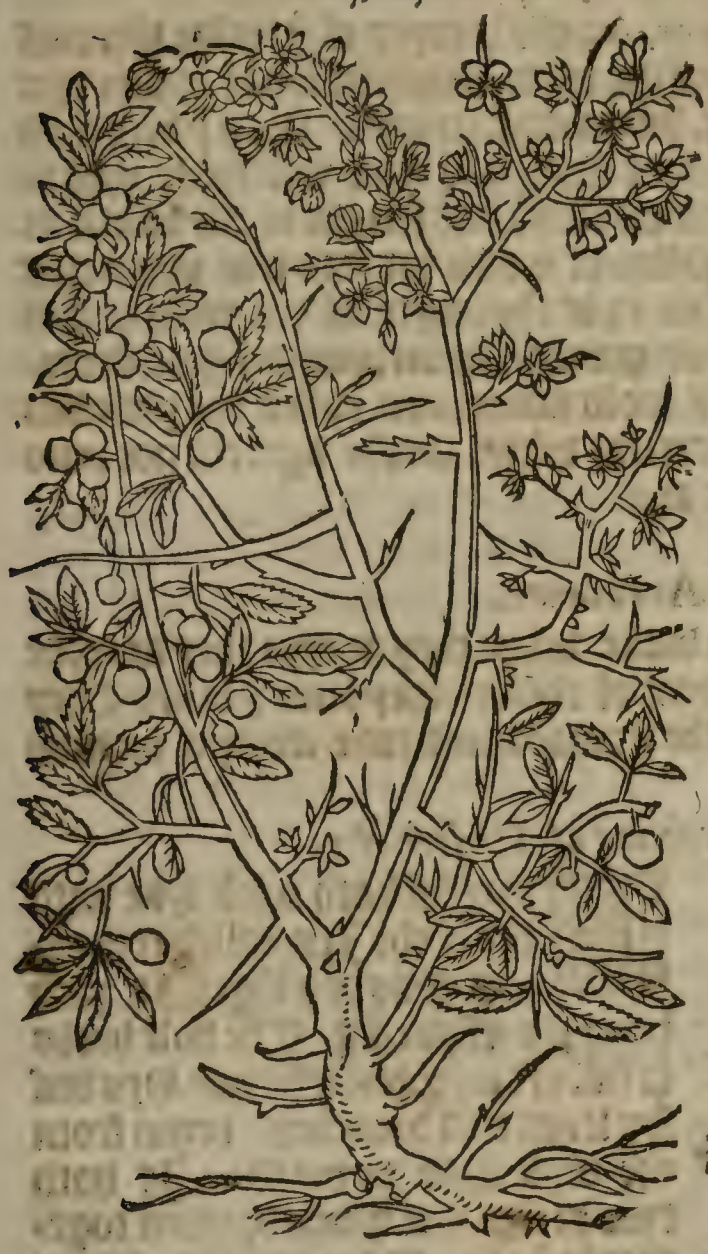
And where as he holdeth that our sloes ar brabyla/if he will receyue the autorite of Dioscorides and Pliny/he must nedes grant that hys opinio is not true. For Dioscorides writeth that the fruite of poterion/is good for nothyng: and Pliny writeth that the brabilla (for so hath my Pliny/ and not brabyla) vim habet spissandi cotonei mali modo: that is brabylla hath the pour to make thick as the quince hath. Then can not the fruit of poterion be brabyla. Thys maketh also agaynst Cornarius/ that Pliny writeth of brabylla in these wordes: vim spissandi habet, nec amplius de ea tradunt autores: ỹ is/ it hath pour to make thyck/ nether do old autores wryte any more of brabylla. For Pliny writeth in two places more of poterion/ folowyng the autorite of olde writers/therfore after the autorite of Pliny/poterion or the fruite there of/and brabyla can not be all one. And so can not our slo bush be poterion/ and ỹ fruite of it brabyla. And where as the sayd Cornarius iudgeth that the plum tre/where of Theophrast maketh mention in the thyrde chapter of the fourth booke de historia plātarum/is the bulles tre: he erreth as much there in/as he doth in pruno syluestri/in brabylla and poterio. For the tre that Theophrast maketh mention of/is of a notable bygnes/and the leues fall neuer from it. But the leues fall from our bulles tre and from the Duch mēnis bilsen/and the tre is of notable bygnes/ therfore our bulles tre called in Hessia bilsen/ can not be ỹ prunus ỹ Theophrast writeth of. Therfore Cornarius deserueth no credit in these hys gessynges/ thoughe otherwayes he be well learned in ỹ knowlege of the Greke tōg/and a very good Grammarian there in.

The properties of the plum tre and hys fruite out of Dioscorides.

PLumbes ar euel for the stomacke/ but they soften ỹ belly. The plumbes of Syria/ & specially they that grow in Damasco/ when as they ar dryed they ar good for the stomack and bynde the belly. The leues of the plum tre sodden in wyne/if a man will gargle with the wyne/stop the reum or flowyng of humores to the buula/ goumes and kirnelles vnder the iawes. The wild plumbes wil do the same when as they ar dryed after that they be rype. If they be sodden with swete sodden wyne/they ar better for the stomack and fitter to

stopp

Prunus syluestris.



stop the belly. The gum of the plum tre gleweth together. If it be dronken with wyne/it breketh the stone and healeth the skurfenes of childer.

Out of Galene de simplicibus medicamentis.

THe fruite of the plũ tre louseth the belly/ but more when as it is moyst & fresh/ & lesse when it is dry. But I can not tell what made Dioscorides towryte ẏ dryed Damascene plumes do stop ẏ belly/ when as they do manifestly louse ẏ belly/but they ẏ cõ out of Spayne ar sweter. The trees answer in proportiõ of qualite wt ẏ fruites. The fruite of the wild plum tre is manyfestly byndyng and stoppeth the belly.

Out of Galene of the poures of norishmentes or meates.

THow shalt seldum fynde the plũb tarte or sour or to haue any vnpleasantnes/ whẽ it is fully rype. For plumbes before they cum to that rypenes/ they haue almoste all/ether a sournes or a tartnes. And other ar as it were bitter. The body getteth but small norishment of the eatyng of plũmes/ but they ar good for them that intende mesurably to moyste and cool theyr belly: for they louse ẏ belly wt theyr moystnes & slymines. Plumes whẽ as they ar dryed may serue & be profitables as dryed figges be. Men say ẏ of all plũmes they ar ẏ best which grow in a city of Syria called Damascus. They gyue ẏ secõd prayse to thẽ that cum out of Spayne. But these shew out no byndyng. But som of the Damascenus bynde very muche. They ar the best amõg thẽ/ that ar great/ with a mesurably byndyng and ar louse. But they that ar litle ones/ and harde and harrish tarte/ ar sterk noughts. Whether ye wold eat them/ or louse the belly with them/ which lousyng of the belly foloweth them/ that com out of Spayn. If plumbes be soddẽ in honied water/ wher in is a grẽater dele of hony/ they louse the belly muche/ allthough a man take them by them selues alone. And that do they muchẽ more if a mã sup mede or honyed water after them. It is playn that it helpeth much to the lousyng of the belly/ after that ye haue takẽ them to drynke swete wyne to them/ and to let a certayn tyme go betwene/ and not by and by after to go to dinner. And ye must remembre that thys maner must be kept in all other such lyke as ar taken to soften the belly.

Of Psillium or fleasede out of Dioscorides.

Out of Plini lib.23.cap.7.

SYluestrium prunorum baccæ, &c. the berryes of ẏ wilde Prunus or plumtre/or the bark of the roote/if they be soddē in tart byn dyng wyne/so that of x. vnces/thre remayn/ stopp ẏ belly and the gnawyng there of/ it is inough to take one cyate that is an vnce and an half/and a dram ꝛ one scruple of the brothe at one tyme. Hyther to Plini/of whose wordes it is playn that Cornarius erreth in denying the sloes to be the fruyte of the wild Plum tre. For if that only great plumes had growen vpon prunum syluestrem/ as Cornarius semeth to meane/Plini wold neuer haue called the plumbes of Pruni syluestris baccas/ that is berries/ which worde agreeth not vnto so great fruites as the great bullesses ar.

Out of the Arabianes.

THe plumes bothe the white ꝛ blake when they ar rype they ar colde and moyste/ they swage the heat of choler: they louse ẏ belly. They hurt somthyng the mouth of the stomack and take away a mannis appetite.

Of Psillium or fleasede out of Dioscorides.

Psyllium.

PSylliū hath a lefe lyke vnto the herbe Jue/called corono pus/roughe ꝛ lōger/ꝛ it hath boughes a span lōg. The hole herbe is full of twygges/lyke hay. Hys bus shy leues and branches/ begin from the myd stalk vpwarde/ Jt hath two or thre litle hedes drawen toge ther in ẏ top. Where in is an harde blak sede/ lyke vnto a flea. Jt gro weth in feldes and vntilled grounds. Thus far Dioscorides.

Allthoughe J haue sene thys her be oft in Germany and in Englād/ yet J neuer saw it grow wylde but onli in gardines. But hither to J could neuer learn the Englishe or Duch name of it. Jt may be well called fleasede or fleawurt/because ẏ sede is very lyke vnto a fle.

The vertues of flesede out of Dioscorides

THe nature of the fle sed is to coole. Jf it be layd to w̄ rose oyl/ vinegre or water/it healeth the ach of the ioyntes/ the swellyng about the eares/ hard and soft

soft swellynges both/ and places out of ioynt / and it swageth the hed ach. Fleasede layd to with vinegre healeth the burstyng of chylder/ & the goyng out of the naul/ye must take about two vnces and an half of the sede/and bruse it and stepe it/and lay it in two quarte of water/ and when the water is thick/then lay it on. It cooleth excedyngly. But if it be cast in to hote water/ then will it stanche the heat very well. It is good for ỹ burnyng heat called saynt Antonies fyre/and hote cholerik inflammationes. Som hold that if the herbe be brought in to the howse/it will let no flees brede there/ the sede brused with grese/ scoureth stingkyng & greuous sores. The iuice of it is good w̄ hony for the rynnyng of the eares & agaynst wormes ther in.

Out of the Arabianes.

PSyllium swageth the gwawynges and prickynges of the belly/and it swageth the sharpnes or rawnes of the goumes. It taketh also away the vayn desyre of goyng to the stool. It is good for the hed ach that commeth of hete. The iuice of the leues softeneth the belly by the reson of coldnes and moysture that ar in it. The harm that may com by the takyng of Psyllium/is remedied with hote medicines. Psyllium lowseth the belly taken in raw. But if it be perched or tosted at the fyre/it stoppeth the belly/two dramnes of the sede of Psylliū is inoughe to be put in water: when it hath bene long inoughe in the water/take the water & put white sugar vnto it/and so receyue it/let all men take hede ỹ they take not to muche of it/for it wil kill a man as well as many other poysones do. Galene writeth that Psyllium is colde in ỹ second degre/ & that it is in a mean tempre betwene moyste & dry.

Of the herbe called Ptarmica.

PTarmica (as Dioscorides writeth) is a small bushling/aud hath many small rounde twigges not vnlyke vnto sothernwod/ and about them grow leues lyke olyue leues/ long & many/ and in the top a hede lyke vnto camomyle / rounde and litle/ which with hys smel stereth a man to neese/ where vpon it hath the name. It groweth in mountaynes rocky places. Hytherto Dioscorides.

Diuerse learned men holde that the herbe which is called in Duche Wilder bertram/is Ptarmica in Dioscorides/ whose diligence & iudgement ar rather to be cōmended / then dispraysed. Allthough ther be two thynges in the description of Ptarmica/which can not be well found in Wilder bertram. The one is a lefe lyke an oliue/ỹ other is to grow in mountaynes and rockie places. For ỹ wilde bertram hath not a lefe like an olive / but much sharper/ smaller/& longer/ for the bygner ỹ it hath/ they ar also indented all about ỹ edges of the lefe/& therfore is it vnlyke vnto the lefe of an oliue. And Wylde bertram/groweth whereseuer I haue sene it/ only about water sydes/& in merily medowes/and neuer that I could se/in rockes & mountaynes/wherefore I dare not geue sentence w̄ ỹ fore named learned men/ỹ the Wildbertram/ is ỹ ryght Ptarmica of Dioscorides/ allthough it differ very litle or nothing at all/ from ỹ right Ptarmica/ in worlkyng/ and so litle that a man may well vse the one in the stede of the other.

Ptarmica.

The vertues of Ptarmica.

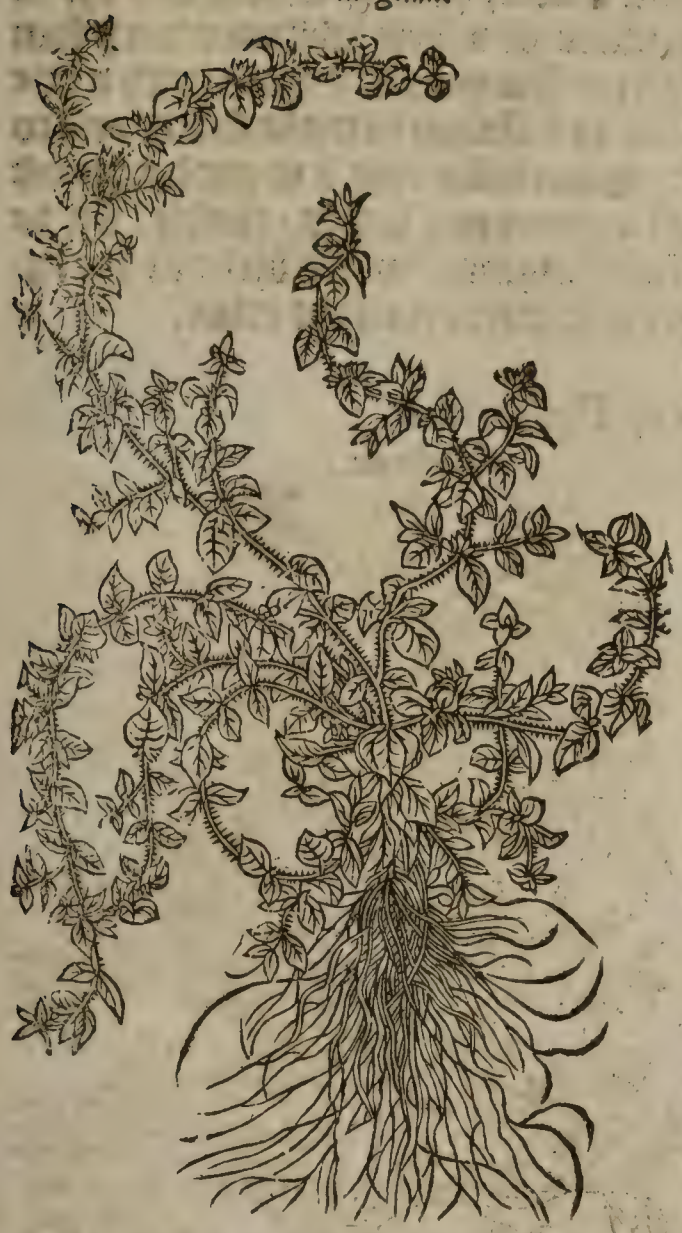
THe leues of Ptarmica layd to with the fruite / haue a propertie to dryue away swellynges and old hard lumpes/ and to purge bruised places. The floures make one neese excedingly: Galene writeth that Ptarmica beyng grene is hote and dry in the second degre/ and when it is dryed/that it is hote and dry in the thyrde degre.

Of Penny ryall.

PUlegium is named in Greke γληχων or βληχων/ in English Penny ryall or puddyng grasse/ in Duche Polez/ in Frenche Pouliot. Dioscorides describeth not Penny ryall where as he intreateth of it/but he describyng dictamnum/ maketh it to haue leues lyke vnto Penny ryall/but greater. Then when as dictamnus is well knowen to haue round leues/so must also Pulegium haue. It crepeth much vpon the ground and hath many lytle round leues / not vnlyke vnto the leues of merierum gentil/but that they ar a litle longer and sharper/and also litle indented rounde about/and grener / then the leues of merierum ar. The leues grow in litle branches/ euen from the roote/ out of

certayn

Pulegium.



certayn ioyntes/by equall spaces one deuyded from an other. Where as ỳ leues grow in litle tuftes vpon the ouer partes of the braunches/ if the lower partes touch the groũd/righte ouer agaynst the tuftes of the leues they take rootes in the grounde/ and grow as well as the first rootes do: our comon Penny ryall hath purple floures / but there is an other kynde mentioned in Pliny / whych hath a white flour/ which he calleth the male/as he called the comon one the female . Penny ryall groweth much with out any settyng besyd hundsley vpon the heth/ beside a watery place. It groweth also much wylde in Germany in such pooles as ar full of water in wynter/ & ar al or for the moste parte dryed vp in sommer.

The vertues of Penny ryall out of Dioscorides.

PEnny ryall maketh subtil / heateth & maketh ripe. When it is dronkẽ/ it draweth furth floures/secondes/ and the birthe. Pẽny ryall dronken w̃ hony and salt/ bryngeth furth such thynges as ar about the lunges. And it is good for the cramp. If it be dronken with vinegre and water/it swageth the lothsomnes/ and the bytyng of the stomack. It bryngeth furth Melancholi throughe the belly. If it be dronken with wyne/it is good for the bytyng of venemus bestes. It refresheth them that swowne/if it be layd to the nose with vinegre. If it be dryed and broken into pouder & burnt/ it streyngtheneth the goumes: it is good for ỳ gout/ layd to by it self/ vntill the skin wer red. The brothe of it/ taketh away ach / if the place that acheth be washed with it. It is good for the wyndynes/ hardnes / and the turnyng or rysyng vp of the mother/if the patient sit in the brothe of it.

Out of Pliny.

PEnny ryall droweth furth dede chylder/ it is good for the fallyng siknes geuen in the measur of and vnce and an half/ in vinegre. If thow must nedes drynk vnholsum water/ then put Penny ryall in to it. The floures of the grene herbe set a fyre/ kylleth flees with the smell of it.

Out of the Arabianes.

Penny

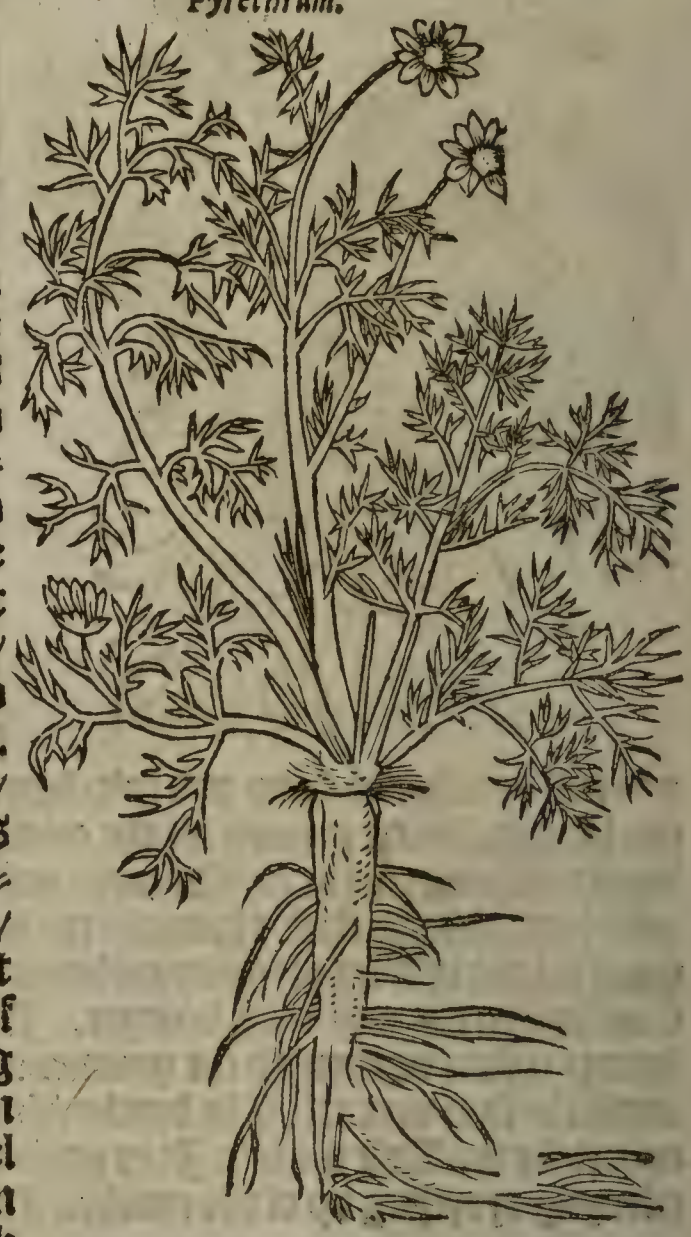
Of Pyrethro out of Dioſcorides.

PEnny ryall that groweth about watery places/ is hote and dry in the thyrde degre / becauſe it is made of a fyrie ſubſtance with ſom burnt erthly part. And that doth the ſharpnes of it ſhew with a litle bitternes. The ſecond worknynges of it ar to diſſolue/ to make ſubtil/ and to drye. The thyrd ar to prouoke water. Som holde that it is good agaynſt the lepre and for them that ar bitten of venummes beſtes/ chefely/ if it be layd vpon the bytynges. And it killeth alſo wormes/ which brede in the eares. And it of the mountayn/is ſtronger and better then the other.

Of Pyrethro out of Dioſcorides.

PYrethrum is an herbe whiche hath a ſtalk & leues like vnto fenell or wilde daucus/and a ſhaddowy or ſpokye top with a roūd circle/ as dyll. The roote is as great as a mannis thumb. It is excedyng hote & draweth out wateriſh fleme. Thus far Dioſcorides/Nether it that Fuchſius & Matthiolus ſet furth/ for Pyrethro/nether it that is comenly ſold for Pyrethro / agreeth hole with the deſcriptiō of Dioſcorides. For it that they ſet out/ as theyr figures ſhew/ hath only a top and floures lyke to camomyle/and no ſpoky top like dyl. And nether the rout of theyr herbe/ nether of it that is comonly ſolde is ſo byg as a mannis thumb. Therefore the other new kynde of pylletori/ refuſed of Matthiolus/ for hys great excedyng heat / lyketh me better/ if it haue leues & other partes agreyng with the reſt of the deſcription/ then theyr Pyrethrū doth. What meruel is it if the lately found Pyrethrum be very hote/ whē as Galene geueth a blyſteryng and burnyng nature vnto Pyrethro. And Dioſcorides writeth that the root of it is feruidiſſima/that is moſte hote or burnyng. Therfore I ſe no cauſe why that Matthiolus ſhuld refuſe it/for the great heates ſake/ other markes and properties beyng preſent. And therefore I wiſſhe that we myght haue the other Pyrethrum. For it agreeth better with the deſcription of Dioſcorides/as far as I haue heard or red of it / then comon pilletori doth.

Pyrethrum.



The vertues of Pyrethro *out of Dioſcorides.*

PYlletoris is good for the tuth ach if the tuth be waſſhed with vinegre where in it is ſodden. It bryngeth furth wateriſh fleme if it be chowed.

If

If the body be there with anoynted & with oyle/ it stereth a man to swete. It is good for long cold shakyng. It is excellently good for any parte of the body ỹ is fundied or foundered or made allmost num/ with to much colde/ and such as ar stycken with the palsey.

Of diuerse kyndes of Pear trees and Peares.

PYrum is named in Greke απιον/in English a Peare/ in Duche ein Byr/in Frenche vn Poyre. Dioscorides writeth of two kindes of Pear trees of the ortiard Peartre / which is comenly called in Greke απιος/and of the wyld Pere tre or chouke Pere tre/or wozry Pear tre/whych is called in Greke αχρας, in Latin Pyrus syluestris/or Pyraster. Bothe these kyndes/ ar so well knowen that they nede no description. We haue many kyndes of gardin Peares with vs in Englande/and som kyndes better then euer I saw in Germany for holsomnes/ and som in Germany more pleasant and greater then euer I saw in Englād. I haue red in no old writer so many kyndes of peares/as I rede of in Plini/ where of I will show certayn Latin names/ & compare them with our Englishe peares and Duche peares/as well as I can. Pyra super ba/that is to say/proud peares/are litle and soneſt rype/and these are called in Cambridge/midsummer peares. Falerna pira haue theyr name (sayeth Pliny) of drinck/because they be ful of iuice. These are called in som places watery peares/or moyst peares. Dolobelliana are the peares that haue the long footstalkes. I remembre not how they be named in England. Faloniana are rede peares/a litle bigger then the midsummer peares. Autumnalia pira/that is the peares of the autumne/ whiche begynneth in the September/are pleasant with a sour tast. Volema wherof Virgil maketh mention in the second boke of hys Geozkes or husbandry/in thys verse:

Cruſtumijs Syrijsq; piris grauibusq; uolemis.

They are named also of Cato/as Pliny writeth/sementina and mustea. These because they are very heuy as Virgil sheweth/ and very greate / as theyr name betokeneth/ for they seme to haue theyr name of Vola/ that is the holow place or loof of a mannis hand/because they be as big as a man can gryppe in the palm or loofe of his hande. These are comenly called in English wardens/if they haue a bynding/and be rede/when as they ar rosted/ and indure vnto Marche or February. It appeareth that they haue theyr name of long keping/ for warden in Duche/from whēce our English came/ is to kepe Serotina pira/are they that hang vpon theyr mother vntil winter/and were rype with the frost. These are partely our wardenes/ and partely other long during peares/which are called in Duch winter biren/ and they may be wel called in English/winter peares. Pliny maketh mention of diuerse other sortes of peares/whereunto because I can not compare any of our peares/ I thinke it best to passe thē ouer in silence/leste I should talke of such thinges/as I haue no perfit knowledge of.

The vertues of pere trees and peares out of Dioscorides.

THer ar many kindes of peares/& al ar binding: & for ỹ cause they ar vsed to be put into emplasters/which stop ỹ course of humors that rin to any place. The broth of dried peares/stop the bellye. They ar euel if they be eaten fasting: ỹ iuice of ỹ peare tre leaues/is good for ỹ biting of venemus bestes.

Wild

wild peares ar moze ſtoppyng and byndyng / then the gardin peares ar. An ſo lykewyſe ar theyr leues moze byndyng. The aſſhes of the Peare tree/ ar good agaynſt the ſtranglyng that commeth of todeſtooles oz muſhrummes. And when as wilde Peares ar ſodden with toodſtoles they will not hurt them that eat them.

Out of *Aetius*.

THe leues and twigges of the Pear tre/ ar byndyng an tarte. The fruite hath a certayn wateriſhe ſwetenes / where by a man may learn to know that the complexion of it is not a like/ in all partes. The Peares ar good foz the ſtomack/ & quenche thyrſte/ if they be taken in meat. But when as Peares ar put in to emplaſters they dzye and coull meſurablely / ſo that I know that a wound was healed there by.

Out of the Arabianes.

GReat Peares haue moze ſtreingthe oz vertu then litle Peares haue/ And Peares noziſh moze then quinces do. A ſyrope made of the iuice of Peares ſtoppeth the iſſhue of choler/oz cholerik flix. And they make ſkin in the ſtomack if it be gone of. Peares of theyr propertie that they haue/ bzede the colike. Therefoze they that eat Peares/ muſt dzynk wyne ſodden with hony and ſpices (oz any good hypocras made of wyne ſugar and other warme ſpices.) Vnryp Peares ar colde and dzye. But rype Peares ar temperat/ in a mean betwene heat and cold/ oz they bow a litle to coldnes. Peares ꝑ ar very ſwete (as Raſis wziteth) cool not / neuertheleſſe they bynde all. But if they be taken after meat/ they help to dzyue furthe it that is in the guttes/ but yet foz all that/ they ſtopp afterwardes.

Out of the *Phiſiciones of Salern.*

Adde pyro potum nux eſt medicina ueneno,
Fert pyra noſtra pyrus ſine uino ſunt pyra uirus:
Cum coquis antidotum pyra ſunt, ſed cruda uenenum,
Cruda grauant ſtomachum, releuant pyra cocta grauatum,
Poſt pyra da potum, poſt pomaq; uade cacatum. that is/

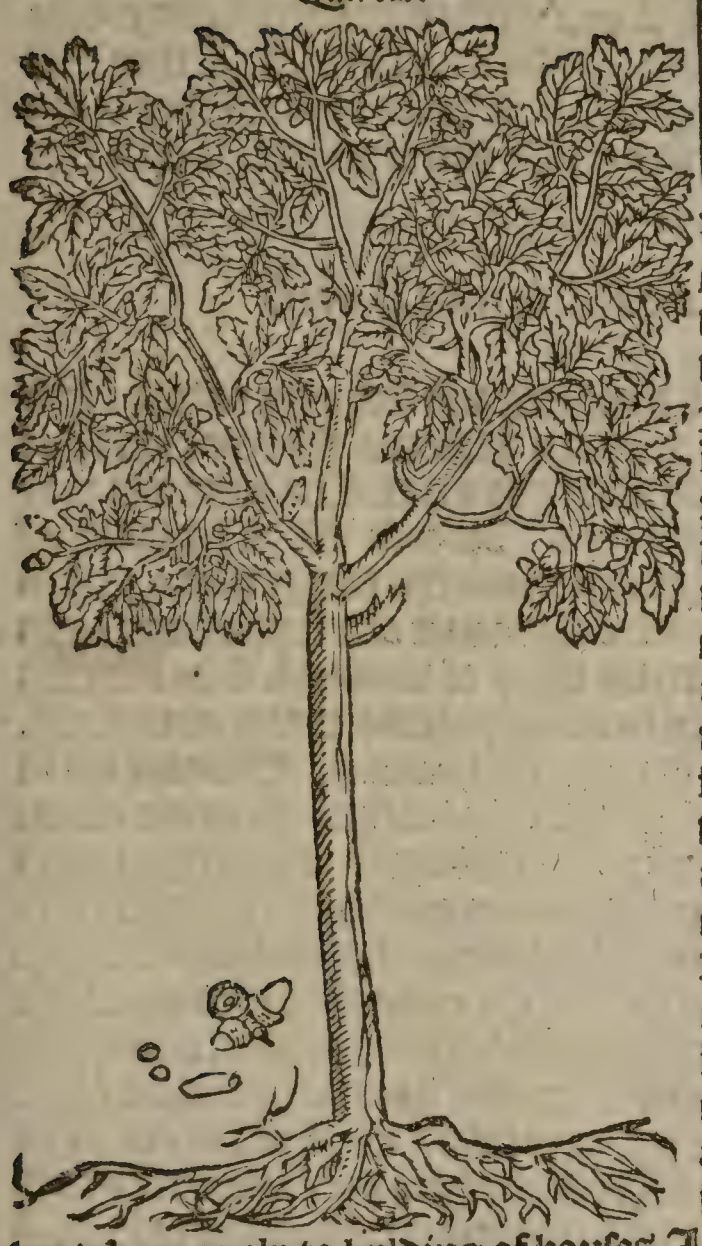
After Peares dzynk a walnut/ is a remedy agaynſt poyſon. Our peartre bzyngeth furth Peares / but peares ar poyſon with out wyne. When as thow ſetheſt Peares/ they ar a triacle/ oz preſeruatiue: but raw/ they ar poyſon. Raw Peares burden the ſtomack/ but roſted oz ſodden/ releſe & lighten the ſtomak. After Peares gyue dzynk/ but after apples go to the ſtool.

Out of *Symeon Sethi.*

PEares ar colde in the firſt degre/ and dzying in the ſecond: But they that ar ſweter/ and ripe/ they haue ſom parte of heate and moyſture. But they that haue a menged nature/ whether they be ſwete and byndyng/ oz ſouriſh/ oz whether they haue a litle dzynes/ if they be taken beforze meat/ they ſtopp the belly. If a man fill hym ſelf with peares of tymes/ they bzede the colik/ but they ar good foz hote ſtomackes. The granes that ar found in Peares/ of a certayn propertie that they haue/ ar good foz the kydnees.

Of the oke tre.

Quercus.



ALthoughe quercus in Latin be the tre which is called in English an Oke tre/ or in ỹ North countre an Eike tre/ in Duche ein Eichbaum/ yet δρυς and βαλανος in Greke/ and glans in Latin: are comon vnto many mo trees then vnto the oke and to his fruite. For dris is comon vnto diuers kindes of trees/ as Dioscorides & Theophrast beare witnes. And balanos is comon to al their fruites/ and so is glans comon vnto many fruites of trees/ firste to the fruite of the oke and to the fruit of roboris/ esculi/ cerri & suberis. For all these trees bryng furth glandes/ and are called in Latin/ arbores glandifere. But none of all these grow in Englaud/ saninge only the oke whose fruite we call an Acorn/ or an Eykorn/ that is ỹ corne or fruit of an Eike. Som make two kindes of okes/ the one that beareth only akornes/ and oke apples. And an other kind/ that is much lesse (as they saye) then the comon oke/ that we vse comonly to bylding of houses. I haue not sene any galles in Englād growing vpon oke leues. But I haue sene them growing vpon oke leues/ not only in Italy/ but also in very great plenty in East Fresland/ in a wod a litle from Aurike.

The galles of Italye come to perfection/ and are at leyngth harde/ but they of Fresland/ beyng ones taken with cold wether/ and moyste/ are neuer hard but soft. Not withstanding I haue proued that they serue well to make ynke of. Indede the okes that haue the galles growynge vpon theyr leues in Fresland/ are lesse then our okes be. But I thynk that the cause is ether that they are but yong trees/ and haue bene but of late set/ or they are so oft hewen doune (for there is very small store of wod in all Fresland) that they can not come vnto any perfit greatnes. If there be such diuersite of okes/ that som will beare galles/ and som will beare none: it were wel done/ to fetche som from Fresland/ and to plant them in som hote sunnye place of England/ to se whether the ayr of the countre or kind of tre or no is ỹ cause that galles grow vpon som oke leues/ and not vpon other som. It was told me by a learned man/ a frende of myne/ that in the year of our lorde M.D. LIII. that there was a great plentye of galles found vpon oke leues in the North countre of England/ and namely about Hallyfax. Wherefore it

appeareth that the heate helpeth much to the bringe furth of galles. But howsoeuer the matter is: it were good to proue whether ỳ Frese oke wolde also wyth vs bring furth galles or no/as they do in Freseland. If they will bring furth such/then shall they bring great profit to the realm: if they bring not furth/there is not past an halfe crowne lost/ and experience worth thre crounes should be learned therby.

The vertues of the oke tre and the fruyt thereof.

Euery kinde of oke hath a binding and stopping nature / and specially that part that groweth betwene the bole or body of the tre and the bark lyke a filme or a rim. The filme also that is vnder the shelle of the akorne / bindeth also. The broth of these are geuen vnto them that haue the blodye flixe/& to stop blood. The same made after the maner of a suppositorie / and put into the conuenient place/ stoppeth the isshue of weomen. The akornes are of the same vertue that the skinnes be of: they make water come furth. If they be eaten they brede winde and make the headach. The same eaten withstande the byting of venemous beastes. The broth of the barke / with kowes milke dronken/is good agaynst poyson. Akornes raw if they be broken and layd to/swage hote burninges. They are good with salt and swynes grese for very sore hard lumpes and sores very hard to be healed. A gall is the fruite of an oke/and specially of the lefe. Of galles are two sortes/the one is called omphacitis/and it is but litle/and hath the form of a mannes knockle/or of the ioynte of a man: and it is sound & hath no hole. The other is smooth and hath no hole in it. But it that is called omphacitis / is to be chosen whych hath moste streynght. They binde both very much: they hold doune/when as they are broken and layd to: the outgrowynges of flesshe/ỳ isshues of the mouth that childer haue moste comonlye. The inner parte of the gall within the shell put into the holes of the teth/ swage the ach of thē. The same burnt vpon the cooles / and quenched wyth wyne or vinegre/or brynne made with vinegre/stoppe blood. It is good for weomen to sit in the broth of them agaynst the fallyng of the mother/ and agaynst the isshue of the same. They are good for the blody flix/ and the other also/ether layed to with wine or water. To conclude ye may vse galles as oft as ye haue nede to stop and to drye.

Out of Galene.

All partes of the oke are bindinge or stoppinge. I remembre that ones I healed a wounde/that was made with an hatchet/with the leues of an oke/whē as ther was no other medicine at hand. I ground ỳ leafes vpō a smoth stone/ & I laid ỳ bruised lefe vpō ỳ wounde/& about euery place about it. The fruite of the oke hath lyke pour with the leues. Som vse the frupte of the oke agaynst inflammationes at the firste beginninge of them.

For

John Cowel told me that a dried akorn grated & took in bere cured great pains in the shoulders & a Rhumatizm at 3 doses: proued

For such inflammationes as are very great nede not bindinge medicines. The gall is drye in the thyrde degre/and colde in the seconde. The gall/ if it be sodden by it self/and afterwarde broken/ and made after the maner of an emplaster/is a good remedy agaynst the inflammation or burning heat of the fundament/and for the fallyng downe of the same. When as ye will seth the gall/if the disease requyre great adstriction/or bindyng / then sethe it in wyne. If it requyre but litle/then sethe it in water. And if ye will haue it yet more binding/seth it in rough of hartish wyne.

Out of Simeon Sethi.

ACornes are harde of digestion and norishe very much. But they go slowly doune/and they make raw humores. Wherefore we forbid the vse of them for meates.

Of Cinkfoly, or fyue fingred grasse.

Quinquefolium primum.

Quinquefolium secundum.

Of Cinkfoly, or fiue fingred grasse.

Quinque folium luteum minus.

Quinquefoliū is named in Greke πεντα φυλλον, i English Cinkfoly or fyuefyn gred grasse or herbe fyue lefe, in Duch funffinger kraut, in Frenche quintefuille. Herbe fyueleſe, as Dioſcorides writeth, hath ſmall ſtrawiſh braunches a ſpan longe. And in them groweth the fruite or ſede (as ſom tranſlate here in this place καρπον) It hath leues lyke minte, fiue growing oute of euery lefe ſtalk, and ſeldom more, diuided or grapped lyke a ſaw, and it hath a floure whitiſh pale, with the lykenes of gold. It groweth in watery places, beſyde diches and condites: it hath a lōg rediſh roote, thicker then it of black helleboz. Thus far Dioſcorides.

Dioſcorides maketh but one kinde of Cinkfolye, but other after him, haue founde out foure kindes, wherof they make fanicle one kinde, but without reaſon in my iudgemēt. I know thre notable kindes. The firſt is the comon fyueleued graſſe that groweth euery where. The ſecond kind is many partes greater, and groweth only in pooles, and merriſh groūdes commonly ouerflowen with water. The thirde kinde is it (as I geſſe) that Plīny ſpeaketh of, where he maketh cinkfoly to bere ſtrauberries, I found ones this kinde (except I be deceyued) growing vpon the walles of a citye called Cour, in the land of rhetia, a litle from the Mayn alpes. The leues and ſtalkes were all rough, the floures were yelow. And where as ẏ floures were fallē of, there ſaw I in ſom litle knoppes lyke vnto ſtrawberries, which vpon the one ſyde were whitiſh, and vpon the other ſyde rediſh, as far as I can remembre, whych as I thought by the tokens ẏ I ſawe then appearinge, if they mighte haue crommed vnto theyr ripenes, ſhoulde haue bene ether ryght ſtrawberries, or ellis a fruyte much lyke thē. But becauſe I ſaw not the fruite rype in his perfection: I dare not geue ſentence that it was a ryght ſtrawberry. But it is very lykely that the often ſyght of ſuch, made Plīny iudge, that Cinkfoly dyd bring furth ſtrawberries.

The vertues of herbe fyue lefe out of Dioſcorides.

The

The broth of the rote sodden vntill the thyrde parte be sodden away/ and stanche the tuthache if it be holden in the mouth. Thesame stoppeth the rotting sores of the mouth/if it be washed therewith. It healeth the roughnes or sharpnes of the windpype if ye gargle with it. It is good agaynst the blodye flix and other flixes. Also if it be dronken / it is good for the payn of the ioyntes/and in the huckelbone/called Sciatica. Thesame sodden in vinegre and broken and layd to/ stayeth and holdeth back crepinge sores called Herpetas: it driueth away wennes and hard swellinges and windy swellinges/and healeth the enlarginges of wind or puls veynes/called aneurisinata/impostemes/hote inflāmations called erysipelata/ agways les in the fingres/or toes/hard lumpes that put furth blood in the fundament or mother/ and also scabbes and scruuines. The iuice of ẏ pong roote is good for the diseases of the liuer and lunges/ and are also good for deadly poyson. The leues are dronken with mede/or honye/ water/or with watered wyne/and a litle peper agaynst agues that come agayne at certayne tymes. Dioscorides sayeth further (but me thynk/ that it smelleth of superstition) that in a quartayn/the leues of four stalkes ought to be taken/ in a tertian the leues of thre/and in a quotidiane the leues of one stalk. If it be dronken xxx. dayes together: it is good for the falling siknes. The iuice of ẏ leues dronken in the mesure of thre ciates that is in v. vnces or thereabout: healeth quickly the iaundes or guelsought. If it be layed to with honye and salt / it is good for fistules and woundes: it is also good for the brekinge or bursting of the bowelles/both layd to without and also dronken / and so is it also good for the bursting out of blood.

Out of Galene.

The roote of the fiueleued grasse dryeth exceedingly/ and is verye litle sharpe. Wherfore it is greatly vsed/as all other herbes be/which beynge of fyne and subtil partes yet drye with all.

Of radice or radish.

The herbe whiche is called in English / radice or radish/ in Duche Rettich/ in Frenche/ Raue or Refort / is named in Greke/ ραφανις and ραφανος / and in Latin Radix/ and of som radicula. But som of the old Greke writers vsed this worde ραφανος for cole/ wherof Plinye toke occasion of error/gyue vnto radice that which belonged vnto cole.

The description.

Radice hath leaues lyke vnto rapes leaues/& mustarde leaues/ but there are more spred vpon the grounde: the stak is great & round: the floures are whyte/the sede which is browne and tornyng a littel to reddishe/is conteyned in litle coddes/ there are two kindes of gardin radice/whereof one with a longe rowt/ which is very cōmon in England/and in law Duche lande: and this kind is called of some Radix cleonia/and of other Radix algidensis / and ẏ other

Radix tertium.

with a round root/ not muche vnlyke vnto a rape. Thys kinde is moze common aboute Strasbourgk in highe Germany/ then in an other place that euer I came in: this kinde is called of ſom Radix Beotia/ and of other Radix Syriaca: it is ſeldom ſene in Englande/ but it may be named rounde radice/ or rape radice/ oz Almayne radice.

There is yet an other kinde of radice/ wherof Dioſcozides/ & Pliny make mention of/ and it is called in Greke/ ραφανις αγρια/ in Latin Armoratia/ in Italian/ as Mathiolus ſayeth Ramoracia. Dioſcozides wzyteth y wilde Radice hath leaues lyke vnto the gardin radiſh/ ſauinge that they are moze lyke the herbe called Lapſana: If this be true/ all they haue erred/ which haue taughte that the greate herbe/ whiche hath leaues lyke vnto a great dock/ and a berye ſharpe/ and bitinge toute/ called in Duche Mer rettich/ and in Engliſhe redcole/ ſhould be Armoracia or radix ſyluestris/ for there is no

is no lykenes betwene the lefe of a dock/and tame or gardin radice.

Therefore ſeynge that Dioſcorides maketh the leaues of the wilde radiſhe lyke vnto the leaues of the gardin radice and to lampſana / whyche I take to be a kynde of carlok/thys herbe wyth the dockes leaues can not be radix ſylueſtris. Theſame Dioſcorides writeth that the wilde radice hath a ſmale tender or ſofte route/ and ſomthinge ſharpe or bitinge as the common Greke texte hath/but better textes haue in ſtede of malache/makra/that is longe. But the red cole/whych manye of the Germaynes take for wilde radice/and Armoracia hath a great and a very ſharpe or bytinge route/wherfore it can not be radix ſylueſtris Dioſcorides.

Nowe it wil be requyred of me/what I do take for the wilde radice: ſurelye I take for it an herbe which is named aboute Weiſſenburg/ where as I dyd dwell/Weiſſen hederich / and of ſom Wildt rettich: this herbe groweth alwayes in that countrey amongeſt the rapes: it is very lyke the carlock/but it is lower/and it hath a white floure/ and a ſmale route/ but ſomthinge of the taſte/and ſomthynge of the forme of the longer radiſhe: the leaues are cut/and indented/as the gardin radice leaues are/ and ſomthynge ſmother/then the carlocks leaues. It appeareth that Pliny toke thys herbe for lapſana/lib.xx. cap.ix.and falſely ſet it among the kyndes of kole/when as he ought to haue ſet it amongeſt the kindes of radice / for Pliny in diuerſe places/nameth it radice/ that he ſhoulde name cole / as he doeth in the eleuenth booke/and thre and twintigeſt chapter / and in the ſeuententh booke/ and four and twintigeſt chapter / and ſo it appeareth that he taketh cole alſo in the ſtede of radice/ and confoundeth the one with the other.

The wordes of Pliny that make me iudge thus of him/are theſe. Inter ſylueſtres braſſicas & lapſana/eſt pedalis altitudinis/hirſutis foliis/ napi ſimilimis/niſi candidior eſſet flore. I moued with theſe wordes with Pliny a great while toke wilde radice or hederick/for lapſana/but after more diligent examinacion / I founde that it was radix ſylneſtris in Dioſcorides/ that lapſana was an other herbe.

The vertues of radice or radiſh.

The radice bredeth wynde/ and heateth: it is pleſaunt to the mouth/and euell for the ſtomack. It moueth belchynge / and maketh a man make water/and is good for the belly/that is to make a man go to the ſtoole. If it be taken before meat/ it holdeth vp/wherfore it is good for them that wolde vomite/ if it be taken before: it quickeneth the wittes of ſenſes / it is good for an old cough/and for them that brede groſſe humores in theyr breſtes/if it be ſodden and eaten. If the barke of it be taken with honied vinegre/it ſtereth vomit the more. It is fit for the dropſey. It is alſo good to be layd vpon them that are diſeaſed in the milt/with hony it ſtayeth freting ſores/ and taketh awaye blewe markes. It helpeth them alſo that are

bitten of a viper or adder. It filleth vp with heyre agayne the places that were bared with scaldnes: and with the mele of darnell it wasteth awaye frickelles. Both in meat and drincke it is good for them that are allmoste strangled with todstoles/and bringeth weomen downe theyr floures / the sede stereth on to vomit/and maketh one pisse well: the same droncken/wasteth the milt: it is good for the squinsey / if ye seth it with honied vinegre/ and gargle with the broth of it/beynge hote in youre mouth: it is a remedye agaynst the biting of the beast called Cerastes/ if it be dronken with wine. The same layed to with vinegre/doth mightely stowre awaye gangrenes/ or extreme hote sores.

The nature of the wilde radice.

The wilde radice heateth/and prouoketh a man to make water / and it is full of heat/the rootes and leaues are sodden and eaten after the maner of other eatable herbes.

Out of Galene.

The radice is hote in the thyrde degre/and drye in the seconde. But the wilde is stronger in both those qualites/ wherefore there semeth to be a faut in the text of Dioscorides/ where as he hath ὑποδρυμις/ because also Dioscorides sayeth his self afterward/ θερματικη ὀξὶ καὶ καυματωδης.

The sede also is stronger then the herbe/it hath the powre to make rype: and therefore it is good for bruised/ and suche lyke blewe places / Townes men or citizens vse to eat radice raw/ w̄ a salte sauce lyke salte fishe bryne/ without vinegre/at the beginning of theyre dynner or supper to make theyr bellies soluble: I maruel not onely at vnlearned / but also at Phisiciones/ which eat radices after supper and that raw to helpe their digestion: they saye that they haue experience that it will do so: yet for all that theyr hath bene no man which hath folowed them without hurt: hetherto Galene.

Of the rape or turnepe.

Rapum named in Greke γογγυλις / and is called in English of them of the South countre / turnepe/ of other countre men a rape/in Duche rubē/in French naueau/in Spanishe nabos/in Italian rape.

There are thre kindes of rapes/ one gardin rape whiche is rounde and verye great/and an other gardin rape/whiche goeth oute abrode/ as Pliny writeth/and the thyrde which is called the wilde rape/ and it rinneth furth a long.

* Theophrast diuideth the rape into the male/ and the female / and writeth that they grow both of one sede/and that the rapes sawen/ & set thicke together/grow al into males/and if they be thynner set/they grow into females/where vpon a man may gather that the great headed ones/ are the females/and the longer and smaler headed/ are the males/ because thicke setting of headed routes commonly maketh them small/ and the thinne setting/maketh them greater/as the fat ground also maketh greater/ and the leaner ground the lesse and thinner.

The great round rape/called cõmõly a turnepe/groweth in very great plenty in all Germany/and more about London/then in any other place of England that I knowe of: but the long rooted rape/groweth very plenteously a litle from Linne/where as much oyle is made of the sede of it.

The gardin rape is so well knowen that it needeth no description/& therefore Dioscorides doth not describe it.

And allthough Dioscorides doth describe the wilde rape/ yet could I neuer fynde any herbe that aunswered in all poyntes vnto that description. And though I folowyng my maisters/haue thought ẏ the cõmon rapuncel should be ẏ rapistrũ or rapum syluestre/yet after more streit examinacion I founde ẏ the descriptiõ of Dioscorides in diuerse poyntes dyd not agre wt it.

The vertues of the rape.

The rout of the rape soddẽ/ norisheth/bredeth winde/ & maketh a louse flesshe/& stirreth a man to Uenery. The broth of rape is good to be poured vpon gouty membres/ and kybed or moolde heles. But ẏ rape it selfe/ broken/ and layed to/is also good for the same purpose: if ye make an hole in the rape/and put in it the cerat of roses/& set it in ẏ ashes vntill it be molten/ it is very good for the kybes or mooles ẏ haue the skin of. If ye eat sperage wt rapes/then it wil prouoke a man to make water: the sede is very mete to be in preseruatiues & triacles/and such cõpositiones as stanche or lysse abe. The same dronken/is a present remedy agaynst poysened and deadly drinkes. The same sede of rapes stereth vp also the pleasure of ẏ bodye: the rape layd vp in bryne/norisheth lesse, but it maketh a man to haue an appetite to meat. Dioscorides maketh no mention of any norishement/ ẏ the wild rape shoulde gyue/but that it serueth for scouring oyntmentes/and sopes/for the beautyfyeng of the face/and other places of the body.

Out of Galene.

All that stãdeth out of the groũd/is fit to be eatẽ/as an eatable herbe/ ẏ roote which is in ẏ ground/is harde & not mete to be eatẽ/ but whẽ it is sodden in water/it is meruell/if any of the lyke kindes of herbes norish lesse/it maketh a iuice in the body grosser thẽ measurable: wherefore if a mã eat of it out of measure/it engendreth a raw iuice/ specially if the stomack ẏ receyueth it be weyke: it requireth long sething/ and it is moste to be commended that is twise sodden: if it be taken somthing to raw/it is harder to digest/and it is full of winde/and hurtful to the stomack/ and somtyme it grypeth or biteth the stomack.

Out of Simeon Sethi.

The rapes are hote in the second degre/& moyst in ẏ first/ they norish sufficiẽtly/& prouoke vrine/& ingẽdre much sede/& swage ẏ roughnes of ẏ throt & breast. If they be eatẽ wt salt & vinegre/they stere vp an appetite: Rapes of a certayne property that they haue by them selues/are good for the whyt skaw/and such lyke diseases of the nayles.

Out of Aurrois.

Rapes are hote/and moyst/and brede winde/ and stere vp pleasure of ẏ bodye/because they heat the kidnes/ and they haue a maruelous propertye to lyght the eyes/or to make the eye syght clere.

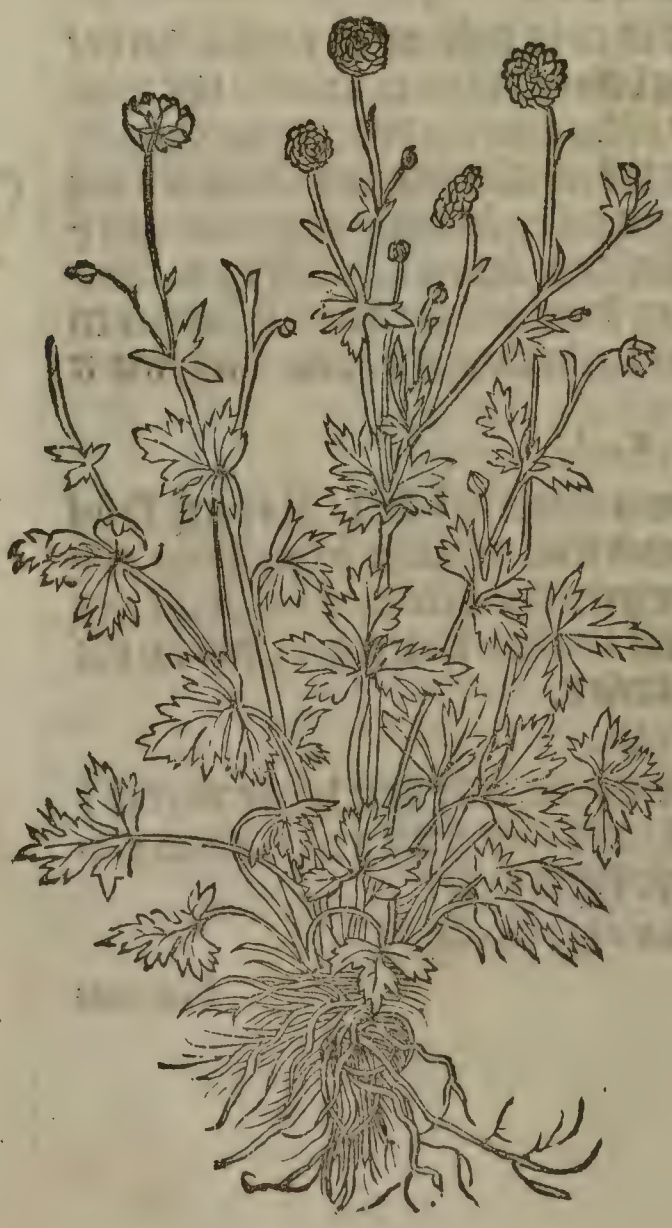
Of Crowfoot kingeux or gollande.

Ranun-

Ranunculi prima ſpecies.

Ranunculus ſatiuus.

Ranunculum tertium.



Ranunculum quartum.

Ranunculum quintum.

Ranunculum sextum.

Ranunculum septimum.

RAnunculus is called in Greke βατραχιον/ in Englishe/ Crowfoot or kingeur/ or in som other places a gollãde/ is named in Duch hanenfuls. There are many kindes of crowfootes/ but they haue all one streynght/that is byting and very blystring: one of them hath leaues lyke vnto Coriander/but broder/ somthing whitish and fat/ a yelowe floure/ and somtyme purple/a stalke not thick/but of a cubite heyght/a litle route/whyte/ whyche hath litle thinges/ lyke smale thredes/ cominge out after the maner of helleborꝫ/ or nesewortꝫe/ it groweth besyde ryuers: there is also an other kynde/whych is more hory/ and with a lõger stalk/whych hath many cuttinges/ or iagginges in the leaues/ & it groweth much ī Sardinia/ & it is very sharpe/

sharpe/and they call it also wilde persely. The thyrd kind is verye litle/and hath a grenous smell: the floure of it is lyke vnto golde. The fourth kynd is lyke vnto it/with a floure of the color of milke.

Besyde these kindes of Crowfoot/ whiche Dioscorides hath here described: there are fyue other kindes at ỳ least/ wherof the first kind hath round and somthynge indented leaues lyke vnto turnipe / with a roote verye rounde/hauing littel tassels/ in that place that is next to the ground lyke a leke. Thys kinde groweth plentefully in my orchard at Wyssenburg.

The seconde kinde hath leues lyke the head of a launce/and it is called of som lanceola/and in som places of England/Spere worte / it groweth alwayes in moyste and watery places.

The thyrd kinde is lyke the common soft in all poyntes/sauing that it is so swete/that it is eaten as a sallet herbe about Mentz in Germany/where as it is called smalt wort/and suels hanfuls.

The fourth kinde is one of the two with a white floure/wherof the one groweth in woddes and shaddish places/in April/& the other kinde swimmeth aboue the water in poules/for the most parte of Summer: for when as Dioscorides maketh but one kinde of Ranunculus with a white floure/ the one of them therefore before named/must be none of his Ranunculus/ but an other.

The fyfte kinde is it that may be called for the great numbre of leaues ỳ it hath: in the floure Ranunculus polyanthos/and I do not dout/but besyde these/there are yet mo kindes of Crowfoote / then Dioscorides hath made mention of.

The propertye of Crowfoot out of Dioscorides.

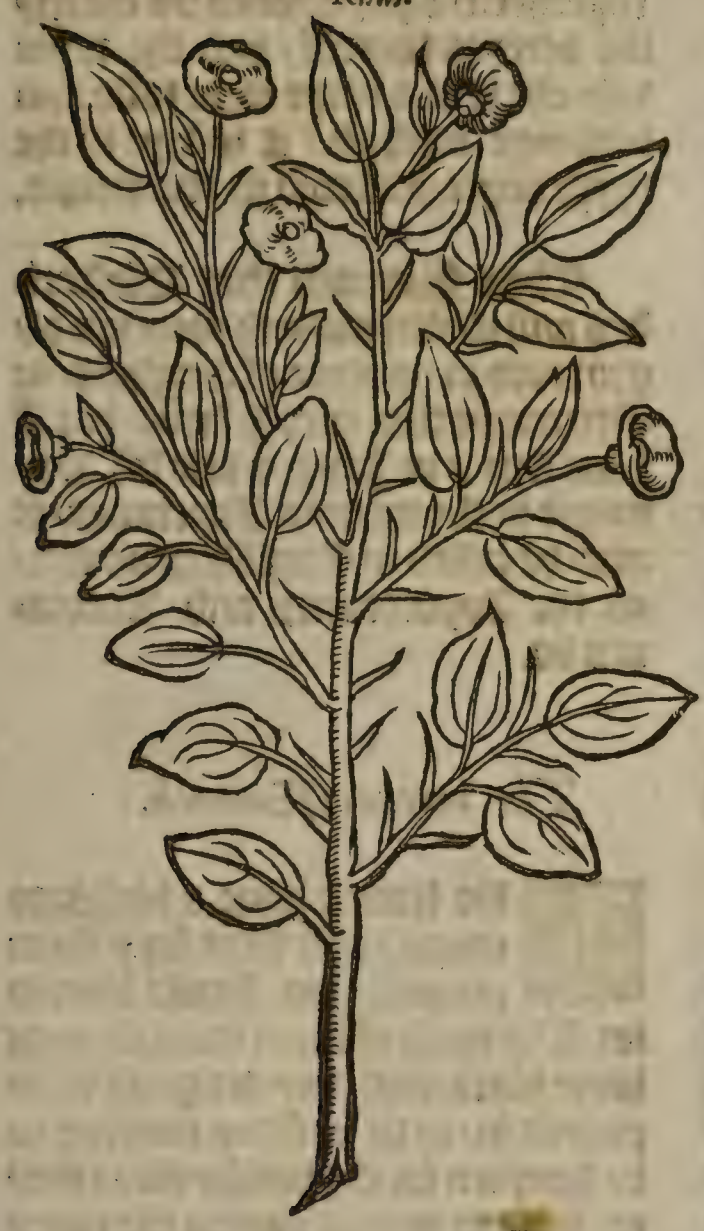
The leaues and tẽder yong stalkes/if the be layd vnto any place/ do make blisters and a scabby crust with payn: it taketh away rough scabby nayles/and the scabbes them selues/it putteth awaye also pyntes of woundes/& litle markes like pyckes / also if they be layd to/within a litle whyle they take away hanging wartes/and suche as haue the forme of pyslimpes/and they take also away the head/it is good to washe the mouldnes of ones heles/ with the broth of it. The drye ponder of the rout in ones nose/prouoketh nesing/ & if it be layd to ones toth/it will ease the payne/but it will breake the toth.

Of the bushe called Rhamnus.

Rhamnus is a bushe that groweth about hedges/ & hath twigges that grow right vp/and sharpe pyckes/ as the hawthorn hath/it hath litle leaues/and somthinge long/and somthinge fat and softe/ there is an other kinde that is whyter / and the thyrde kinde hath black leaues/ and a broder / with a certayn light rednes/and roddes of fyue cubites high more ful of pyckes/but the pyckes are weaker and not so styffe/but the fruit is brode/whyte/thin/ and as it were litle vesselles made to holde sede in/lyke vnto a whorle.

Of these

Erith Horne: in latin Rhamnus catharti
cus. perhaps. 28: 29:



Of these thre kindes of Rhamnus/when I was in Italy/ I sawe but one kind/that is the thyrd kind/ which hath the round leaues/ wher as I sawe it/ it was called Christes thorne/ as though Christe had bene crouned with rhamnus/ I neuer sawe it in Englande/and therefore I knowe no Englishe name for it. But it maye be called ether Christes thorne/or buklars thorne/ of the fashon of the fruyt or rounde rannes/ of the brodnes of the leaues in comparison of the other two kindes/it groweth in the mounte Appennine a litle from Bononye: Matthiolus setteth two kindes furth that I neuer sawe.

The vertues of Rhamnus.

THe leues if they be laid to/are good for wild fires/and greate hote inflãmationes/ som holde that the bowes of it set at mennes dores / or windowes/ do dryue awaye sorcery/ and inchantemẽtes/that wyches and sorcerers do vse agaynst men.

Of the bushe called Sumach out of Dioscorides.

RHus is called of the Arabianes and apothecaries Sumach/it may be called in English also. The Sumach which is vsed for a sauce vnto meates/which som call rede: is the fruyte of the lether Sumach/ whiche hath the name of lether/because men vse it to thick lether therewith: it is a littel tre growinge in rockes of two cubites hygh / wherein are longe leues/somthinge redish/indented roundabout lyke a saw/the fruite is lyke vnto small clusters of grapes/of the bignes of a turpentine and a litle broder.

Out of Galene.

SUmach is a bushye shrub/and doth binde together and dryeth/for the lether dyers / or tannares vse this same bushe to drye and to binde toge-

Rhus.

together: the phyſiciones vſe chefely the berryes thereof / and the iuyce whyche is of a berye tarte taſte and bindinge with all / it is dzye in the thyzd degre/and cold in the ſecond.

Thys Sumach that Dioſcorides and Galen maketh mention of/ groweth in no place of England/ oz Germanye that euer I ſawe/ but I haue ſene it in Italy/a litle frō Bononye in the mounte Appennine/ it may be called in Engliſh Sumach/ as the Appotecaries and Arabianes do.

The vertues of Sumach.

The leaues haue a bindinge poure / and ſerue foz ẏ ſame purpoſe that Acaſia ſerueth foz. The bzoth of them maketh ones heyze black/and they are good to be poured in/ oz to be ſitten ouer/ oz to be dzonken foz the bloody flixe / they ar good to be poured into the eares that haue water runninge oute of them / if they be layed to with vinegre oz honye/ they ſtaye and holde in aguayles/and deadly burning ſozes/called gāgrenes:but the iuyce oz bzoth of the withered leaues ſodden in water/vntill they come to the thicknes of honye/they ſerue foz the ſame purpoſe that Licium doeth: the fruyte can do all the ſame thinges/and is fit in ſauces foz meat/foz them that haue the common flixe oz bloody flixe/it defendeth from inflammation oz burning/if it be layed to with water/bzuſed places/and the vttermoſt pates are/whych pared of/and blew places alſo. It ſcoureth away the roughnes of the tounge/ menged with hony/it ſtayeth alſo the whyte floures / and healeth the emroddes/oz flowing of the blood of the fundament/layed to with the cole of an oke tre/beaten into pouder:but the bzoth of this is ſodden and congeled together/and after a maner doeth better the ſame thinges / then the fyzſte doth. It bzingeth alſo furth a gum whiche is good to be put in a hollowe toth/to ſtanche the ake thereof.

Of the herbe called in Englishe pal... i.

Ricinus.

RIcinus is called ī Greke Cici / or Croton / in Englisth palma Christi / or ricke sede because it is like a tycke, it is called in Duch / Wonder baum / Kreutz baume / and zekkē hozner / in French Palma Christi. It groweth onelye in gardines / so far as I coulde se.

Palma Christi whiche hath the name of a mannes hande / with the fingers stretched out / when it is growen vp: it is lyke vnto a yonge figge tre / & hath leaues lyke vnto a playne tre and hollow / stakles lyke a riede / the sede groweth in clustars whyche are roughe and sharpe without: but when the huske is of / then it looketh very lyke a dogge louse / which is called a tyke: it groweth often tymes so hygh / as though it were a tre / but as soune as the froste commeth / it perisheth sodenly. Som call this herb also / Cataputiam maiozem / and som call it Karuam.

The vertues of palma Christi.

MEn vse to presse out of the sede of Palma Christi an oyle / called in Latin oleum cicinum and ricininum / which is nothing mete foz meat / but foz lampes and emplasters / xxx. cozues pilled / broken and dronken / dryue thozough by the belly / fleme coler and water / they prouoke also a man to vomit / but this purginge is very vnpleasant and paynfull / and ouerthroweth the stomacke / the same kirnelles bruised and layed to / scoure awaye freckelles and litle harde swellinges / and suche spottes as come by the heat of the same: but the leaues broken and bruised / and layed to with the mele of perched barley / swage the swellinges and inflammationes of the eyes / the same layed to ether by them selues / or wyth vinegre / swage the brestes or pappes swellinge / wyth to muche plenty of milke / and the greuous inflammation / called saint Antonies fyre.

Of the Rose.

Rosa.

ROsa is named in Greke Rodon/ in Englisth a rose/ in Duche ein rosen/ in French vn rose. The rose is so wel knowen that it nedeth no descriptiō/ Dioscorides maketh mention but of one kinde of roses/ but Mesue maketh two kindes/that is of the whyt and rede: but sence Mesues tyme/ there are found diuers other kindes as Damaske rosens/incarnation roses/muske roses/with certayn other kindes/whereof is no mention in any olde writer.

The propertye of the rose out of Dioscorides.

THe rose cooleth and bindeth. But the drye roses do binde more/the iuyce oughte to be pressed out of the tender roses/ after that whiche is named the nayle/ be cut awaye:for that parte is it whiche is whyte in the leafe/ the reste of it should be pressed and bruised in a morter in the shaddow vnto it be growen together/and so should it be layd vp for eye medicines/so are the leaues also dryed in the shaddow/so that they be oft turned/that they moulde not/ it ỹ is pressed out of the dryed roses sodden in wine. It is good for ỹ head ache/ the ache of the eyes/of the eares/of the gummes/ of the fundament/ of the right gutte/and of the mother/ if it be layed to with a fether/ or poured on. But if they be layed to after that they are bruised without any pressing/they are good for the outragious heat of the midryf/and against the lousenes of the stomack that commeth of moysture/and agaynste saint Antonies fyre/ when as they are dried & broken/they are sprenched amongest the thyghes or shares/they are mengled with medicines called anthera/ and preseruatiue medicines for woundes. But the floure that is founde in the middes of the rose/is good agaynst the reume or flowing of the gummes/ if it be layed on drye. But the heades dronken/stop the belly/and casting out of blood.

Dute

Out of Galene.

The rose is of a waterish hote substance/ioyned with two other qualites/that is to wete binding and bitter/the floure is more binding then the roses selues be:and therefore it drieth more.

Out of Mesue.

The rose is colde in the fyrste degre/ and drye in the seconde/ and is compounded/and made of two diuers/and separable substances of a watery/whyche is measurable/& of an erthly bynding/geuing vnto it much matter/ but of an aerish swete and spicye/and fyrye and fyne/of whych commeth the bitternes/the leaues the perfection and the form or beautye. But ỹ powre of the fyrie substance whych hath driuen in the beautye the rednes/ is stronger then it that brought in the bitternes/and for this cause with only dryinge: this propertye is loste/which the other abyde still/whych if they perishe/it shall be nomore a rose/then a dede man/is a man / yet the grene roses are more bitter then binding/& by the reason of this bitternes / grene or moyste roses purge/and that chefiye with theyr iuice/but when they are dryed/the heat beyng resolued / whiche maketh the bitternes/they shewe a substance binding or drawing together. The iuyce of rosens is hote almost in the fyrste degre/because it is syfted and fondred from the earthly & colde substance/it purgeth and resolueth/openeth/and scoureth/but the drye rose is colder and more binding/& that yet more whiche was not yet fullye growen:and the whyte more / then the rede : the rose also resolueth and quencheth out hote distemperatures/ and strengtheneth and bindinge together the partes/and doth it most with the sede and litle heyres that are founde in the middes of the sede besselles:When as there are rede roses and whyt/ and of both the kindes/som haue manye leaues/and som fewe/& som haue playne leaues/& som haue curbed/in both the kindes/ that is better whose natural color is perfitter/and hath fewer leaues and playner. The whyte roses purge nothynge at all/ or ellis verye litle/but they binde & strenghten more then the rede do.The iuice of them that are full rype/ are better/ and so is the water better wherein the rype roses are steped in. It scoureth the blood of the veynes and arteries/from yelow choler of galle/ it is good for the iaundes / for it openeth and scoureth awaye the stoppinges of the stomack and lyuer/it streiughteneth the hart and stomack/ and healeth ỹ trimbling of the hart:the cause beyng emptied out before. It is good for cholerick agewes:Rose oyle confortely the same partes/ that the stilled water of roses doth/they streingth the louse substance in dryuing them together/and fortifye the holding poure/they put out all hote burninge/ and staunche the ache that commeth thereof/they make a man slepe/but they prouoke a man to nese/and stere a man to the pose / and they are euell for rheumatike persons/they fasten the vuula and the throppel or throte/ and strenghten thẽ/ and take dronkennes away.The rose seyng that it is a gẽtle medicine/ but weyke in purging/it hath nede of helper as whay/ hony: for an vnce of the iuice of roses/with two or thre vnces of whay/ with a litle spicknarde/doth

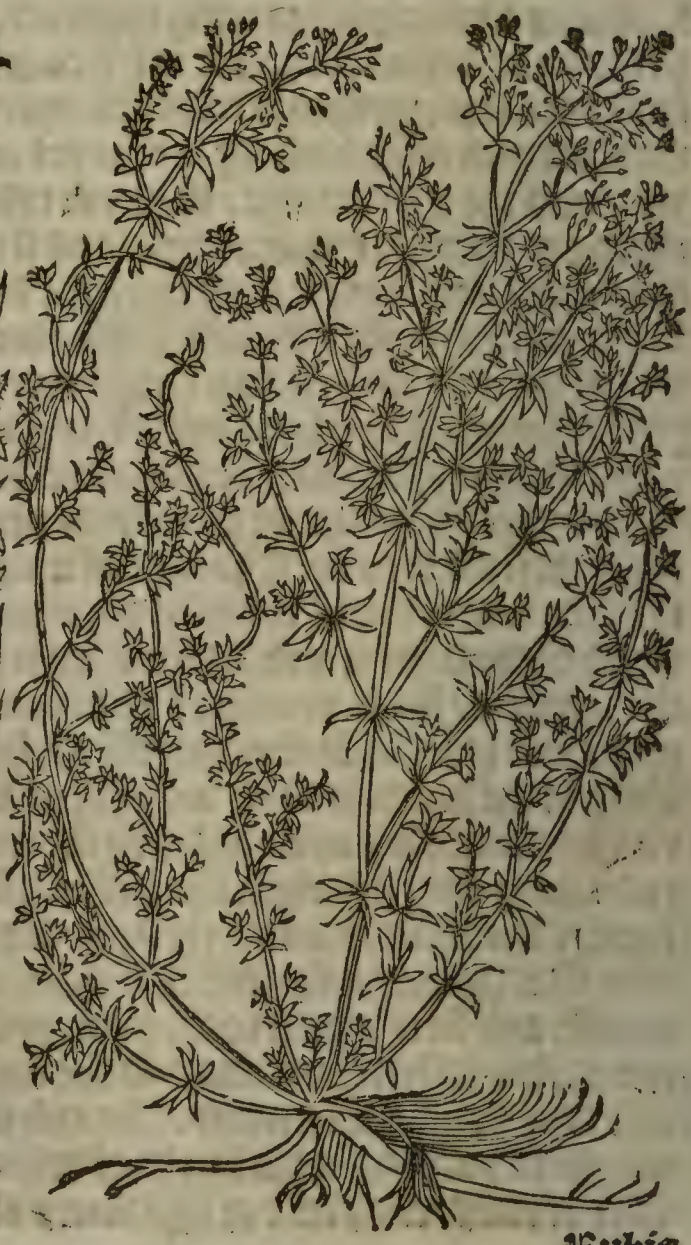
purge well/the leaues of roſes infuſed in whay and preſſed out with honye purge alſo without any grefe.

The ſyrop of the iuyce of roſes/and of roſes themſelues doth purge alſo gently: Roſes condited in honye/ſcour/purge and ſtrengthen: but condited with ſugar/they ſcoure leſſe/but they ſtrengthen more. The water wherein roſes haue ben infuſed/clengeth/ſcoureth and purgeth. And diſtilled water ſtrenghteneth/but it purgeth not/for the purging and ſcouringe vertue/becauſe the ſubtil heat of it/is diſſolued awaye with the fyre. Vinegre of roſes ſtaunche all kindes of inflammaciones and hote burninges/it cutteth in ſonder/ and ſcoureth and conforteth or ſtrenghteneth. The roſes ſpecially beynge freſhe/can abyde no fething: for theyr purging and ſcouringe vertue is dryuen awaye by the fyre: the iuyce of roſes by meaſurable fethynge/is made more fyner/and ſcoureth more myghtely. Oyl that is made of vnrype olines/ſet in the ſon wyth vnripe leaues of roſes/doth myghtely reſolue: the iuyce of roſes is gyuen from an vnce vnto ij: the ſyrop wyth the iuyce of them is taken from two vnces vnto fyue.

Of Madder.

Rubia ſatiua.

Rubia ſylueſtris.



Rubia

perhaps herbl: 120:

Of Madder.

Ubia is named in Greke Erithrodanon / in Englishe madder / in Duche rote aut / farber rote / in Frenche garance.

Rubia is a rede dying rout / whereof one kinde is wild / and an other kind is set and trimmed: the stalkes of madder are foure squared / longe / rough / lyke vnto the stalkes of gooshareth / but in all pointes greater and strōger / hauing leaues by certaine spaces / goyng betwene one order of leaues / and an other in euery ioynte or kne lyke vnto sterres goyng roundabout. The sede is rounde / fyrst grene / and after rede / and last when it is rype / black. The roote is small / long / rede / and prouoketh a man to make water. The greater kinde of the madder whych vseth to be set / and planted / groweth verye plenteously in many places of Germany / but in greatest plēty that I know about Spyre. The wilde kinde groweth plenteously both in Germanye in woddes / and also in Englande / and in the most that euer I sawe / is in the yle of Wyght. But the fayrest and greatest that euer I saw / groweth in the lane of beside Wynchester / in the way to South hampton.

The vertue of Madder.

The rote causeth a man to make water: wherfore if it be dronken wyth mede / it healeth the guelsought or iaundes. It healed also the sciatica and the palsey. It driueth out muche and grosse vrine / and somtyme blood. But they that drinke it dayly / ought to be washed in a bath / and to se the difference of those thynges that are emptied furth / the iuyce dronken vō the leaues / is good for them that are bitten of venemous beastes. The sede dronken with honied vinegre / called oximell / melteth awaye the milt. The roote layed to: dryueth furth both the byrth and the floures / and also the secondes / if it be layed to wyth vinegre / it healeth whyte freckelles.

Of the Bramble bushe or blaak berrye bushe.

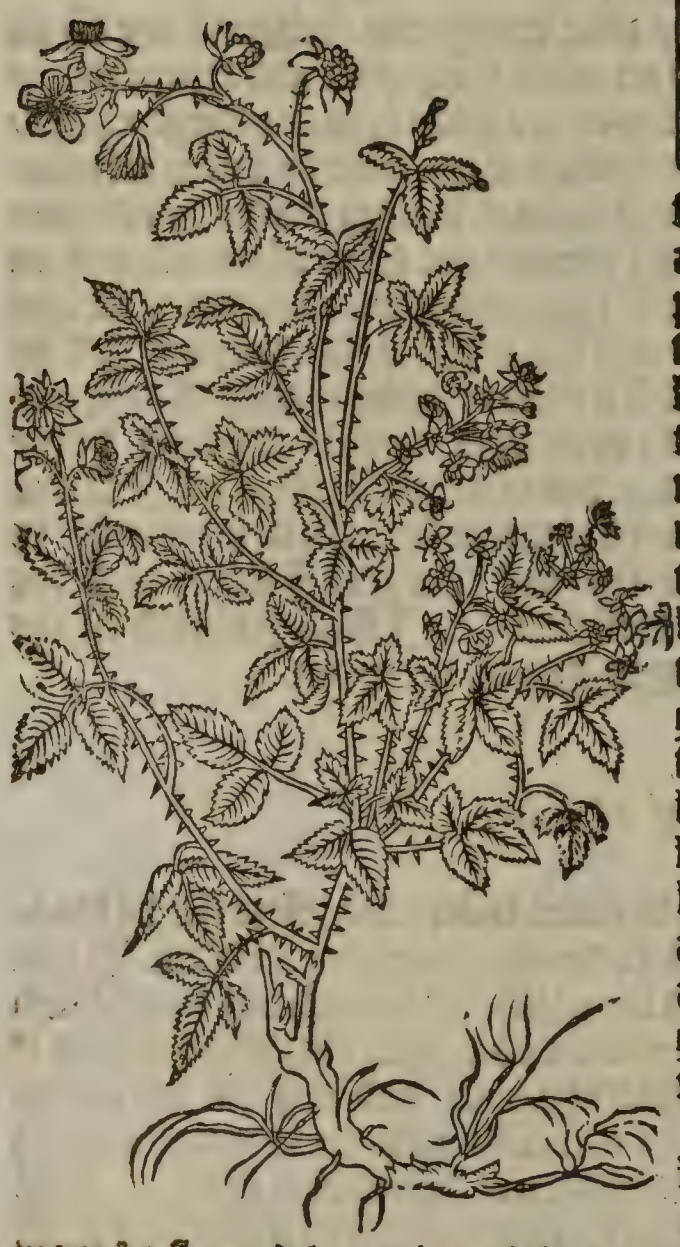
Rubus is also called in Latin Sentis / in Greke Batos / in English a bramble bushe / or a black berrye bushe / in Duche ein Bromber / in French Rouce.

There are two kindes of this bramble / one that groweth commonlye in hedges and with other busshes / and an other kinde that groweth in small plandes of freshe waters / and about riuers sydes / and also in corne feldes. This is called of som Chamebatos. As the great kinde hath alwayes black berries when they are rype / and full of sedes: so the lesser kinde hath somtyme rede berries / whē as they are ripe and but a few sedes. But that they are much pleasanter to eat then the greater berries be.

Of the Bramble bushe.

The vertues of the bramble bushe and berries.

Rubus.



THE bramble bindeth/ dryeth and dieth heyze. The broth of the braunches if it be dronken/ it stoppeth the belly / and stayeth the isshew that weomē haue/ and it is good for the biting of ẏ serpent called prester : they streingthen the goumes: and the leues chewed/ heale the diseases of the mouth. They staye rinninge sores/ they heale rinning sores in the head/they are also a remedy for the eyes that fall doune/ the leaues are good to be layd vpon hard swellinges of the fundament/ & to the emrodes/ the leaues are also good to be vsed agaynst the ache of the stomack/ and for the diseases called Cardiaca passio. The stalkes or braunches vse to be bruised with the leaues/and ẏ iuyce to be pressed out/ and to be dryed vp in the sonne into an hard lumpe/which is singularely good agaynst the diseases before named.

The iuyce of the berry of a bramble bushe/if it be full rype/ is fit for ẏ medicines of the mouth. The bellye maye be stopped by eating of the berry halfe rype / and also with the floure dronken in wine. Galene besyde all these properties that he confesseth/ that the bramble hath/ writeth also that the barke of the roote of the bramble/ breaketh also the stone.

Of the Brere bushe or Hep tre or Brere tre.

RUbus canis or canirubus is named in Greke Kynosbatos/in English a Brere bushe/or of other some an hep tre/in Duche Wilde rosen/or heck rosen.

The description of the Hep tre.

THe Hep tre is a bushe lyke a tre/much greater then a black berry/or bramble bush/it hath leaues muche broder then the myrtell hath/ with strōg prickes about the bowes/it hath a whyte floure/ & a long frupte/ lyke vnto

the

Rubus canis.

the kyrnell of an oliue/whiche when as it is rype/ is fayre rede/ and within it hath doune lyke flackes.

By thys deſcription of Dioſcorides maye diuerſe errores be confuted/ fyrſt theyrs that take rubum canis/for the bramble and theres alſo ỹ holde that holde ſtyffye/that rubus canis is our hawthorn/for nether the fruyt of the black berry buſhe is long/nether hath any downe in it/ nether hath the fruyt of the hawthorn any downe or flockes with in it/wherfore ſeyng that the fruyt of rubi canini hath downe in it/and nether the fruyte of the black berry tre/nether of the hawe tre hath any in it / nether of theſe can be rubus canis.

As touchynge the Eglentine I take it to be a ſeuerall kinde from the brere / and reken it to be the buſhe that is called of good wryters Rynorrodon/or roſa canina.

The vertues of the Brere tre, or Hep tre.

The fruite of the brere called an Hep/if it be dryed/ and the downe that is within taken out/ſtoppeth the belly/whereby a mã may gather that it bin-

it bindeth ſtrongly. But the leaues binde weykely. We muſt beware that ye eat none of the downe that is within. For it is very perilous for ỹ throte and winde pype. Let them therfore take hede that make tartes of Heppes/ that they purge them well from the down. The tartes made onlye of Heppes ſerue well to be eaten of thē that vomit to much/or haue any flixe/whether it be the blody flixe or the common flixe.

Of the buſſhe called raſpis or hindberry.

Rubus.

RUbus ideus is named in Greke Batos idea/ in Engliſhe Raſpis or Raſpices / and in the North countre Hyndeberries/ in Duche Hyndbere/in Frenche Frambois.

Rubus ideus as Dioſcorides writeth/hath that name becauſe it groweth very plenteouſly in the hyll Ida. This buſhe is muche tenderer/then the comon bramble buſhe/ and is roughe or ſharpe/ with fewer prickes: howbeit/it may be found in ſom places without anye prickes at all.

The buſhe that I take for the ryght Rubo ideo/ groweth in the greate hygh hilles a littel aboue Bōne/and in Eaſt Freſland in a wod beſyde Anrik/

rik/and in many gardines of England. It hath much smother stalkes then the bramble/and no great howky prickes at all/the berries are rede.

Matthiolus writeth that there is in the mountaynes of Trent / a kinde that hath rede berries and very pleasant/and without kirnelles/which som of the later writers haue iudged to be rubum ideum. But he sayeth he can not se how/that it can be proued to be so. For when as Dioscorides sayeth/ that rubus ideus hath the name of idea/he supposeth that ther vpon it may be well gathered/perchance not vnaduisedly that rubus ideus groweth no where ellis/but in Ida/as radix idea doth/ and as dittani/ the righte groweth only in Candy/except a man take this word idam/for growing vpon the mountayn. Because this kinde of argument is oft vsed of Mathiolus/ I thinke nowe that is mete/because the place requireth to cõfute this kind of argumente/ because he vseth it in confuting the truth/whiche other men found that he could vnderstande and consent vnto. If this be a good argument/rubus ideus groweth in plẽty in Ida/therefore it groweth no where ellis:then this is also a good argument/Stechas groweth only in the plandes of Frenche agaynst Massilia/which are called Stechades/ wherupon it hath the name/therfore there is no Stachas/but it that groweth in those plandes. Therefore it that groweth in Arabia/and it that groweth in Spayne and Italy/is no Stechas. This must also be a good argument. Dioscorides sayeth that Aconitum lycoctonon groweth plenteously in Italy in the Iustine mountaynes:ergo/whersoeuer any herbe hauing the forme and properties of Aconiti lycoctoni/be founde if it grow not in Italy/ it is not Aconitum lycoctonum. But seyng that these be noughty argumẽtes so is it that Pliny and Matthiolus make/also noughty. Rubus ideus hath ẏ name/because it groweth very plẽteously in the hill Ida: ergo it groweth only in Ida. For Dioscorides sayeth not/that rubus ideus groweth only in Ida:but that it groweth there in plentye/ and therefore denieth not/ but ẏ it may grow also in other places as well as there.

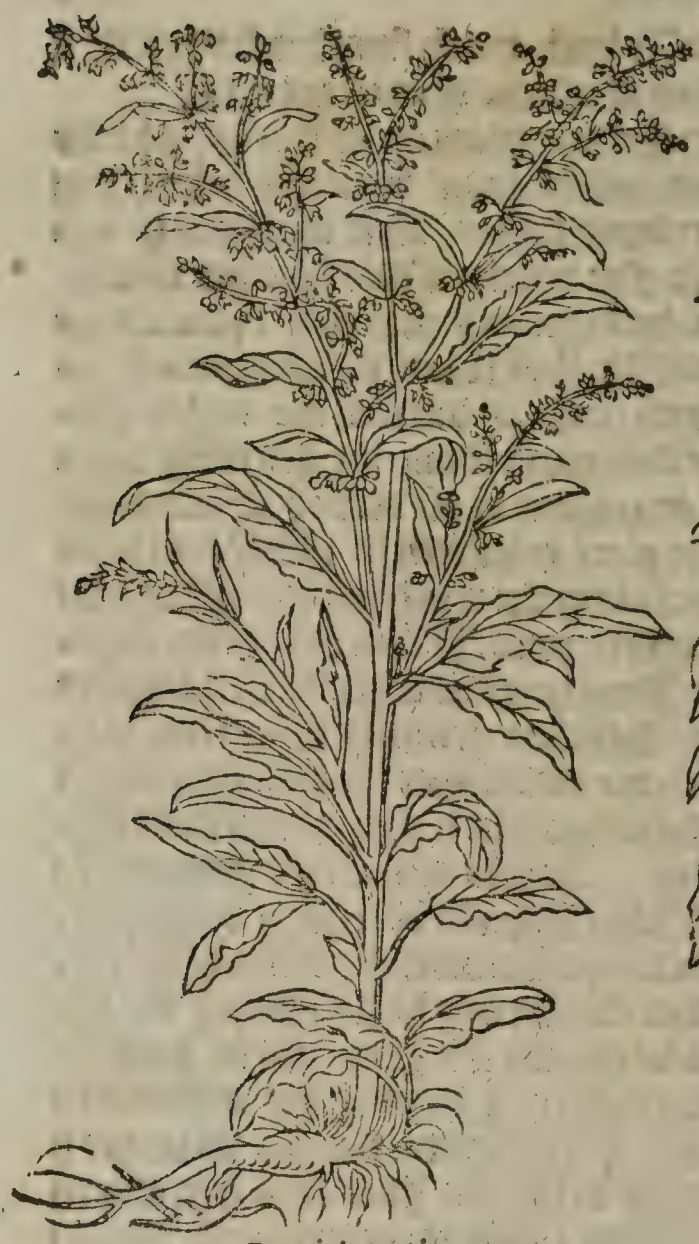
Conradus Gesnerus writing of suche herbes as are in mounte Fracto/ sheweth a bushe to grow there/which he calleth Rubum Ideum/ and he describeth it thus. Rubus ideus is there almost with a frupt of a black berrie without any prickes/low with a woddish or hard roote/ with leaues like ẏ brãble/or strawberry/wt̃ litle kirnelles two together or thre together/ or one alone in one berrie. The tast of it is soure/it groweth vpon a rock.

The vertues of Raspis.

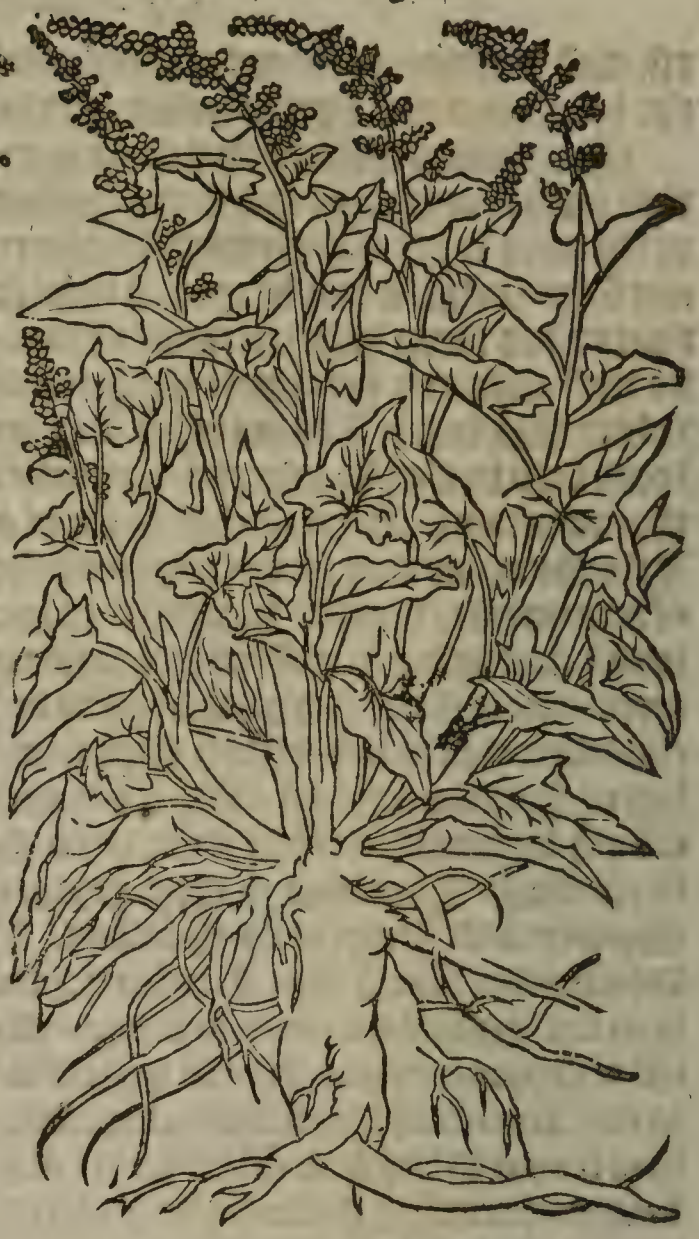
The Raspis hath the same vertues that the common bramble hath/and besydes also the floure of it brused with honye/and layed to/is good for the inflammationes and hote humores gathered together to the eyes/ and it quencheth the hote burninges/called erisypelata:it is good to be geuen with water vnto them that haue weyk stomackes. It were good to kepe some of the iuyce of the berries/and to put it into som pretty wodden vessel/ and to make of it as it were raspis wine/which doutlesse should be good for many purposes/both for a weyke stomack/and also for the flire/and diuers diseases of the gounes/teth vuula tong/and pallat and other places thereabout.

Of

Rumicis primum genus.

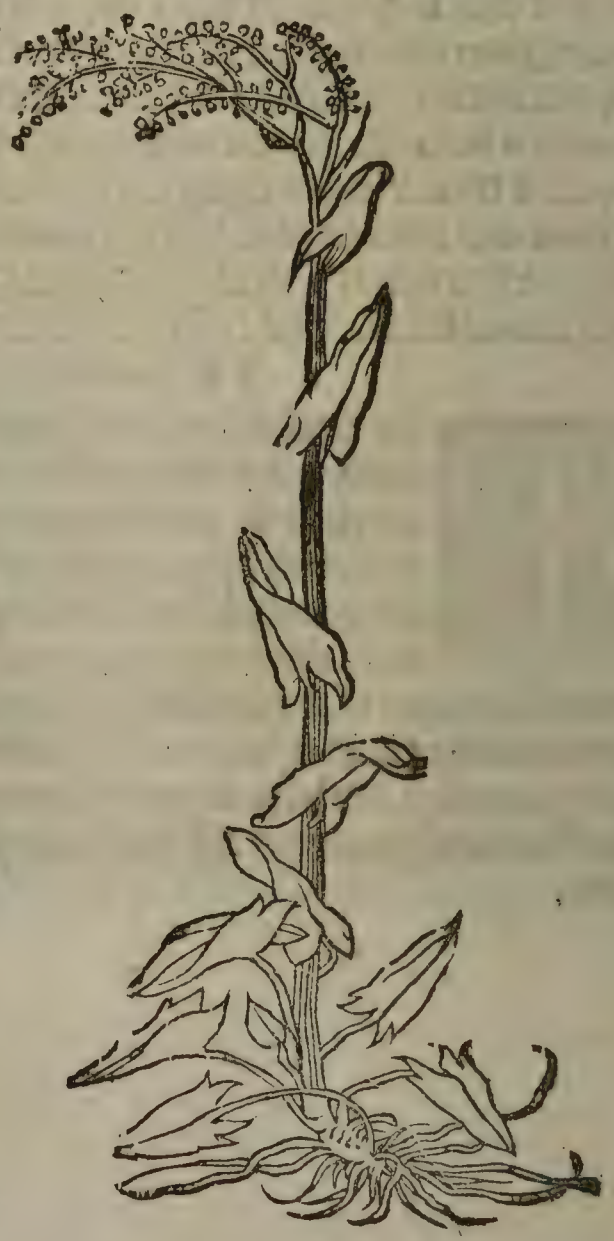


Rumicis secundum genus.



Rumicis tertium genus.

Rumicis quartum genus.



Of the kindes of Dockes.

RUmex is called in Greke Lapathon/ in Englishe a Dock/ in Duche Wenwelwortz/in Frenche de la parelle. Of the kindes of Dockes/they call one Orilapathon/ and in the vppermoste partes / it is harde and somthing sharp/and it groweth in pooles and diches: the seconde is it of the garding/not lyke vnto thys.The thyrde is a wilde kinde / and it is small / and lyke vnto plantayne softe and lowe. There is also the fourth kinde / whiche is called of som Oralis or Anararis/or Lapathum agreste/whose leaues are lyke vnto the leaues of the littel wild dock/the stalke is not great/ẏ sede is somthinge sharpe/round rede/and byting/and it is found in ẏ stalke and outgrowing twigges:hetherto hath Dioscorides written.To whose writing som of the later Grecianes do not fully consent / and namelye in the descriptiones of Orilapathi and Oralidos/for som of the later Grecianes seme to take Orilapathum/as though it had the name of the sour and sharp taste/and not of the sharpnes of the ouermoste part of the top of the leafe.Aetius in the healing of the falling sicknes/writeth these wordes after the translacion of Cornarius of Oralis:Oxallidem siue rumicem acutum/viridem presertim quotidie dato a primo luna vsque ad trigesimam / in whiche wordes he semeth to confound and make all one of Orilapathum and Oralis. Thesame Aetius writeth thus of Oralis in the healing of the iaundes.Oralis est rumex acri sapore/foliis ranulis et foliis caude quadrangulari/&c. We may se that Aetius geueth here vnto the tast of Oralis sharpnes/ wyth bytinge as this worde Acris doth signifie/& a four cornered stalke/ whereof nether of both Dioscorides geueth vnto his Oralis/nether to his Orilapatho. As for my parte I do not remember that euer I sawe anye such sorel as Aetius describeth.Nowe as concerning the kindes of dockes whereof Dioscorides writeth/I am sure/we haue the same/and also more then he made mention of/ we haue the great kinde of Dock/which the vnlearned take for Rebarbe/ & is called of som Rubarbarum monachorum / and this do the common herbaries of this tyme take for the garding Dock of Dioscorides / we haue a kinde of Dockes that groweth in shallow diches and watery places/wyth a very sharp leafe/wyth a taste lyke vnto other Dockes/and thys do I take to be Oralapathum in Dioscorides.There is an other kind of Dockes that groweth in moyste and watery grounde/ with a leafe muche rounder then it that I spake last of/it hath a very soure taste lyke sorel/and this do I take for Oralapatho of Aetij and other of hys tyme.

We haue two kindes of wild Dockes/the one with the form and lykenes of plantayn/whych groweth in middowes and in bare grenes/and an other kind with a leafe not much vnlyke the leafe of Aran:and so many kindes haue we also of Oralis or Sorell/for the one hath a rounder leafe/ and ẏ other sharper/wt sharpe thinges resembling abrode arrow head.We haue also an other kind of dock growing in orchards & gardines/& about townes & suche places as kye & oxen/& other beastes vse cõmonly to haunt & stãd in.

Of the kindes of Dockes.

Thys kinde for the form that it hath with the garding dock/ maye seme to be a kinde of it. But by it that groweth without settinge/ or sowynge/ it maye seme to be a kinde of wilde docke. But it maketh no great matter of what kinde it be of/ seynge it is knowen by experience to haue the vertus that other dockes haue.

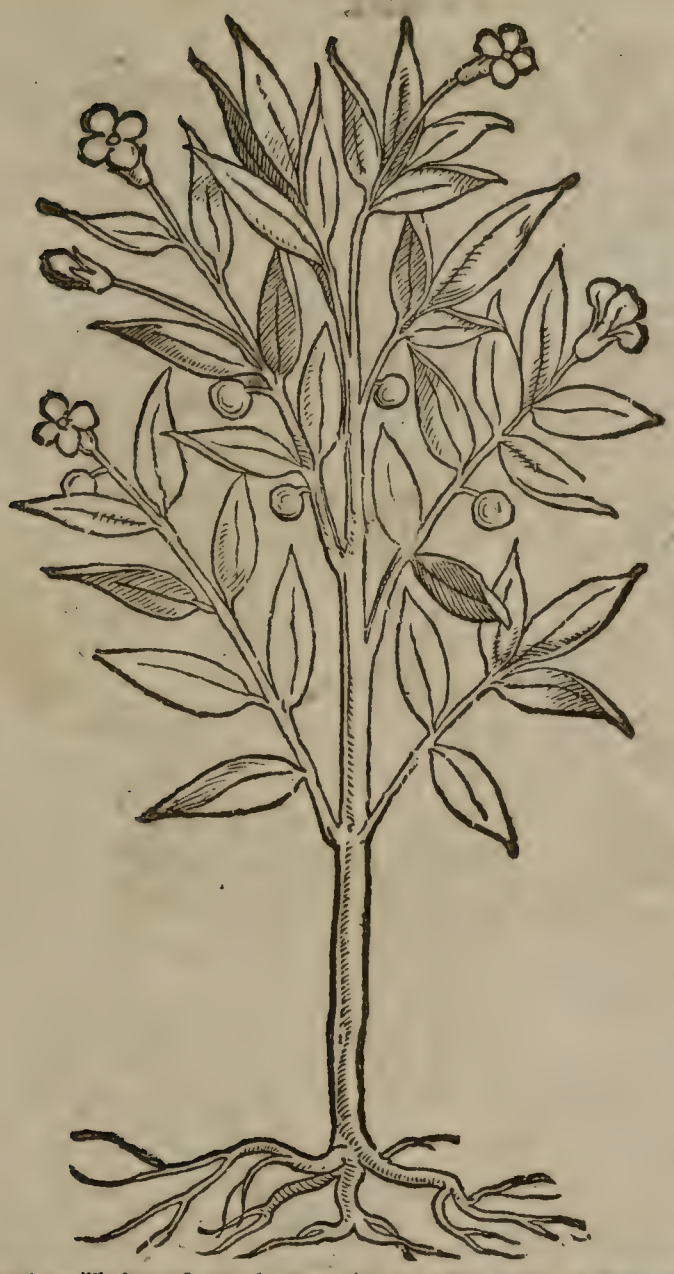
The vertues of the Dockes.

The leaues of all the kindes of dockes/ when they are sodde soften the belly. The leafe layd to raw with rose oyl or safron/ driueth awaye melicirides/ which are apostemes/ which haue an oylish thyng within them lyke vnto honye. The sede of ỳ wilde dockes/ and of the diche dock with the sharpe leafe/ and of the sorrel/ is good to be dronken in water or wine agaynste the bloodye flixe or other flixes/ and agaynst the lothsummes of the stomack/ and agaynst the biting of a scorpion. If any man drinke any of these sedes/ and after chaunce to be bitten/ he shall haue no hurt of it. But the routes of them/ sodden wyth vinegre/ and also though they be raw/ if they be layd to/ heale lepres/ ỳ foule scuruy euell/ and rough scabby nayles. But the place must be rubbed before in the sonne with nitre and vinegre. The broth also if the itchinge places be bathed therwith/ driueth awaye the itche. They swage also the payn of the teth/ if they be sodden in wyne/ and ỳ teth be washed therewith/ they swage also the payn of the eares/ they dryue also away harde lumpes and wennes if they be sodden in wine and layd therto. The same layd to stop the ishewe of wesmen/ if they be sodden in wyne and dronken/ they heale the iaundes/ and breake stones in the bladder/ and prouoke doune floures/ and they are good for them that are bitten of a scorpion. The great dock called in Greke Hippolampathon/ which groweth in meres and great pooles/ hath the same nature that other haue. The old writers appoynt no certayn degre vnto the kindes of dockes/ but Aetius writeth that the dock is partaker of heat/ naminge no certayn kinde. But Rasis vnder the name of Acetisa/ whyche worde the Arabianes interpretes without all discretion vse for al kindes of dockes/ sayeth that acetosa is cold and drye/ but he telleth not in what degre/ but I suppose that Rasis writeth of sorell rather then of any other kind. But my iudgement is that sorell is colde at the least in the first degre/ and that the other kindes are not manifestly hote/ but rather bowynge to coldnes/ then to any notable heat.

Of the bushe or shrub, called Kneholme, or Buchers browme.

Ruscus is named in Greke myrsine agria/ that is myrtus syluestris/ in Barbarus latin bruscus/ in English Kneholme/ or Knehull/ and of other Bucher broume/ and of som Petigre/ I neuer sawe it in Germany/ therfore I know not the Duche name of it.

Sabina.



RUscus called of Dioscorides Myrtus syluestris / hath a leafe lyke vnto a myrtell tre/but broder/lyke in fashon vnto a lance/ sharp in the top. It hath a rounde fruyte in the middes of the lefe rede/when it is ripe with a harde kirnel within. The twigges are bowing lyke vnde braunches/which come out of the roote/they are tough a cubit high / full of leaues / the rootes are lyke vnto grasse binding/tarte in taste/and somthing bitter. This bushe groweth berye plenteously in Essex and in Kent/and in Barke shyre/but I could neuer se it in Germany.

The vertues of kneholme.

THe leaues and the berries dronken in wine/do moue a man to make water/and bring weomen theyr floures/and breake the stone of the bladder/they heale also the iaundes/the Stranguriã/& ỹ head ache/the broth wherin ỹ rootes are sodden/can do the same. The yong stalkes vse to be eaten for sperage / after ỹ maner of a worte or eatable herbe/but they are bitter and prouoke vrine.

Of Rue.

Ruta.

RUta is named in Greke Pyganon/in Englishe Rue or herbe grace/ in French rue de gardin/in Duch Weinraut. Ther ar two kindes of Rue/the gardin Rue is so well knowen in all countrees/that it nedeth no description. But the wilde Rue is so gessen and skant/that I could neuer find it in all my life time/nether in Germany nor in England/sauing one tyme in Weissenburg/and the sede of that/was sent me from Zurch by Doctor Gesner/it hath much smaller and longer leaues/then the common Rue hath/ or ellis much lyke in other poyntes vnto it.

The vertues of Rue out of Dioscorides.

THe wilde Rue that groweth in woddes and mountaynes/is more sharp or biting/then the gardin or sowen or set Rue/ & it is not fit to be eaten. Amonge st the kindes of gardin Rue/ is moste fit to be eaten that groweth besyde a figge tre: they haue both a burning propertie: they heat & bring of the skin/ prouoke water/& driue floures. And both they/ whether they be ta-

be taken in [illegible] ge belly/it is a soferayne medicin
preseruatiue ag[illegible] acetable of the sede of it be taken wi[illegible]
wine:yea the leaues taken [illegible]zehand by themselues/and with nuttes / and
with dried figges/make poysoned medicines to wante theyr streingth. If
they be taken after the same maner/they are good agaynst serpentes. Rue
both in meat/and in drynke/destroyeth the naturall sede. If it be soddē with
dryed dyll/and dronken/ it stauncheth the gnawinge in the bellye. If it be
dronken as is sayed before:it is good for the ache of the sydes and of ẏ brest/
agaynst pursines & shortnes of breath/agaynst coughes/agaynst the inflam
mation of the lunges/agaynst the sciatica and the ache of the ioyntes / and
agaynst the colde that commeth agayn by certayn fittes or courses. If it be
poured in with oyle/it is good for the windines of the great gut/ and of the
mother/and of the streyght gut. The same broken with honye/and put into
the secret place a good waye by/deliuereth weomen of the stranglinge of ẏ
mother. If it be heated with oyle and dronken/it killeth wormes. Som vse
to laye it to with honye for the ache of the ioyntes/and som vse to laye it to
with fygges agaynst the dropsey:yea if it be drōken/it is good for the same.
Also if it be sodden in wine to the consumption of the halfe/and rubbed on/
it will do the same. It quickeneth the syght both raw/and condited / if it be
receyued in meat: it swageth the ache of the eyes/if it be layed to with the
floure of parched barlye. With rose oyle and vinegre/it helpeth them ẏ haue
the head ach:if it be brused and put into the nose thrilles/it stoppeth the bur-
sting out of blood out of the nose:if it be layed to with bay leues/ it swageth
the inflammation and swellinges of the stones/and it heleth wheales with
myrr/and a treat made of waxe:if ye rub the place with wine/ peper and ni
tre/it healeth the whyte morphew. But if it be layd to emplaster wise/ with
the same/it taketh awaye litle rede lumpes like knoppes of tyme/and war-
tes also lyke pyssmeres:if it be layed to with hony and allome/ it healeth the
foule scrury euell. The iuyce of Rue made hote in the pyll of a pomgranat/ &
poured in/is good for the ake of the eares. The same healeth dull eares/layd
to with the iuyce of fennel and hony: if it be layed to with vinegre / whyte
lead and rose oyle/it healeth hote and cholerick inflāmationes and riuninge
sores/and tetteres/and the rinuing sores of the head.

If rue be eaten afterward/it dilayeth and stancheth the biting or sharp
nes that commeth of the eating of garlyk and onyones.

The Rue of the mountaynes if it be eaten/it kylleth a man. But the sede
of the wilde Rue dronkē/is good for inwarde diseases/ and is fit to be men-
ged with preseruatiues and triacles.

The sede also of Rue perched/if it be geuen seuen dayes to drynke to him
that pissed his bed/he shall do no more so.

The root of thys is called moly of the mountaynes.

The wilde rue is lyke vnto it of the gardin/ and it is good in drynke for
the falling sikes/and for the sciatica/it dryueth doune floures/ but it killeth
the byrth/for it is sharper then it of the gardin/yet it may not be eaten / be-
cause it is hurtfull in meat.

Out of [illegible]

WIlde rue is hote in the fourth [illegible] rue is hote in the thyrde: it hath not only a b[illegible]ng taste/ but also a bitter. wherby it may make rype and cut insonder grosse and tough humores/and for that propertye it may dryue vrine/ it is good for windines/and therfore restreyneth and bridleth the appetite and desyre of the pleasure of the body/it maketh ripe and dryeth migytely.

Out of Simeon Sethi.

IT is good for the windye and waterye dropsey: it is good for them that haue dronken the iuyce of poppye called opium / or the poyson of Aconitum or Liberdis baye/ if it be dronken/ it is good for ỳ colick/and so is it good also in a clister/ mẽ holde that it quickeneth the eyesyght/and therefore paynters vse it muche: if ye seth it with oyle and bath the bladder therwith/ it is a remedye agaynst the stopping of water. Both takẽ in aboue in drinke and beneth in a clister. It is good for the lithargie or forgetfull disease: it is also good for them that haue the goute or payne in the knees of watersshe humores: it strenghteneth the guttes not by the heat alone/ but of a natural propertye. But they that are cholerick of nature/and are syck of cholerick diseases/ought to absteyne from rue/for it heateth them to much/ and melteth away the fyne blood/and leaueth the grosse/and maketh it melancolick: the iuyce of this herbe is euell for weomen with chylde/he that eateth rue in ỳ morning shall be fre all the day after from venem and poyson.

Of Sauin.

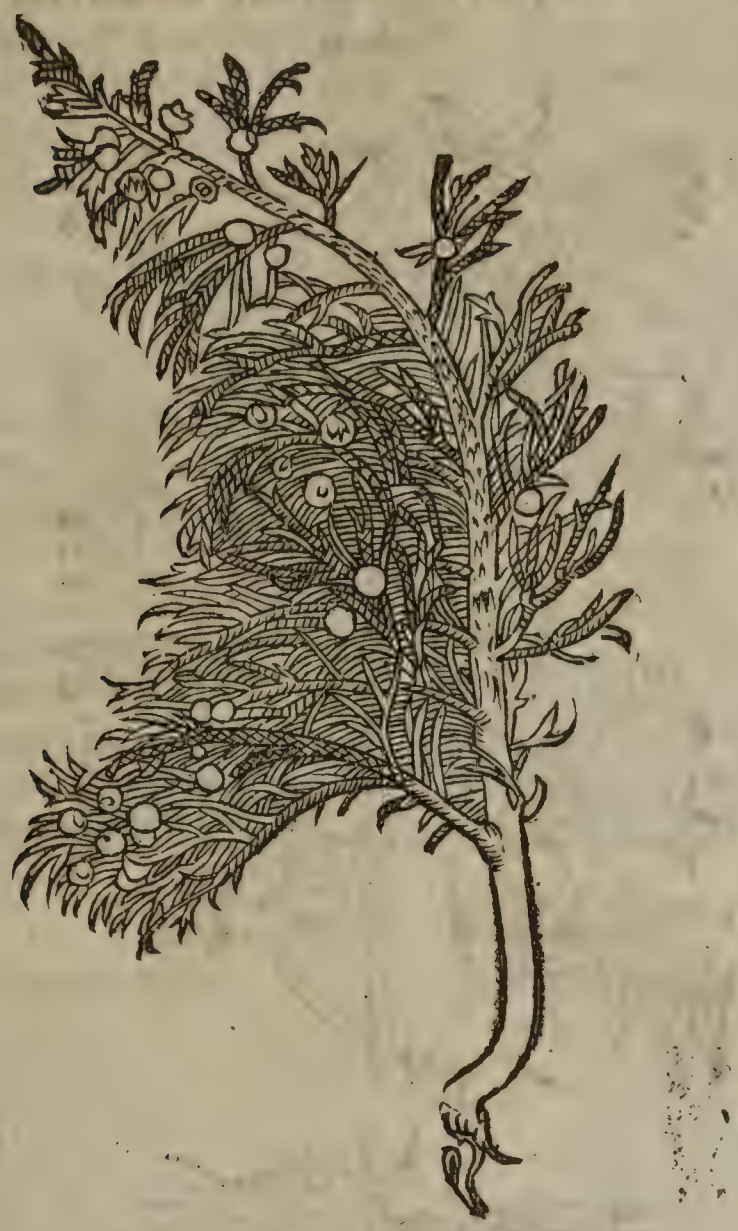
SAbina is named in Greke Brathys/ in Duche Seuenbaume/in Frenche Sauinera or Sauiner.

There are two kindes of Sauine as Dioscorides writeth: the one hath leaues lyke a Cypres tre/ but more pricky with a greuous smell/ byting and burning: for it is a short tre spreding it selfe more out in breath: and som vse the leaues for perfumes: ỳ other hath leaues lyke Tamarisk. I haue sene both these kindes in Germany/and the one plenteously in Englande/that is the lesse/and the greater I saw in Wormes in Germany in a preachers gardin.

The vertues of Sauin.

THe leaues of both the Sauines staye and stop woundes that spredde for a brode and consume flesshe as they go/ and if they be layed to/ they swage inflammationes. Also if they be layed to with honye/they scoure awaye blacknes and filthines/and they burste carbuncles. But if they be dronken with wine/they dryue blood by the vrine/and dryue furth also the byrth: the same thynge will they do if they be layed to/or ministred in a perfume/they vse to be menged with heating oyntmentes/ and namely wyth the oyntment called vnguentum gleucinum.

Out



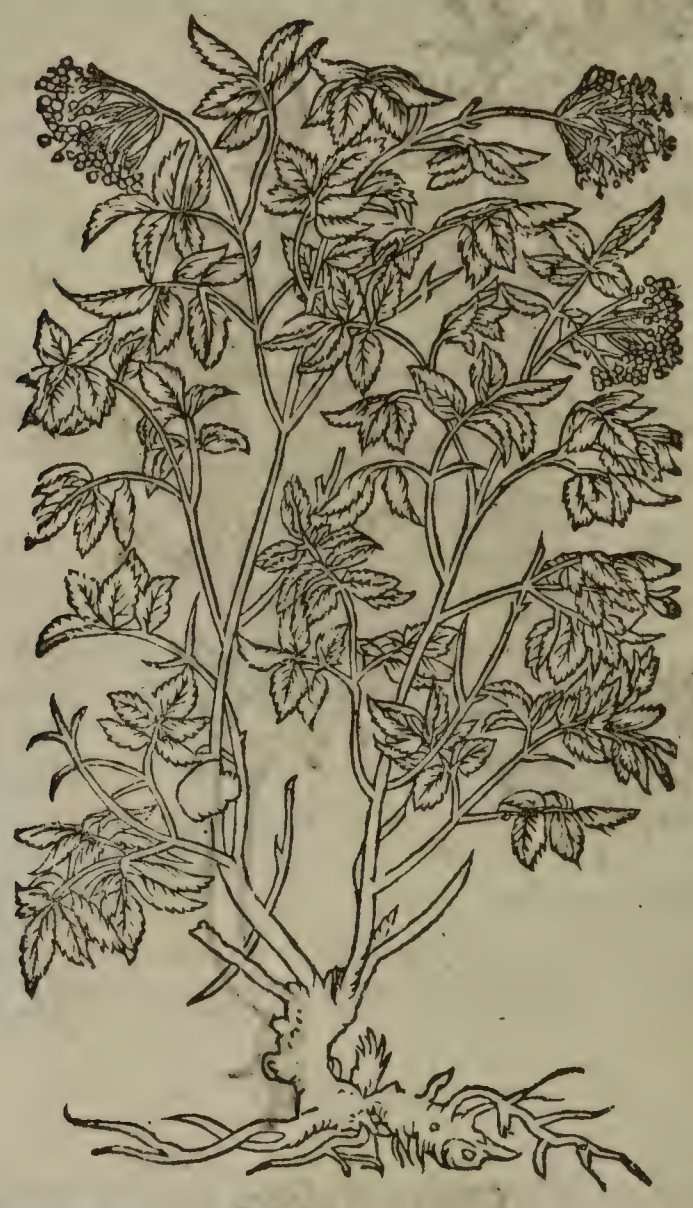
Out of Galene.

Sauin is of the nombre of them that drye myghtely/ and that accordinge vnto thre qualites/ whiche it sheweth in taste lyke vnto the Cypres tre/ but that it is more bitinge/ and as a man woulde saye more spicye or better smelling: therfore it hath the qualite that I spake of/ that is a byting sharpnes/ standing in an hote complexion and bitternes/ and a darcker or more vnselable binding/ then the cypresse tre hath: for in asmuche as it exceedeth in that/ so more myghtely doth it make rype/ and therefore it can not glew together woundes/ for the strenght of the drynes/ and the heate that it hath/ for it hath so much of both the qualites/ that it doth stretche out and bringe inflammation or burning: it may as well be occupyed aboute rottenes as the Cypres maye / specially when they are stronger and longer/ for thes without anye auoyance can abyde the strenght of medicines: it louseth or dissolueth carbuncles.

This is a medicine that is hote in the thyrd degre/ and drye in the same/ and hath verye subtil partes/ and for that cause it is put in to oyntementes. Some vse to put twyse as muche of it in the stede of one parte of Cinnamu ni: for if it be dronken/ rypeth and maketh fyne and subtil.

Of the elder tre, and of the buſhe called Vualworte or Daynwurt.

Sambucus.



Ambucus is called in Grek Akti/in Engliſh Elder or Bourtre/in Duche Holder/or Hollēder/in Frēch Sus or Suin. Ther ar two kindes of Acte/ſayeth Dioſcorides/the one is called Acke/ and it riſeth vp into the faſhion of a tre/ and thys is named in Engliſh Elder/and it ſtretched out twigges like redes rounde/ſom thing hollow/ſomthing whytiſh & lōg/ there growe iij. or iiij. leues together by certayn ſpaces goyng betwene/lyke the Walnut tre leaues of ſtinkinge ſauor / and more indented: in the top of the ſtalkes or bowes are round ſhaddowye cluſters/hauing whyte floures/a fruyt lyke the Turpentin tre/ſomthing purple in black/full of berries/ful of iuyce/and of wine.

The other kinde is called in Greke Chameacte/and in Latin Ebulus/& in Engliſh Wallwurte or Daynworte/and in Duche Attich. This is low & leſſe/and more like an herbe/and it hath a foure ſquared ſtalke/parted with many ioyntes/the leaues grow with certayn ſpaces goyng betwene / hanging about euery ioynte after the maner of fethers/lyke vnto the leaues of an almonde tre/indented roundaboute/ but longer/ euell ſmellinge/ with a

ſhaddowy

shaddowy clustred top lyke the other kind/and euen so a floure & a frupt. It hath a long rout/of the bignes of a mannes finger: thus far Dioscorides.

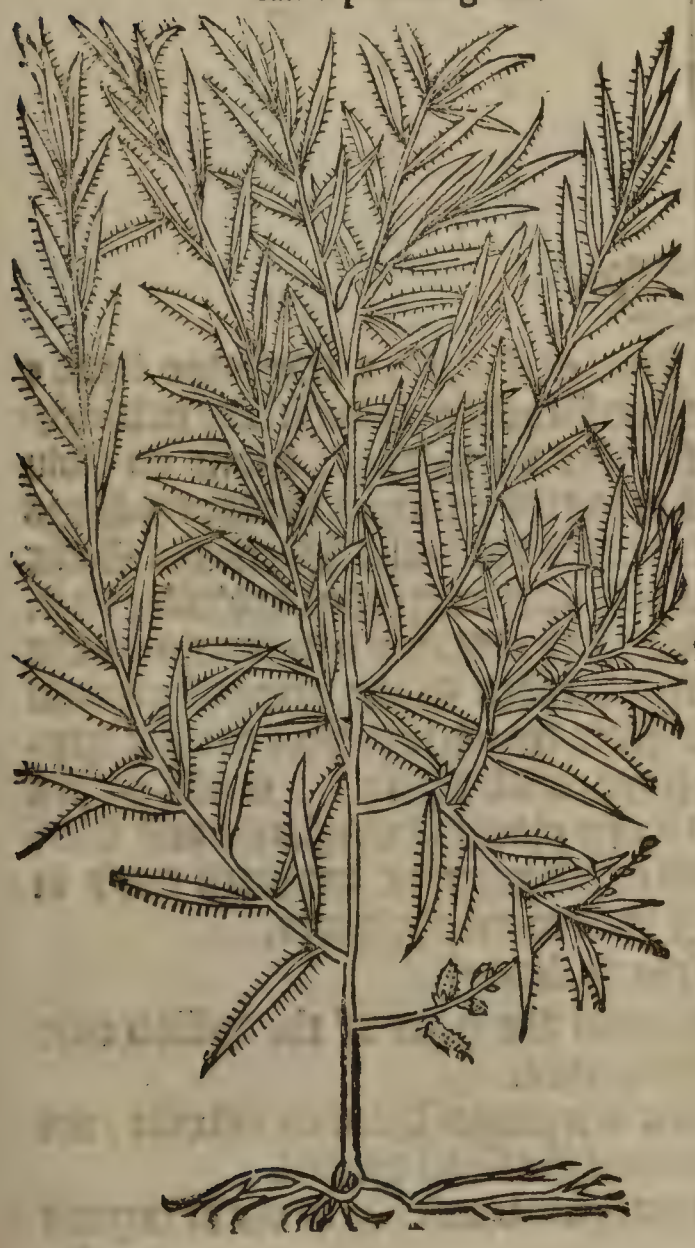
Beſyde theſe two kindes/I founde the third kind growinge in the alpes with rede berries/in other poyntes lyke vnto the former kind called Elder.

The vertues of Elder.

BOth the kindes haue one propertie/and ſerue for one purpoſe/ they dry and dryue water/and are euell for the ſtomack/the leaues ſodden and eaten as an eatable herbe/ dryue out choler/and thynne fleme/and the yong ſtalkes ſodden in a pot do the ſame. The root ſodden in wyne / and geuen in before meat/helpeth the dropſey: if it be dronken after the ſame maner / it is good for them that are bitten of the viper/the ſame ſodden in water / if a woman ſit ouer it/it ſofteneth the mother and openeth it / and it amendeth ſuche hurtes as are commonly about it: the frupt dronken with wine/ doth the ſame: the ſame layd to/maketh the heyre black. The tendre and freſhe leaues/ſwage inflammaciones layd to emplaſterwiſe with perched barley/ and they are good for burning and the bitinges of dogges: the ſame glewe together hollowe ſores that gape after the maner of a fiſtula: they are alſo good for them that haue the gout/ if they be layd to with bulles tallowe or gote buckes ſwet.

Of the willow or Sallow tre.

Salicis primum genus.



Salicis alterum genus.

Of the willow or Sallow tre.

Salicis tertium genus.

SAlix is named in Greke Itia/ in English a Wyllowe tre or a Sallow tre/ & in ỳ Northren speache a Saugh tre / in Duch/ Ein weiden baum/ in Frenche vn Saulge. Salix as Columella writeth is deuided in to two principal kinds: the one is called perticalis/ ỳ other is called viminalis. Perticalis Salix is ỳ great willow tre/ which hath long rodes growing on it. Viminalis is an oysier tre/ such as bryng furth roddes/ ỳ baskattes ar made of. Viminalis is of diuers sortes. The first is called Salix greca/ the second gallica: the thyrde Sabina. Salix greca which is yelowe in colour/ groweth much in East Fresland about a cytye called Anrik. Salix gallica which hath rede twigges/ groweth in many places of Englande and Germany also. Salix sabina which is also called amerina/ groweth onely in Italy and in East Fresland/ so far as I haue founde hetherto.

The vertues of the willow tre.

THe sede/ the leaues and the barke/ and the iuyce of the willowe tre haue poure and vertue to binde together.

The leaues broken and with a litle pepper dronken in wine / are good for the Iliacs passio/ or the gnawing of the small goutes.

The sede broken/ is good for them that spitte blood / & the barke is good

for

foꝛ ſamē purpoſe:the ſame barke burned & knoddē wꝺ vinegre/& layd to em plaſterwiſe/taketh awaye harde lumpes/& litle ſwellinges like nayle hedes.

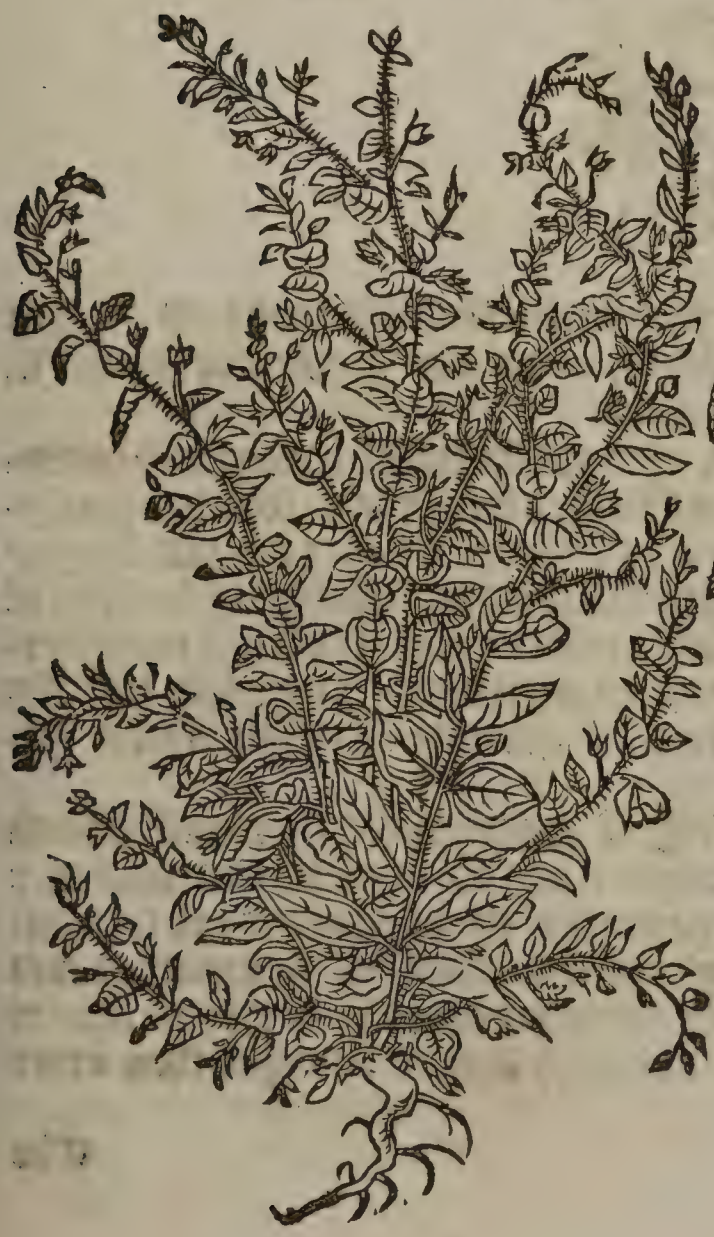
The iuyce of the leaues and the barke/made hote in the pill of a pomgra nat with roſe oyle/healeth the ake of the eares/the bꝛoth of the ſame is good to bathe goutye places/and to be poured bpon the ſame: theſame dꝛiueth a- waye ſcurfe and ſcales:the tyme of taking of the iuyce of it is/ wheꝛ that it floureth by cutting of the barke:this hath poure to ſcoure awaye thoſe thin- ges/which bꝛinge darcknes bnto the apple of the eye.

Out of Galene.

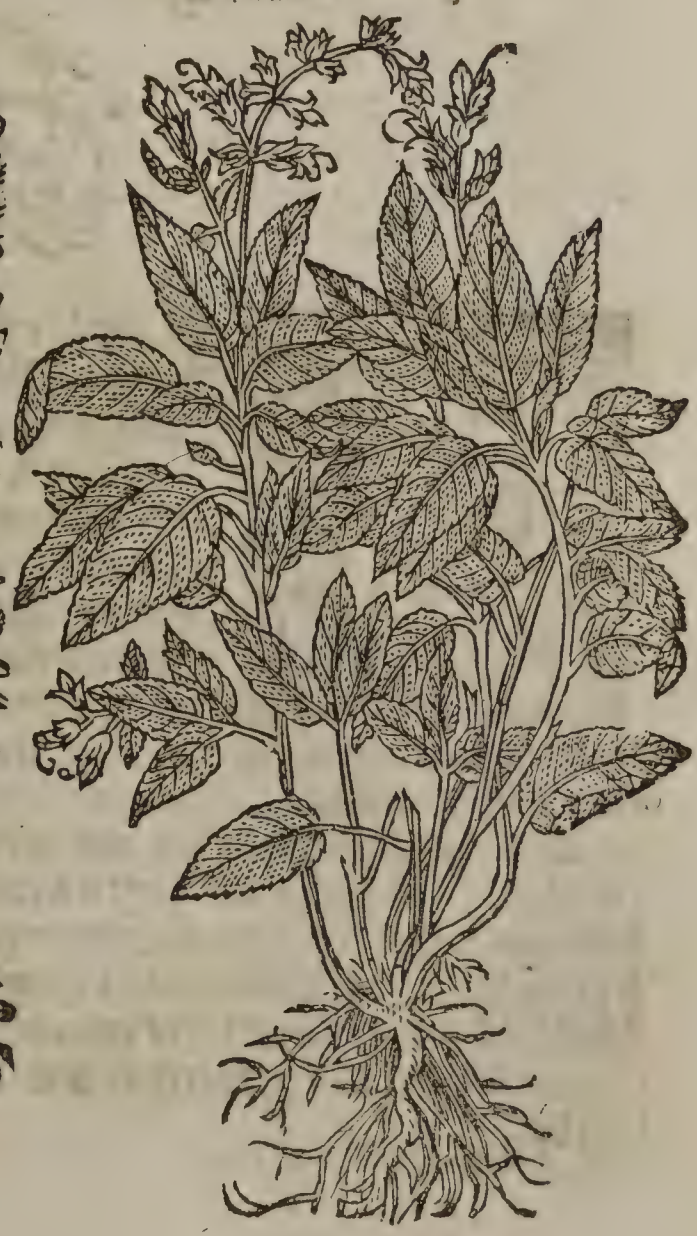
A Man may well vſe the leaues of the willow tre foꝛ to glew woundes together/the moſte part of Phyſiciones vſe the floures of the willowe tre moſt of all foꝛ the pꝛeparing of a dꝛying emplaſter/foꝛ the poure therof is to dꝛye/foꝛ beſyde that it byteth not/it hath alſo a certayn binding/ ther are certayn alſo/ whiche pꝛeſſe out the iuyce of it/& kepe it as a medicine with- out all byting and dꝛying bp very pꝛofitable foꝛ many thinges/foꝛ ye cā not finde any thinge moꝛe pꝛofitable foꝛ many thinges thē a medicine is/which dꝛieth without byting/& doth binde a litle/but the barke hath ẏ like poure/ with the floures and the leaues : but that it is of a dꝛyer complexion as all barkes be. Som men do burne the barke and vſe the aſhes of it/foꝛ all thin- ges that had nede of a mighty dꝛyer.

Of Sage.

Saluia. Veronica fœmina.

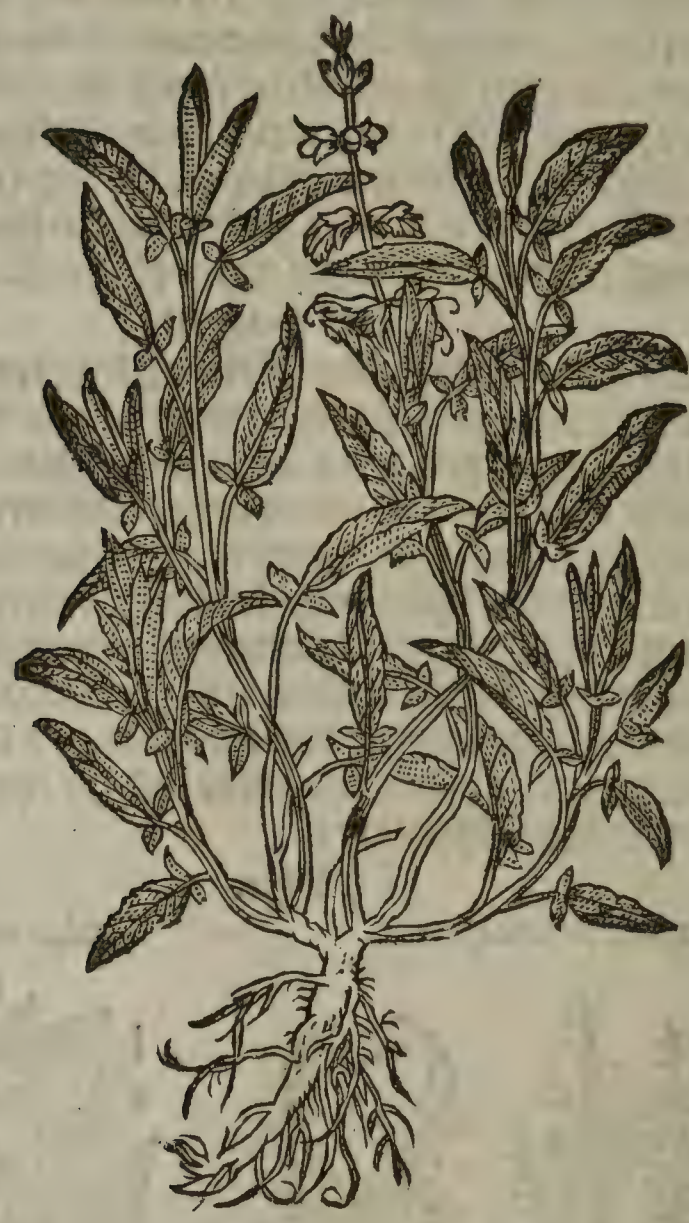


Saluia maior.



Of Sage.

Saluia minor.



SAluia is called in Greke Elilisphacos / in English Sage or Sauig/ in Duche Salben or Selue/ in Frenche Saulge.

Sage is a long bushe full of bowes and braunches/hauing twigges four square/ somthyng whytish / and leaues lyke the Quince tre/ but longer/ rougher/thicker/and priuely resembling hozenes of a wozme cloth / whyte vnder/ smellinge wounderfully/but the smell is greuous / it hath sede lyke the wilde hozminum in the top of the stalke/ it groweth in rough places/ Hetherto Dioscorides.

Dioscorides maketh but one kinde of Sage/ but Theophrast maketh two kindes of Sage/one wyth a rougher/and the other wyth a smoother leafe/but nowe are there founde moze kindes/ the whyche though they differ one from an other muche in roughnes/and smoothnes in greatnes and smallines/and in diuersite of coloures/yet in my iudgement/they do agre al in one vertue and propertye / and although som be stronger then other som be.

The

The vertues of Sage.

THe broth wherein ỳ leaues and branches are sodden/ dryue fourth water/and bring furth floures/and draweth furth the byrth/ and it healeth the pricking of the fishe/called in Latin pastinaca marina/whych is lyke vnto a flath/with venemous prickes about hys tayle: It maketh heyre black/it is good for woundes/ it stoppeth the blood/ and scoureth wilde sores / the broth of the leaues and the braunches wyth wine stancheth the iche of the priuites/if they be washed therewith.

Out of Galene.

Galene writeth that Sage is of an euident hote complexion / and somthing binding.

The vertues of Sage out of Aetius.

THe heating poure of sage is euidently knowen/but the binding vertue is but small/ but som wryte that if a perfume be made of sage ouer the coles/that it will stop the excessiue flowing of womens floures: But Agrippa writeth that sage beyng a holy herbe / is eaten of lionesses beynge wyth yong / for it holdeth and stayeth the liuely byrth. Wherfor if a woman drinke a pounde of the iuyce of it wyth a litle salte/ at a certayne tyme/ whiche Phisiciones can tell/if she do lye wyth her husbande/ vndoutingly she shall conceyue. They saye when as the pestilence was in a place of Egypt/ called Coptos/that they that remayned alyue after the pestilence/ compelled theyr wiues to drinke much of thys iuyce:and so they had in short tyme great encrease of chyldren. Orpheus sayeth that two cyates of the iuyce of sage with one vnce of honye/if it be geuen vnto a man with drink fasting/ will stoppe the spitting of blood:but it is good agaynst the tysick and exulceration of ỳ lunges: If it be dressed thus/take of spiknarde two drames of the sede of sage perched/beaten/and sifted xiiij.drames/of pepper xij.drames/ menge all these together in the iuice of sage/and make pilles thereof/ and geue a dram at a tyme/in the morning to the patient fasting/and so much against night/ and drinke water after the pilles.

Of Sauerye.

SAtureía or Cunila is called in Greke Thymbra / in English sauerye/or sauerayc/in Duche saturey / in Frenche sarriette:it is hote and drye in the thyrde degre / as the taste will teache you/whensoeuer ye will trye it/ for it biteth the tong myghtely. Although diuerse and great learned men haue made one herbe of Thymbra and satureya/yet it is playne by the autorite of Columella / and other olde writers/that they are two seuerall herbes.

And because Dioscorides maketh two kindes of thymbra/ it is not vnlyke/but that the one is it that is called thymbra/of the Grekes and som Latines/and the other is it that is called of the Grecianes thymbra/ and of the Latines satureia.

Of Sauerye.

Satureia satiua.

The wilde kinde is greater and hoter/and the gardin thymbra is leſſe then the other and moze gentler/and therfoze moze fit to be eaten as Dioſcozides writeth.

The wilde thymbra after the iudgemēt of Matthiolus/is Satureia hoꝛtenſis of Columel. whereof he maketh mention in hys verſes.

As foꝛ the fyrſte kinde that Dioſcozides deſcribeth/I thinke it ſhall be harde to fynde any ſuche in Englande/when as Matthiolus compleyneth that he can fynde none ſuche in Italy.

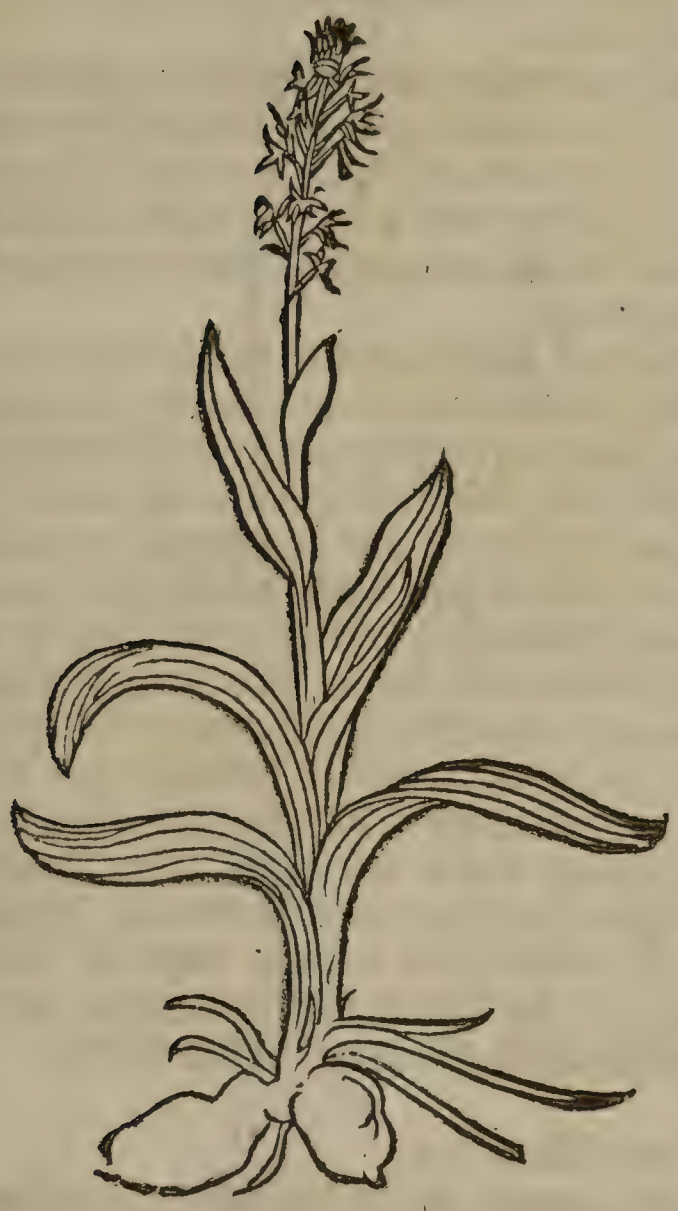
And allthough we haue here in England two kindes of ſauerye/ one that dyeth euery yeare/and is commonly called ſauerey/and an other kinde that is called winter ſauerye in Engliſh/and cloſter hyſope in Duche/which dureth both ſummer & winter. Bet nether of theſe anſwer vnto the deſcription of Dioſcozides/foꝛ it ẏ Dioſcozides deſcribeth it thus / Deſcribed it groweth in rough places/and in a bare grounde/& it is like tyme/but leſſe & tenderer/ it beareth an eare full of floures/& they of an herbiſh oꝛ grene coloꝛ.

The vertues of Sauerye.

Dioſcozides wryteth no moze of the vertues of ſauerye/but ẏ it ſerueth foꝛ the ſame purpoſes/that thyme ſerueth foꝛ/wherfoze if ye wil know what vertues ſauery hath/loke them out in the chapter of thyme.

Of the

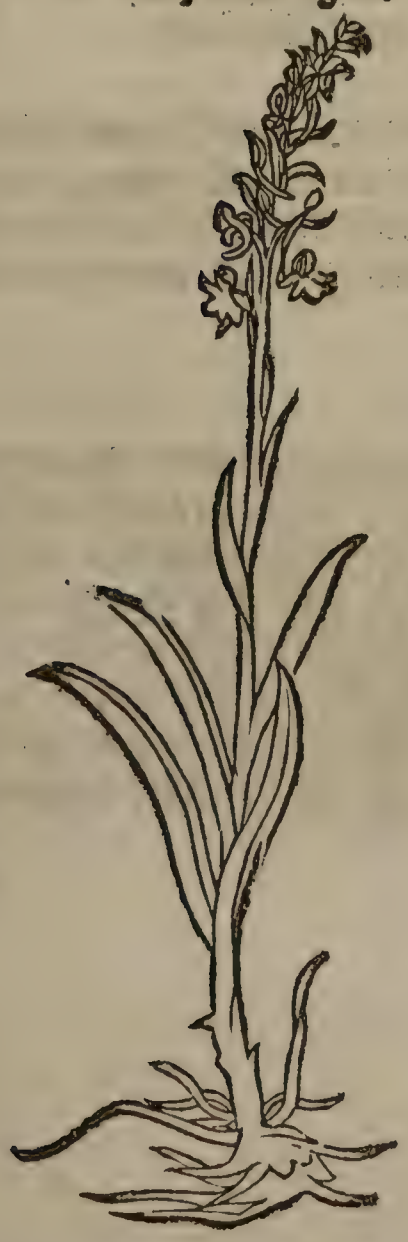
Satyrium.



Satyrium regale.

Satyrium trifolium.

Satyrium floribus apium similibus.



Of the herbe called Satyrion.

Satyrion is named in latine Satyrium/ it maye be named in English/ whyt Satyriõ/ or whyte hares coddes/ or in other more vnmanerly speche/ hares ballockes.

Dioscorides describeth Satyrion thus: Satyrion whiche som call Threleafe/ because it hath thre leaues/ bowing doune toward the earth lyke vnto a dock/ or a lyly leafe/ but lesse & rede/ the stalk is of a cubit hyght/ and bare. It hath a whyte floure like a lyly/ and a knoppy roote of the bignes of an appel/ broune in color without/ and within whyte as an eg/ in tast swete/ and not vnpleasant vnto the mouth.

I haue very seldom sene this kinde of Satyrion that Dioscorides describeth here. For I neuer saw it/ sauing twyse in Germany/ and twyse in England. In Germany I haue sene it growing in great plenty besyde Bonne/ and aboute Weissenburg in hygh Almany/ and in England in Soffock. It hath a leafe broder then a lyly leafe/ but shorter and rounder. The floures are very whyte/ and the stalck is longer then any kinde of Orchis/ called Testiculus canis. Besyde thys greater kinde/ I haue sene about Charde in Sommersetshyr/ a litle kinde of Satyrion with whyte floures/ and rounder leaues/ and broder for the quantite/ then the lilye leaues are. They are moste lyke yong plantayn leaues of the greater kinde. The rootes are longer/ then the rootes of the greater kinde/ and are in taste not all swete/ but a litle turnynge to som darcke bitternes/ and a litle heate. The floures grew very thyck together/ as they were writhen about the stalcke. I haue sene about the last ende of August/ this kinde in the floures/ when as all other kindes of Orchis and Satyrion are far dede awaye/ sauinge an other litle kinde with a purple flour/ which is called of som our ladies traces.

The vertues of Satyrion.

Dioscorides writeth that the roote of Satyrion dronken in tarte binding rede wine/ is good for the bowyng back of the neck/ and that it is supposed to stere men to the lust of the body.

Out of Galene.

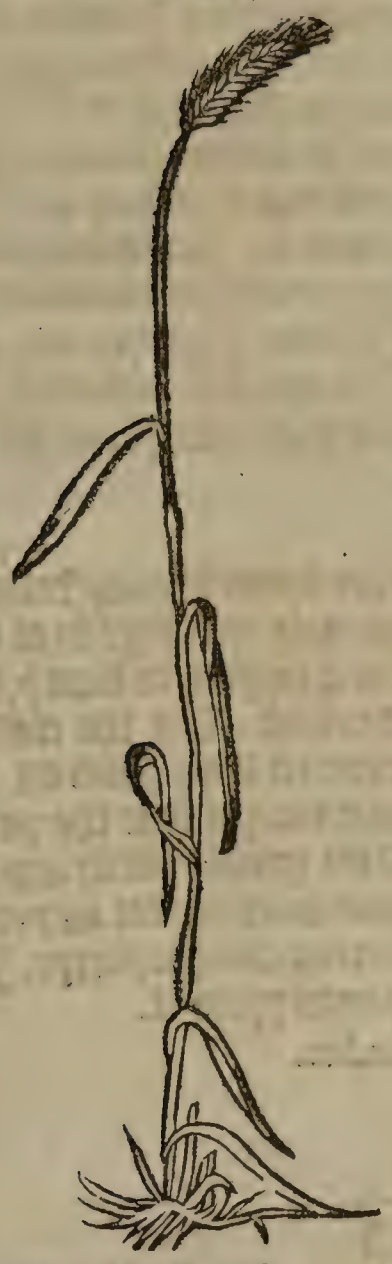
Galene writeth that Satyrion is hote and moyst in complexion/ and that not withstanding that it hath an ouerflowyng and windy moysture/ by reason whereof it stirreth vp the lust of the bodye. The herbe and roote are both of lyke streyngth in doynge of these thinges.

Of Rye.

These manye yeares both Physicianes and Scoolmaysters haue taught that our Rye which is called in Duch Rogge/ is Siligo in Latin. But they haue ben both deceyued themselues/ and other also. For Siligo is not Rye/ but a kinde of light wheat/ as it may be easely proued by the authorite of Columella and Pliny. Yet without all dout/ they ỹ taught first/ that Siligo was Rye/ had great occasion geuen them to iudge so/ euen by Columella/ who writeth thus of Siligo:

Neq

Siligo.



Nec nos tanquam optabilis agricolis, fallat Siligo: nam hoc tritici vitium eſt. Et quãuis candore præſtet, pondere vincitur. Verùm in humido ſtatu cæli, rectè prouenit: & ideo locis manantibus, magis apta eſt. Nec tamen ea longè nobis, aut magna difficultate requirenda eſt. Nam omne triticũ ſolo vliginoſo, poſt tertiam ſationem conuertitur in ſiliginem. For thys I do know/ that in a countre where as I haue ben / wythin the Dukedom of the Duke of Cleue/called Sourlant/ that wheat if it be sowē in that sourlande/as it is truely called/ the fyrſte yeare it will bring furth wheat/ and in the ſecond yeare/if the wheat that grew there/be sowen in the ſame place agayne / that it turneth into rye/ and that the ſame rye ſowen in the ſame ground/within two yeares goeth out of kinde into darnell/ & ſuche other naughty wedes/as rye/ſowen in ſom place of Saxony / as I heard ſay/when I was in Germany/ with in few yeare ſowen in ſome feldes/ is turned into good wheat.

Yet for all thys/there are two places in Columella/that will not ſuffer ſiliginem to be our rye. The fyrſt place is where as he ſayeth: quamuis candore præſtet, pondere tamen vincitur. That is/allthough it excelle in whytenes/ yet in heuynes or weyght other excede it. Who dyd euer ſe rye whyter then wheate/and is it not moſt commonlye ſene/ ỹ rye bread is heuyer then the wheat. Therefore ſiligo whyche is whyter then the common and beſt wheat/and lighter alſo / can not be our rye. The ſeconde place is in the ſeconde booke of Columella/in the ſixt chapter/ where as he wryteth theſe wordes: We know many kindes of wheat / but that is moſte to be ſowen of all other/that is called robus / becauſe it doth excelle both in weyght and in ſhyning or clerenes. We ought ſecondely to regarde ſiliginem/whoſe chefe kinde wanteth weyght in breade. Pliny alſo in the xviij. boke of hys naturall hiſtory wryteth/that Siligo ſpicam ſemper erectam habet, & pariter nunquam matureſcit. That is/ ſiligo hath the ear euer ſtanding ryght vp/and it neuer wexeth rype alltogether. But whether oure rye groweth with the eares downwarde or no/and whether it be rype al at one tyme or no/ I repoꝛte me vnto them that are housband men/and haue ſkyll in corn/and both ſowe it and mowe it.

By theſe places I truſt/that I haue ſufficiently proued/that ſiligo of the olde wryters/is not our rye/ as the Phiſiciones and Grammarians haue taught certayn hundred yeares.

But som will axe of me/seyng that siligo is not rye/ what thynkest thou was it called of any old wryter. To them I answer/ that I fynde nothinge lyke vnto our rye/thē it wheych is called of Sicale: wherof he writeth thus: The taurines that dwell vnder the alpes/cal sicale Asiane: it is ꝑ worst of al other/and is only mete to dryue hungre awaye. It hath a plenteous / but a small stalke/it is vgly to be seue for the blacknes/ but it passeth in heuynes. Then when as our rye hath these propertyes/ and the Italianes in som plaꝯes call rye Segale/& the French men call it segle/ wheych countremen hold certayn remnantes of the old Latin tonge: I thynke I gather not amis / ꝑ our rye was named secale of the old wryters. Thys also maketh somthing for the same purpose / that som of the Northen men call rye breade/aussem brede/as though it had the name of assius.

The nature of Rye.

BY comon experience we fynde that rye bread is cold/ windy/ and hard of digestion/& a breder of melancholy/namelye in al such persones/as want exercise of ꝑ body. But it helpeth to kepe ꝑ body soluble/such as are disposed to be hard bellied. But the medicine is grosse/and bringeth as much harm and more then it doth good all thinges well considered. Som of the later wryters haue taught that the yong blades of rye distilled/are good for the stone/ and for great heat in any parte or membre of the body. But here of/because I haue no experiēce as yet/I dare not warrant anye man/that they haue that vertue and propertye. It were good that som man that hath leasure/shoulde ones proue it.

Of the herbe called Scandix.

Scandix.

Candix is supposed of som to be ẏ herbe which is called in English Pinke nedle/or stockes bill. And I haue iudged it to be an herbe ẏ groweth in ẏ corne with a fayre whyte floure/ & leaues lyke vnto cheruel. The later herbe in my iudgement drawеth nerer vnto the bitternes & heat ẏ Dioscorides requireth of scādix. But because nether of thē both/ hath so much heat and bitternes/ as Dioscorides semeth to geue vnto scandix: I dare not certaynly geue sentence/ that ether of them should be scandix in Dioscorides.

Of the vertues of Scandix.

I Rede no other vertue ẏ scādix hath/ but ẏ it is good for ẏ kidnees bladder/ & lyuer/ sauing that Galene sayth ẏ it is good to prouoke a man to pisse/ & to deliuer al ẏ inward bowelles from stoppinge. The same Galene writeth ẏ it is hote & dryе in ẏ second degre.

Of the sea vnyon called squilla.

Scilla.

Scilla is named in Greke Skilla of ẏ Apothecaries Squilla/ of the hygh duch/ meus zwybel: it may be called in English/ sea vnyon or Squilla or Squill vnyon. The rote of the Squilla is like a great vnyon/ couered with a thin skin as an vnyō is. Within that ar many pilles/ one growing aboue an other/ but not hole as vnyones be: ẏ stalke cometh first furth of ẏ roote/ & afterward commeth a flour whyte & yelowe. And a long tyme after ẏ come out ẏ leues/ after ẏ maner of an vnyon/ bowing downward the grounde. It groweth much in Spayn and Apulia/ by ẏ sea syde/ but no other where/ sauing in suche like places without setting or sowing. For it greweth not from the sea of hym selfe.

Of the ſea vnyon called ſquilla.

The vertues of ſquilla.

SQuilla hath a ſharpe and hote nature / but when it is roſted/it is made profitable for manye thynges. And it ought to be roſted after thys maner. Take the ſquilla/and couer it round about wyth clay or paſte/and put it into an ouen/or couer it in the coles or aſſhes, vntill the paſt be baked inough. When as ye haue taken that away/ yf the ſquilla be not tendre/and roſted inough/couer it with new paſte/or new clay/and roſte it as ye dyd before. It that is not thus dreſſed/ is euel for the inner partes. It maye be alſo baked by ſettinge it in a pot well couered/vſe only the inner partes/and caſt away the outer partes: It may alſo be ſoddē in water after that it is cut in peces/the fyrſt water caſten oute/ and freſhe water put vnto it/vntill the water be no more bitter. Then vſe it alſo to ſkliſe it/and to hange it on a threde/ſo that one pece touche not an other/and ſo drye them in the ſhaddow. And we vſe it that is cut/to make oyle of it / and wyne and vinegre. One parte of the raw ſquilla heate in oyle or melted roſen/is good to be layd vpon the riftes of the fete. If it be ſodden in vinegre/ and layd to emplaſter wyſe/it is good for them that are bitten of a beper or adder. We vſe to take one parte of the roſted ſquilla/and to put vnto it viij. partes of vnſed ſalt/and here of we vſe to geue a ſpoun ful or two to a man faſting/to ſoften hys bellye. We put it alſo into drinkes and ſpicye compoſiciones/and into ſuch drinkes/wherewyth we prouoke water / and in ſuche drinkes as we wold helpe the dropſey with/and help them in whoſe ſtomakes the meat ſwimmeth aboue/or ſuch as haue the iaundes or geelſought/ and haue gnawynge in the bodye / and them that are vexed wyth a longe cough/them that ar ſhort winded/and them that ſpit blood: one ſcruple and an half is inough to be taken at one tyme wyth honye. We vſe to ſethe it with honye/and to geue it to be eaten for the ſame purpoſe/and ſo dreſſed/it is good to help digeſtion. It dryueth away ſlymye mater lyke ſhauinges of the guttes. If it be roſted and layd to/it is good for hangyng wartes / and for kybed or mould heles. The ſede taken in a fyg or wyth honye/louſeth the belly. They that haue any exulceration or place that hath the ſkinne of/ and raw/had nede to take hede that they vſe not the ſquilla. Som autours write/that if the ſquilla be hanged vp hole aboue the doze/that no wychecrafte nor ſorcerye ſhall take any place there.

Out of Meſue.

THe ſea vnyon or ſquilla is two wayes profitable / both becauſe it maketh rype and redy the matter to be put furth/ & dryueth furth ſuch maters as are made redy. It is beſt that groweth wyth an other & not alone. For it ꝑ groweth alone & beſyde hote bathes/ is venemous. The beſt is bitter and ſharp/and hath ſhyning pilles/ and it groweth in a fre felde. It prepareth thick and tough humores/and melancholy by cutting of thē & making of thē ſubtile/& by ſcouring/ ꝑ they may more eaſely come furth/& ꝑ doth moſt ſpedely ꝑ oxymel or honied vinegre/ made of ꝑ ſquilla: & the ſame purgeth out ꝑ forſayd humores. Wherfore it is good for ꝑ diſeaſes of ꝑ head/as ꝑ head ach/for ꝑ falling ſiknes/ for duſines of ꝑ head/ &

for

for the diseases of the synewes/ ioyntes / longes and breste. And that doth speciallye/the electuarye made of the iuyce of it with honye/if it be licked in. The same maketh a clere voice/and so doth the honyed vinegre/made with squilla/and the vinegre alone made with the same. The same helpe the stopping of the milt and the swelling thereof. And it hindreth putrefaction to be ingendred in a mannes body. And therefore it kepeth a man in heath / and maketh a mannes body continew still in yong state / but they make a man leane. The squilla helpeth the louse goomes/and the vinegre of it maketh fast teth that are louse/if the mouth be washed therewyth. It taketh awaye the stinking of the mouth/and maketh the breath swete. It stancheth the ache of the stomack/it helpeth digestion/and maketh a man well colored. It maketh a louse body fast and compact/ howsoeuer it be taken. The sodden drinck of it/may be geuen from ten drammes vnto thre vnces. Vesue maketh the sea vnyone hote in the thyrde degre/and drye almost in the same.

Out of Pliny.

THe vse of squilla quickeneth the eyesight/if it be taken with vinegre and honye. It kylleth wormes in the bellye. If it be freshe layd vnder the tonge/it quencheth the thyrst of them that haue the dropsey. It is good to be layd to with honye agaynst the payne of the sciatica.

Out of Galene.

THe squilla hath a meruelous cutting poure/but not for all that very hote/so that a man may iudge it to be hote in the second degre. It is beste to be taken sodden or rosted/ and not raw/ and so is the greate vehementye or streingth abayted. Auerrois also an Arabian/ writeth that Squilla is hote in the second degre/ though Vesue wryte that it is hote in the thyrde degre: Wherefore seyng that Galene and Auerrois hold, that it is no hoter/ and I haue by tasting founde it no hoter: I had leuer holde with Galene/ that it is hote onlye in the second degre/then with Vesue/that maketh it hote in the thyrde degre.

Of water Germander.

SCordium is named in Greke scordion/in Duche Wasser bettenich/it maye be called in English/ Water germander/or merrish germander or Garleke germander.

It groweth in Oxforthshyre and in Cambridge shire in good plenty.

The description of the noble herbe called Scordium out of Dioscorides.

Scordium

Sodonys folio
:111:112:

Of water Germander.

Scordium.

Scordium groweth in mountaines and in merrishe grounde: It hath leaues lyke vnto Germander/but greater/ and not so muche indented about. In smell somthing resembling Garleke/binding/ and in taste bitter. It hath litle stalkes/four squared/wherevpon grow floures somthinge redishe.

The vertues of water Germander out of Dioscorides.

Water Germander hath the pour to heate/ and to make a man make water. The grene herbe and also dried/ if it be sodden with wine/is good to be dronken against the bitinge of serpentes/and agaynst poyson. If it be taken in the quantite of two drames with mede/it is good for the gnawing of the stomack agaynst the blody flixe/and for them that can not make water easely. It stoureth out also thicke and watery gear out of the brest. If ye will take the drye herbe/and menge it with gardin cresses/honye and rosin/and make an electuary therof/and geue it to be leked vp of the patiēt/ it will helpe the olde cough/and such places as are bursten/and shronke together. Thesame herbe menged with acerat or treat/made of waxe/and layd

greiffs herbe
:166:

Dorn in Dion :193: 194

layd to the myd ryf: it will swage the longe heat or inflammation of thē: the lame is also good for the gout/if it be layd to ether with sharpe vinegre or with water/with hony. Also it ioyneth together woundes/and stoureth old fores and couereth them with a skin/and when it is dried/it holdeth doune the fleshe that groweth to much. Men vse also to drinke the iuyce of it/pressed out for all the forsayd diseases/ the scordium or water germander that groweth in Pontus or in Candy/is of most vertue and streinght.

Out of Galene.

Scordium is made of diuers both tastes and poures/for it hath som bitternes/som tartnes/and som sharpnes/ which is lyke vnto garleke/ called scorodon/wherevpon I thinke that scordium hath hys name.

It coureth out and warmeth the inward bowelles also/ & it driueth oute both water and also floures. Also if it be dronken/it healeth thē partes ẏ are bursten and shronken together/& the payn of the syde if it come of stoppinge or of colde: The same Galene in hys booke de antidotis/that is of triacle or preseruatiue medicines agaynst poyson/ wryteth further of scordium thus: The beste scordium is brought from Candis/ howbeit it is not to be mistyked that groweth in other countrees. It is writen by men of great grauite/ that so many dead bodyes of certayn men that were killed in a battel/as fel vpon scordiū/& namely such partes as touched it/were much lesse putrified/ then ẏ other were/& som came into ẏ beleue that scordiū was good against the putrifying poyson of venemous beastes/and of other poysones.

Of the herbe called Securidaca.

Securidaca is called in Greke Edisseron or Pelikinō/ I haue sene this herbe only in gardines in England/ wherfore I could neuer learne any English name of it: but lest it should be wout name/ I call it Arsede or Arwurt/or Arsich/ because Dioscorides sayeth ẏ the sede of securidaca is lyke vnto a two edged axe.

The description of Securidaca out of Dioscorides.

Securidaca is a litle bushe hauinge leaues lyke a ciche/called in Latin Cicer/& coddes lyke vnto litle hornes/wherin is rede sede/ lyke vnto a two edged axe/wherupon it hath the name; the sede is in tast bitter/ but dronkē it is pleasant to ẏ stomack/ I haue sene ij. kindes of Arwurt/ both wyth the leaues of a Ciche. But the one grewe wilde in Germanye/ and had coddes very litle/bowed in an other kinde wyth coddes so bowyng inwarde/ that they might be compared vnto a bowe of ayock/& this kind dyd I neuer se/ but in gardins. Dioscorides writeth ẏ it groweth amōgest ẏ barly & wheat.

The nature of Securidaca.

Dioscorides writeth ẏ although it be better in tast/yet it is pleasant vnto the stomack/& ẏ it is put into triacles/& preseruatiues. Of other good properties/he maketh no further mention: Galene writeth besyde these properties/ that it openeth the stopping of the inward partes/ and that all the buddes and braunches do thesame.

Out of Aetius.

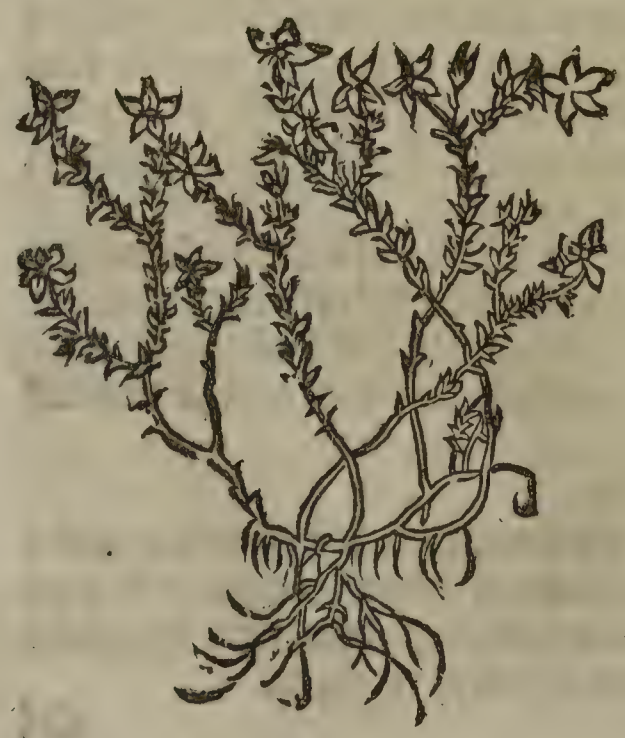
The sede of Arsich is most pleasant to the stomack/& is most fit for all the inward bowelles. In hoter complexions/ẏ sede of Arwurt ought to be menged wō the emplasters/that are made for the hardnes of the milt. Howbeit also in colde complexiones/ and in all other it is very excellent.

Of

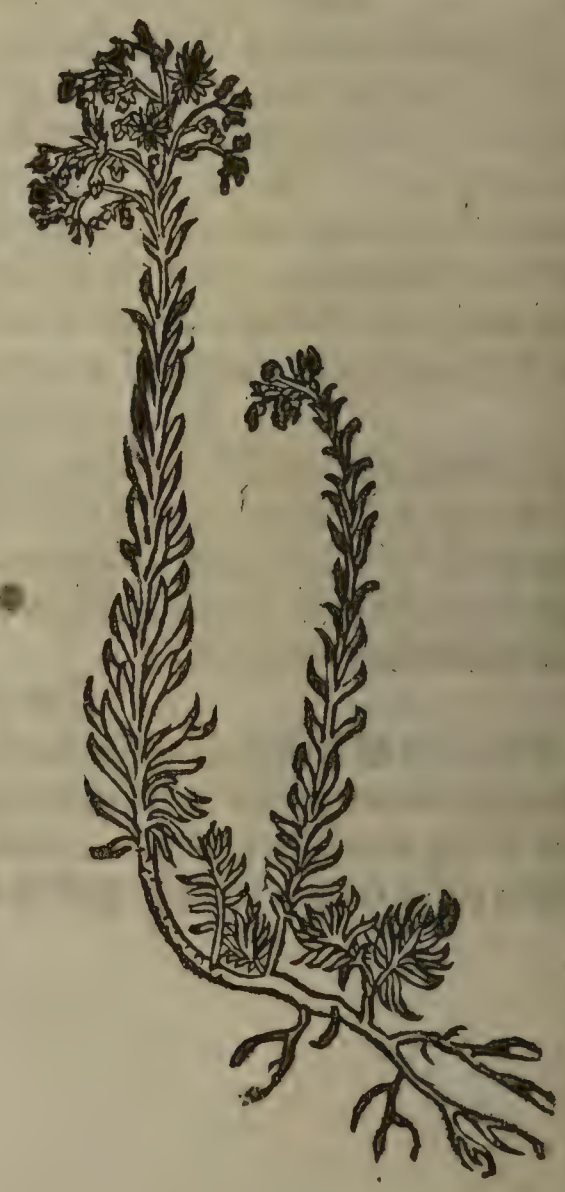
Sedum magnum.

Sedum fœmina.

Sedum tertium genus.



Sedum minus.



Edum is called also in Latin Semperuiuum/and in Greke Aeizoon. There are iiij. kindes of semperuiuum: the fyrste kinde is called in Latin Sedum magnum/in Greke Aeizoon mega/in English Housleke/and of som Singren/but it ought better to be called Aygrene/in Duche it is called Gros hauswurtz/in French Jubarb. The seconde kinde is called in English/thrift stone crop / in Latin Sedum minus. The thyrde kinde is called of som late wryters Uermicularis/ in English Mous tayle or litle stone crop/and in Duche Maurpfeffer.

The description of the kindes of Semperuiuum.

Housleke hath the name of Semperuiuum in Latin/and of Aeizoon in Greke/the leaues are grene: wherfore me thynke that Aygrene as I sayed before/is a better name for it then Singrene. The fyrst or great kinde hath a stalk a cubit hygh or hygher/ as thycke as your thumb/ fatt/ fayre grene/ hauinge litle cuttinges in it as Tithymalus characias hath: the leaues are fatt/or thyck/of the bignes of a mannes thumb/ at the poynt lyke a tonge. The nethermoste leaues lye wyth there bellyes vpward/ and the poyntes downwarde: but they that are toward the top/beyng drawen together / resemble a circle with the figure of an eye. It groweth in mountaynes/and hylly places/som vse to set it vpon theyr houses.

But the lesse Semperuiuum/that we call thrift or great stone crop/groweth in walles/rockes/mudwalles/and shaddowy diches/ it hath manye stalkes comming from one root/ small/ full of rounde leaues/ fat and sharpe in the ende/it bringeth furth a stalk in the middes a span long/whyche hath a bushye and shaddowy top/ and small grene floures.

There semeth to be a thyrde kinde of Aygrene/ som call it Porcellayne/ or Teliphium/the Romaynes call it Illicibram/it hath leaues thycker and rough drawyng nere vnto the leaues of Porcellayn/ thys kind groweth in rockes.

The vertues of the kindes of aygrene.

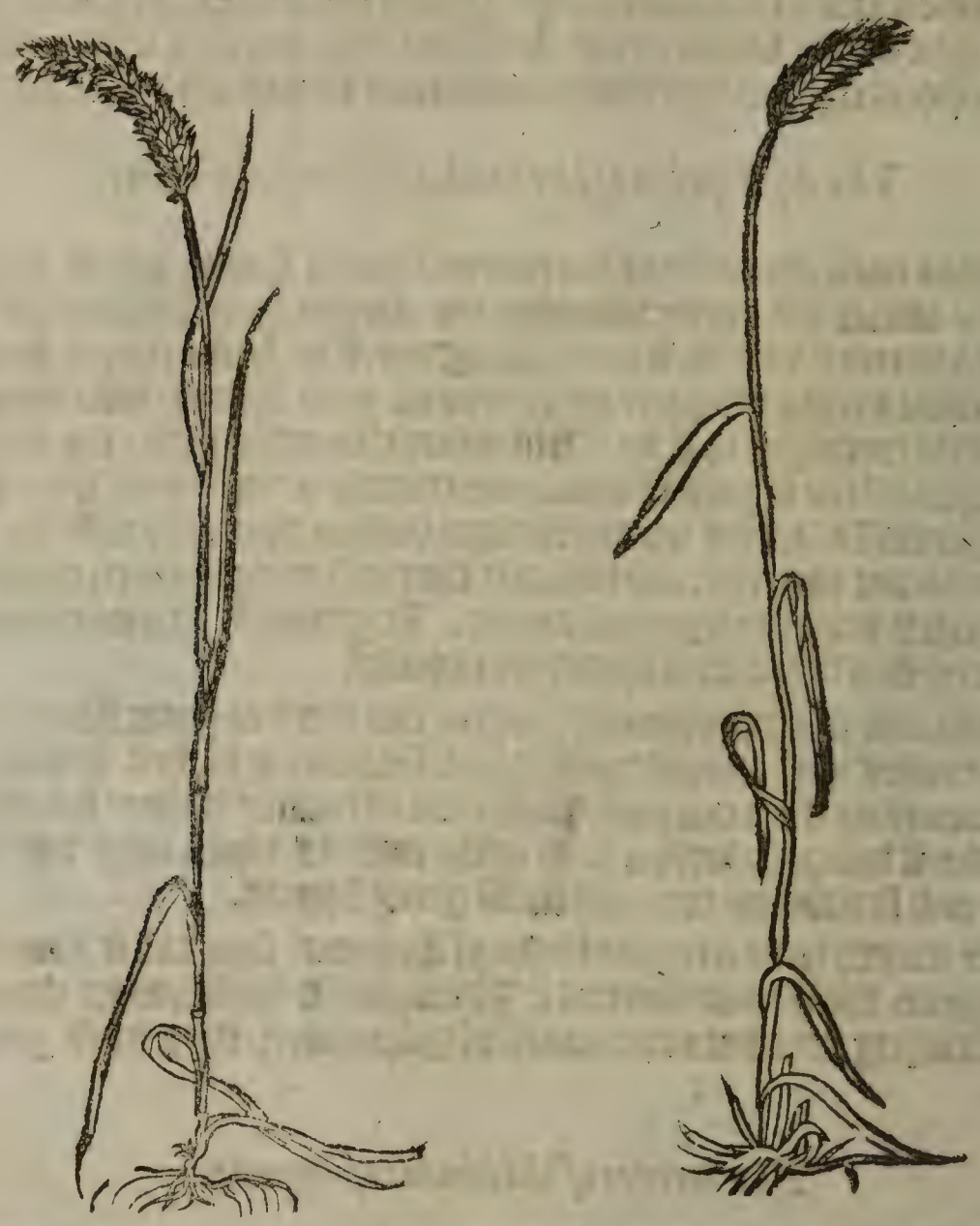
The great kinde hath a cooling nature and binding: the leaues by them selues/and layd to wyth perched barley mele / are good for the burnyng heat of swelled places/called Erisipilata/ or of other saynt Antonies fyre / agaynst crepinge sores and fretinge sores/agaynst the inflammationes of the eyes/agaynst burning and hote goutes. It is good to poure vpon the head that aketh / the iuyce of Housleke wyth perched barley mele and rose oyle/the same to be geuen in drinke vnto them that are bitten of the felde spider. It is also geuen vnto them that haue a great lax/or the blody flixe. If it be dronken wyth wine/it driueth out of the bellye brode wormes: if it be serued after ỳ maner of a suppository vnto weomen/ as the place inquireth/it stoppeth the issue of weomen: the iuice also is good for them that are blare eyed/if it come of blood. The leaues of the second kinde/called stone crepe/hath the same nature that Housleke hath.

for wounded

The thyrde kinde called Vermicularis/hath an hote nature/ and sharpe and blisteringe / and power to dryue awaye wennes/if it be layed to wyth swynes grese.

Of the corne called Spelt.

Zea primum genus. Zea alterum genus.



SEmen is called in Greke Zeia/in Italian Spelta pirra biada and alga/in Duche speltz/it may in English be called spelt:howbeit I neuer sawe it in England. There are two kindes of zea/ whereof the one is called single/ and the other two cornes/because it hath the sede ioyned together in two chaffy coueringes.The fyrst kind is called in Duche Tinkel. The seconde kinde is called speltz/ and is comon about Weissenburg in hygh Almany/ viij. duch myle of thys syde of Strasburg.And there all men vse it in the stede of wheat / for there groweth no wheat at all.Yet I neuer sawe fayrer and pleasanter bread in any place in all my lyfe/then I haue eaten there/made only of this spelt/the corn is muche lesse then wheat/and shorter then rye/ but nothing so black.

The vertues of Spelt.

Dioscori-

DIoscorides writeth/that spelt is good for the stomack/and that if it be taken in bread/it norisheth more then barley / and lesse then wheate. If any man desyre to knowe any more of the fashon and properties of spelta/let him rede Galene of the poures of wheates and norishmentes/and Theophrast in the seuenth booke of plantes/& there he shall haue it/ that he desyreth.

Of Groundsell.

Senecio.

SEnecio is named in Greke Erigeron/in Englishe Groundsel or Groundiswil/in Duch kreutzwurtz.

Grounsel hath a stalk a cubit hygh/somthyng rede/ litle leaues growyng together/indēted in the outermost partes/after the maner of the leaues of rocke/ but muche lesse. It hath yelowe floures/whyche shortlye ryue/and wyther into doun/wherupon it hath the name in Greke Erigeron/because the floures after the maner of heare ware hory in ỳ spring of the yeare. The roote is nothinge wurth/it groweth most in mudwalles and about cyties.

The vertues of groundsell.

Of wild thyme.

The leaues and the floures haue a coolinge nature/wherefore if they be bruſed/and layed to wyth a litle wyne / they heale the burninge heat or inflammation of the ſtones/and of the fundament/the ſame thinge wil they do/if they be layed on alone: but layed to wyth the fyne pouder of Frankincenſe/ it healeth both the woundes/ and of the ſynewes/and other places/ the downe alſo of it/layd to wyth vinegre alone/is good for the ſame purpoſes/but the freſhe downe if it be dronken/ ſtrangleth the hole ſtalke ſodden wyth water / and dronke wyth maluaſey/healeth the ake of the ſtomach that ryſeth of choler.

Of wild thyme.

Serpillum.

BOth Dioſcorides and Plinye make two kindes of Serpillum/ that is of crepinge thyme. But they do not agre in the deſcription of them: for Dioſcorides deſcribeth Serpillum thus / one kinde of Serpillum groweth in gardines/ and reſembleth Mergerum in ſmell/and it is vſed to be put in garlandes: it hath the name of ſerpendo / that is of crepinge / becauſe whatſoeuer parte of it toucheth the grounde / it faſteneth rootes therein. It hath leaues and braunches lyke Origane / called of ſom wilde Mergerum / but whyter:

but if

but if it be set about hedges/it groweth more lustely:the other kind is wild/ and is called zigis.This doth not crepe/but standeth right vp / and it putteth furth small stalkes/after the maner of a vind/whych are full of leaues lyke vnto rue/but the leaues are narrower/longer and harder / the floures haue a bytinge taste/ the smell of it is very pleasante/the roote is nothynge worth. It groweth more stronger in rockes/and it is hoter / then it of the gardine / and is fitter for physick . But Plíny wryteth thus of Serpillum: Men thynke that it hath the name of serpendo/ that is of crepinge/whyche thynge it chanseth in the wilde/and speciallye vpon rockes/the gardine serpillum crepeth not/ but groweth vnto the hyght of a span:it is fatter that groweth of hys owne will/and hath whyter leaues and boughes/and it is good agaynst serpentes:Hetherto Plíny. Nowe ye se the contrary iudgement of these two greate learned men/wherof the one sayeth the gardin serpillum crepeth not/but groweth ryght vp. It is harde to tell to whether of these a man should stick:the authorite of Dioscorides moueth me to stande of hys syde/but som experience as I shall declare hereafter / maketh me rather leane vnto Plíny/ for as I haue seldom seue anye serpillum/though it had ben brought furth of the feldes/and set in the gardine / crepe and take routes from the ioyntes of the braunches:so I neuer sawe anye in the felde that grew alltogether streyght vp/from the ground specially/if it were of any age/but dyd alwayes crepe and grow along by the grounde:howbeit I grant that euen the wilde serpillum/when as it bringeth furth hys top and floure/hath a litle stalke aboue the ground about vj.inches longe/or therabout:it is possible that Dioscorides loking vpon the wilde serpillum / about ỹ tyme of flouringe/and not considering it at other tymes/dyd therefore geue sentence that the wilde serpillum dyd not crepe/ but that it of the gardine should crepe/and take routes in the grounde at the ioyntes/ it is contrarye to my experience/except he mean of such as is brought from the feldes / and is planted in the gardin/for allthough it busheth largely/and groweth somthyng asyde/yet it fastneth very seldom any rootes in the grounde/whereof the cause maye be/ that the gardineres will not let it growe so long / that it maye crepe vpon the ground/and so will not suffer it to take roote. It is also lyke it that Plíny calleth the small kind of tyme/that is comon in our gardines in Englande/serpillum hortense, and if that be his meaninge/then is hys opinion very true/for that neuer crepeth. And that there are two kyndes of tyme/and not one alone as som holde/wherof Plíny may call the one serpillum hortense/these wordes of Dioscorides in Epitimo beare wytnes. Epithymum is the floure of an harder thyme/and lyke vnto sauery. Plínye also maketh two kindes of thyme/but he diuideth them not as Dioscorides doth/but he diuideth the one into the whyter/and the other into ỹ blacker/ where as Dioscorides diuideth thys thymes into the harder/whych is greater/and into the softer and lesse kinde / wherefore the lesse and softer kinde may be the gardine serpillum of Plíny/& no kinde of Plínyes thymes . And these do I saye rather by the waye of serching for the truth/then for any determination/leuing the mater to the iudgemente of the learned and discret reader.

Serpillum that is in gardines/is called in the mosse parte in Englande

creping thyme/and about Charde pulimountayn. It that is abroade in the feldes/is called wilde thyme in Englisth/and in Duche Quendel/ in Nether land/vnser lieuer frawen bettro/in Frenche du Serpolet/ in Italian serpil lo/in Spanish/serpolho.

The vertues of wilde thyme or rinning thyme.

RInning thyme dronken/bringeth doun a womans sikenes / and dryueth furth water. It is also good for the gnawyng and wrin-ging in ẏ bellye/for bursten places and drawen together / against the inflammationes of the lyuer/and against serpentes/both dron ken and also layd to wythout. The same sodden wyth vinegre / and after-ward mixed with rose oyle/will swage the head ache/if the broth be poured vpon the head. It is meruelous good/for the forgetfull euell called of som le-tharge/and for the phrenesye. The iuyce of it dronken in the quantite of iiij. drammes/wyth vinegre/stoppeth the vomiting of blood. Serpillū is more then hote in the seconde degre a greate deale. I take it to be hote in the thyrde degre.

Of Melilote or Italian Melilote.

SErta campana or Sertula campana/is named in Greke Melilo-tos/but howe it is called in Englishe/ I can not tell/ for I neuer sawe it in England/but it may be called right melilote/ or Italian melilote/som Duche men though it grow no more in Duch land/ then it doth in England/call it in Duche/Welsch steynklee.

I haue sene two kindes of Melilote/where of the one came out of Ita-ly/whych I reken was the true Melilote/and an other kinde whych came out of Spayn/whych Matthiolus maketh his Scorpioides/ wyth sede in longe hornes/throw the whych a man myght se/how euery sede dyd ipe.

Of Melilote out of Dioscorides.

THe best Melilote groweth about Athenes/and in Cilik/ and Chal cedonia/and it resembleth saffron/& is well smelling. It groweth also in Campania / aboute Nola/ of the color of a quince/ but of a weyk smell. I fynde no larger description of melilote in Dioscori-des/ wherefore we muste gather the description by other meanes/ then by hys description. It doth appeare by the name of Melilote/that it is a kinde of Lotus/and all the kindes of Lotus haue thre leaues together/ lyke a clas-uer/where vpon I gather that melilote ought to haue leaues lyke to clauer or trifoly. Dioscorides also intreatinge of Ligustrum or appennine : louage maketh the leaues of it lyke vnto the leaues of melilote. But the ligusticum hath leaues speciallye them that are outermoste / thre growynge together lyke vnto a clauer or trifolye / but longer/ whereby and by the former de-scription/a man may playnely gather/that the comon herbe that is vsed for melilote/is not the ryght melilote. For the ryghte melilote must haue longe leaues lyke Ligustik/whyche the comon melilote hath not/ and also it must resemble saffron/and haue a good smell/ whyche propertyes / because they

can not

can not be founde in the comon melilote/ therefore it can not be the ryghte melilote/but a kynde of wilde lotus / whereof Theophrast maketh manye kindes.

The vertues of Melilote.

MElilote hath a poure to bynde together/and to soften euery inflammation/speciallye about the eyes/the mother/the fundament and stones/with maluasey/and so layed to / somtyme there muste be menged withall/the yolke of an egge rosted/ or the mele of fenelgreke/or lintlede/or floure/or the heades of poppy/or succory/ or endiue sodden in water/ it healeth newe Helicerides/ that is impostemes/hauynge wythin them an humor lyke hony. It healeth also the rinninge sores of the head/if it be layed to wyth the earth of Cio/and wyne/or wyth a galle/both sodden wyth wyne/and also raw/layd to wyth any of the foresayd/ it swageth the ache of the stomack. The rawe iuyce pressed oute and poured in wyth maluasey/healeth the ache of the eares. It healeth also the head ache if it be menged wyth vinegre and rose oyle/ and sprenckled vpon the head. Galene wryteth that melilote is of a mixed qualite/and that it is somthyng byndynge/ and that it digesteth therewyth/and maketh rype/and that the substance of it is more hote then colde.

Of the herbe called Sesamum.

SEsamum is not described of Dioscorides/ & therfore many erre about the knowledge of it. I wil therfore gather as much as I cã out of other old autores/ wherby it may here after be serched & better found out and more perfitly knowen. Theophrast rekeneth milium panicum & sesamam together/in the viij. boke and fyrst chapter / and in the iij. chapter/and many other places. Columella where as he speaketh of the sowyng of milium and panicum/immediatlye maketh mention also of sesama as a thyng/lyke one to an other. Pliny in diuerse places doth the same/as in the xviij. boke and vij. chapter/and in the xxij. boke/& xv. chapter/and Dioscorides by and by after milium and panicum wryteth of sesama/as of a thyng lyke vnto them/wherevpon a man may gather that there is greate lykenes betwene milium panicum and sesama. Theophrast lib. viij. cap. iij. wryteth ỹ sesama hath such a stalke as the ferula hath/whiche is holowe/and lyke vnto a homlok/and in the v. chapter he sayeth/that there is one kinde of sesama that is whyte/he wryteth also that no beast will eat sesama when it is greue/because it is so bitter. Pliny also in the xviij. boke & vij. chapter wryteth/that sesama hath a stalk lyke ferula/and that the sede of it is kept in litle vesselles/and in the x. chapter of the same boke he wryteth ỹ sesama was fetched out of Inde/and that the sede of it serueth to make oyle of/and that the chaff of milium panicum and sesama/is called Apluda. And as touching the leaues/Pliny sayeth that sesama hath leaues blood rede.

Of the herbe called Sesamum.

I thynke that where as there are two herbes/that are nowe taken for sesama/nether of them haue all these properties that Theophrast and Pliny geue vnto sesama. The fyrst herbe whych is of long time hath ben taken for sesama/hath sedes in litle vesselles/and the sedes are full of oyle/but the leaues and stalke are not lyke sesama / nether is the hole herbe lyke vnto milium or panicum. Thys herbe is liuely set furth in Matthiolus and in Hieronymus Bock. It is called in Duch/Gackes totter/the leaues ar lyke a brode arrow head/if the endes were not croked and to smal/but they are not rede but grene/and the sede is redishe yelow. It groweth in Germany commonly amongest flachs/and men fede byrdes wyth the sede of it there / namelye syskennes / and linnettes/ and golde finches/and byrdes of Canaria. But for the causes aboue rehersed/it can not be sesama of the old wryters.

The other kinde of herbe/whych is moste commonly taken for the right and true sesama/haue I also sene growyng as well as the former kinde: It hath leaues lyke basil/and a yelowish rede sede/all full of oyle. It is well set oute in the seconde edition of Matthiolus/ but nether the leues of it / nether the stalke / nether anye lykenes that it hath wyth panicum or milium do agre wyth the markes that Theophrast and Pliny do geue vnto theyr sesama/wherefore I can not se how ether of these can be the ryghte sesama of the olde wryters/allthough the sede of them both be verye oylishe/ and in many thynges will serue in the stede of the ryght sesama.

The vertues of Sesama.

SEsama whyche maye be called in English oyle sede/is euell for the stomack/and maketh ones breth stinke / when it sticketh in ỹ teth while it is in eating/but if it be layed to/it dryueth away the grosnes of the synewes/ and it helpeth brused eares/ inflammationes/ burnt places/the paynes of the ioyntes/and the biting of the serpent / called ceraستes. Wyth rose oyle it swageth the head ache that commeth of heat. The herbe sodden in wyne/doth thesame. It is most fit for the inflammaciones and ache of the eyes/there oyle made of it / whyche the Egyptianes vse.

Of Siler mountayn.

SEseli massilienſe is named of the Apothecaries siler montanum/it may be called in English siler mountayn. Dioscorides describeth it thus: Seseli of Massilia hath leaues lyke vnto fenell/but grosser and a bigger stalke also/ and a spokye top lyke vnto dill/ wherein is long sede couered/and byting streyght way after it is eatē. The rote is long and well smellinge.

The vertues of Siler mountayn.

THe roote and the sede haue an hote poure/if they be dronken/they heale the stranguriam/and the shorte winde/ they are also good for the franglinge

ging of the mother/and for the falling sikues/they dryue out floures/and al so the byth/and they are good for all inward diseases/ and they heal an old cough. The sede dronken wyth wyne/helpeth digestion/ and taketh awaye the gnawyng of the bellye. And it is good for agues/wherein a man is both hote and colde at one tyme. It is good to be dronken wyth wyne and pepper agaynst the coldnes in a iorney. It is also geuen to gotes in drink / and to other beastes also to make them bring furth more easely.

Of Hartis wurt.

SEseli Ethiopicum groweth in diuerse partes of hyghe Germanye / where I haue sene it both grene and drye/ and som call it hartzwurt/but I neuer sawe it in Englande / wherefore we maye call it Hartwurt/wyth the Duche men/vntyll we fynde a better name for it.

It hath leaues lyke Ruy/but lesser/ and longe of the fashon of Woodbinde leaues. It is a great bushye herbe/ or a black bushe as my Greke terte hath/for it hath melas/ and not megas/ and it groweth two cubites hygh / wherein are braunches two spannes long/and a top lyke Dyll/the sede is black/thyck as wheat / but more byting and better smelling/and verye pleasant.

SEseli Peloponense hath leaues lyke vnto Homlok/but broder and grosser/or thycker. It hath a greater stalke then it of Massilia/ of lykenes of ferula. And in the ouermoste parte of it/is a spokye top/ wherein is broder sede/and thycker/and well smelling. It groweth in rough places/in moyst places/an in hygh places / and also in Rda / it hath the same vertue wyth the other.

The figure that Matthiolus setteth out/for seseli Peloponnense / in my iudgement agreeth not wyth the description of Dioscorides: for the leaues of hys herbe/in the figure/are not lyke homloke/nether in one poynte nor other. The leaues of it that I saw growyng about Weissenburg in hygh Germany is somthinge lyke persely/wherefore som haue taken it for petroselino or apio montano/the roote is very long and great/and of a strong smell/but not vtterly vnpleasant.

Of the thre kindes of Sideritis.

SIderitis whyche is called of some Heraclea / is an herbe whyche hath leaues lyke vnto horehound/but longer drawyng nere vnto the lykenes of sage or an oke/but lesser and rougher: it hath foursquared stalkes a span hygh/or hygher/not vnpleasant in tast/and after a maner somthyng binding/& in them are round thynges lyke whorles/certayn spaces goyng betwene as horehound hath/and ther in is black sede. It groweth in places somthyng rockye. Thys herbe that Dioscorides describeth here/groweth in the old walles of Colon/and also about the feldes of Wormes/not far from the harnes mylles.

It hath

Of the thre kindes of Sideritis.

Sideritis prima.

It hath longe small indented leaues/with a good smell. And I suppose that Fuchsius describeth the same herbe/and although Matthiolus doth reproue Fuchsius in taking of thys herbe for the fyrst kinde of Sideritis / yet he setteth one for the fyrst kinde whych is much lesse agreyng wyth the description of Dioscorides/then it that Fuchsius setteth furth. For(except I be far begyled/as I thinke I am not)he setteth out for the fyrst kinde of Sideritis/marrubium palustre Tragi/that is water horehound. That herbe groweth alwayes about water sydes/and it hath a stinking smell of garleke/& it is a cubit hygh/and for the moste parte hygher/wherfore it can not be the fyrste kinde of Sideritis/whyche groweth in rockye groundes/and hath a stalke but a span long/or not muche aboue. Thys kinde is called in Duche Glitkraut/it may be called in English Bronwurt or Rock sage.

The second kind hath braunches two cubites hygh / but small. It hath many leaues in long footstalkes/lyke vnto the leaues of a brake/ and in the ouer parte clouen of eche syde. Out of the hyghest winges come furth certeyn outgrowynges/long and small/and in the hygh top of al/ representing a rounde bowle / hauinge a rough heade/ wherein is sede/lyke the sede of a bete/but rounder and harder.

Dioscorides folio: 131: 138. 257:

I haue

I haue sene no herbe more agreyng vnto thys description/then the herbe that groweth in sennes/called of som Osmunda/ but I am afrayd that ỹ top of it and the sede will not suffer it to be Sideritim secundam.

Of the thyrde kinde of Sideritis.

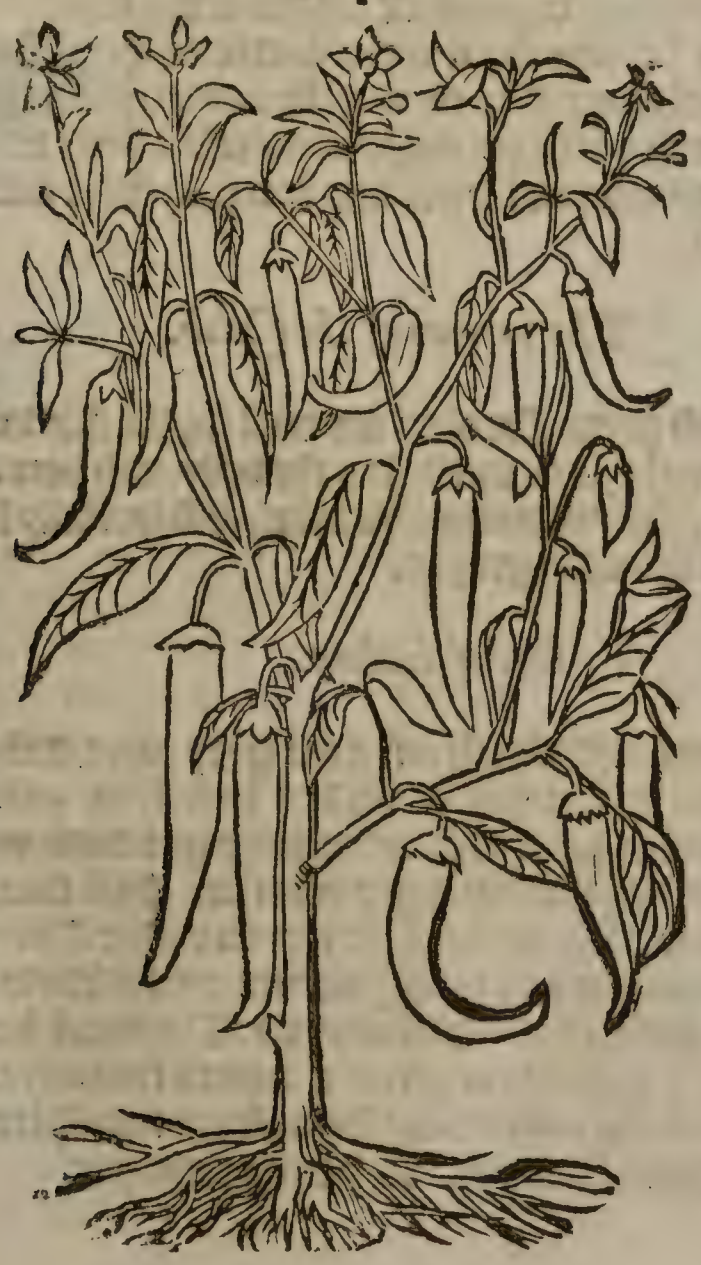
The thyrd kinde groweth in walles and wyneyardes/and it hath many leaues/commyng from one roote lyke vnto the leaues of Coriander/ about litle stalkes/beyng a span hygh/smoth/tendre/and somthyng whytish. It hath rede floures/in taste bitter and clammye. If herbe Robert had had whyte floures as it hath rede/ it myghte haue well ben the thyrde kinde of Sideritis. But the other kinde that hath the whytish stalkes/after my iudgement is the thyrde kynde/whyche maye be called in Englishe Coriandre woundewede.

The vertues of the kindes of Sideritis.

The leaues of the fyrste kinde layd to/do bynde woundes together/ and defende them from inflammation. The leaues of the seconde kynde is also good for woundes. The thyrde kinde is also good for blodye and grene woundes.

Of the Carob tre.

Siliqua.



I. Dorneus folio. 739: to: 741.

The

Of the Carob tre.

THe fruyte of the tre/ that is called in Greke Keratonia/ is named in Greke Keration/in Latin Siliqua/ of the later Grecianes Xyloceraton/ in Italian Carobe/ in frenche Carouge/in Spanishe Fatobas/ in Duch sant Johans bzot: but howe that it is named in Englishe/I can not tell/ foz I neuer sawe it in England/yet I haue had the tre of it/growing in my gardin at Colon in Germanye/ and I haue sene the fruyt in diuerse places of Italy/ where as it is called Carobe. Yet allthough thys fruyte be not/nether hath ben in England that I haue heard of/foz all that all the interpzetours that haue interpzeted the new Testament/haue Englished siliquas coddes/not wythout a greate errоz. Foz siliqua allthough it signifye som tyme a cod oz an huske of beanes oz peasen/oz suche other like pulse/yet it signifieth in the xv.of Luke/ the fruyte of a tre/and not simply a cod oz a huske wythoute anye addition/ whereof it is a cod/foz it is named in Greke of Luke Keration. The tre is a talle tre/and it hath leaues in suche ozdze as the asshen leaues growe in/ but they are muche rounder and shozter/and in dede the bzaunche of the Carob tre is lykest vnto a bean/both in fruyt and leaues of any tre oz pulse that I know. The fruyt is lyke a longe flat beane/in colоz rede/in taste when it is ripe and dzyed/swete/but vnpleasant whylle it is grene.

These thynges beynge so/ it were better to Englishe siliquas/ Carob coddes/then coddes alone.The tre may be named in Englishe a Carob tre/ and the fruyt a Carob/oz the tre maye be named a bean tre/ and the fruyt a Carob beane.If any man can fynde any better oz fitter name/I shal be wel content there wyth.

The vertues of the Carob.

EReshe and grene Carobes are euell foz the stomack/but they louse the bellye:the same dzied/stop the belly/and become better foz the stomack.They prouoke also vzine/and specially suche as are layd vp in the stones of grapes.

Out of Galene.

The Carob beane ingendzeth but a noughty iuyce/and it is full of wod/ by reason whereof it must nedes be hard of digestion/ and thys is an euell propertye that it hath/ that it will not lightlye go doune.Wherefoze it were better that they were no moze brought from the East countrees/ where as they grow hyther into thys countre.He wzyteth also: The carob tre called Cerotonia/is of a binding and dzying nature/as the fruyte is/whych is called Ceratium/and it hath som swetenes in it.The carob hath one thyng lyke vnto a chirrye/foz whylse it is grene/it louseth the bellye moze/and when it is dzyed/it stoppeth the bellye moze/because the moysture is spent awaye/ and it that is of a grosse substance/doth onlye remayne.

Of

Sinapi primum genus.

Sinapi hortenſe.

MUſtarde is nether diuided into kindes/nether deſcribed of Dioſcorides/becauſe it was ſo well knowen in hys tyme. And now it is ſo well knowen/that it nedeth but a ſhorte deſcription/ whiche is metely well ſet furth in Pliny. For he in the xix. boke and viij. chapter writeth thus of muſtarde. Muſtarde is of thre kindes/ whereof one kinde is verye ſmall. The other kinde hath leaues lyke a rape. The thyrde kind hath leaues lyke rocket. Thys is the diuiſion ioyned wyth a ſhorte deſcription. There maye be made an other diuiſion of muſtarde by the ſede / whereof one kynde is whyte/and the other blackiſh broune or rediſh. It that hath the whyte ſede/is muche ſhorter/then the other kindes that haue the broun ſede. It that groweth in the gardin / groweth vnto a greate hyght/ and it hath verye manye and longe braunches. It that groweth in the corne in Somerſetſhyre / a litle from Glaſſenberrye/is muche ſhorter then the gardine muſtarde is/but nothynge behynde it in biting and ſharpnes. Muſtarde is named in Greke/ Napi or ſinepi/ or ſinapi in Engliſhe / Frenche/ and Lowe duche moſtarde / in hygh Duche Senffe/ in Latin Sinapi or Sinapis.

Of Muſtarde.

The vertues of Muſtarde.

THe beſt muſtard is it that is not wethered nor wrincled/ and is rede and full growen/and when it is broken/it is grene within/and as it were ful of iuyce/ and as it were graye in color/ for ſuche it is freſhe and of a perfect age. The vertue of muſtarde is to heate/ to make ſubtil / and to draw vnto it/and when it is chowed/ to draw doune thynne fleme from the head: but the iuyce of it menged wyth mede/if it be gargled wyth all/it is good for the diſeaſes of the almondes aboute the rootes of the tonge/and for longe roughnes/and hardnes of the wynde pypes. If it be broken and put into the noſe thrilles/ it maketh a man to nele: it is good for them that haue the fallinge ſikenes/and it ſtereth vp weomen that are ſtrangled of the mother.

It is alſo good to be layd vpon the heades of them that haue the drowſey euell/or forgetfull ſikenes/called lethargus/ after that the heare is ſhauen of. If it be menged wyth a fygge/ and layed vpon the place vntill that it be rede/it is good for the ſciatica/ and for the milte / and to be ſhorte for euerye olde ache/where as by the greſſe of an other parte / we will remoue anye thynge from the depe/vnto the ſkinne/it healed alſo ſcalled heades / where as the ſtalke is rede/and the heare falleth of. If it be layd vpon the ſore place/it ſcoureth alſo the face/ and taketh awaye blewe markes that come of bruſynge/if it be layd to wyth honye or fat/or wyth a cerote mayd of ware. If it be layed to wyth vinegre/it is good for lepres and wilde ſcabbes/ and rynninge ſcurffe. It is good to be dronken for agues whyche returne agayne by courſe at a certayne tyme / ſo that it be ſprenkled or put into the drynke after the maner of perched barle mele. It is alſo good to be mengled wyth drawynge emplaſters/and wyth ſuche as are prepared agaynſt ſcabbes. And theſame broken wyth fygges / and put into the eares/ it is good for them that are hard of hearinge. And it is good for the ſoundyng or noyſe of the heade. The iuyce of it/if it be layed to wyth honye / is good for the dulnes of ſyght/and for the roughnes of the eybrees. Men vſe to preſſe out the iuyce of it/whylſe it is grene/and then to drye it in the ſun. Galene ſayeth that muſtard is hote and drye in the fourth degre.

Out of Pliny.

PIthagoras dyd iudge that muſtarde was moſte principall of all thoſe thynges / whoſe vertue were caried vp into the head / becauſe that there is nothynge that percheth more the noſe and the brayne then it doth. And it ſetteth furth his poure and ſtreyngth very far abrode. If that to greate a ſlepe bere them that haue the forgetfull ſykenes/it is good to be layd to emplaſterwyſe/ether vpō the heade/or the ſhynnes/wyth a fygge and vinegre. It healeth by making of bliſteres by the reaſon of the burning heat/anye parte of the bodye out of the.

the whych euel humoꝛes and faultes of the body ought to be dꝛawen oute/ from the depe vnto the ſain/and taketh awaye olde aches of the bꝛeſte/ loynes and hippes/by the foꝛeſayd meanes. In a greate hardnes it is layed on wythout a fygge/but if greater burninge be loked foꝛ/it is layd on a double cloth/goynge betwene.

Of the herbe called Sion.

The herbe that is named in Greke Sion/ and in Latin Sium/is ſuppoſed to be called of Pliny lauer. The ſame is called of ſom in Engliſh/but falſely/water creſſes/and of other beſtagges: but to haue ſom ſure and comon name/it is beſt to call it water perſely/ oꝛ ſallat perſely. It is named in Duch Bꝛunnen peterlin/oꝛ waſſer merk/in Italian Goꝛgolestro/as Matthiolus ſayth/and in Spaniſh Rabacas/in Frenche Berle.

Sion as Dioſcoꝛides deſcribeth it/groweth in the water/ and is a ſmal buſhye herbe/ growynge ryghte vp and fatt/it hath bꝛode leaues lyke vnto Alexander/but leſſer/and of a ſpicye ſmell. By this deſcription they are confuted/that hold that bꝛooklen/called in Duch Bachpungen/ſhould be ſyon/ when as it hath nether leaues lyke vnto Alexander/ nether groweth ryght vp/but groweth low by the ground ſydelinges/ſo are they alſo confuted to take water kreſſe oꝛ burn kreſſe to be ſyon/when as it hath no leaues lyke vnto Alexander. Ether Matthiolus knoweth not the ryght ſyon/ oꝛ ellis I knowe it not. Foꝛ the Sion that I knowe/hath not ſede in litle coddes/but in the toppe after the maner of aniſe/and the roote is not lyke the rootes of water creſſes. I am far decεyued/except the figure that Matthiolus ſetteth out/be not lyke the monſtre that Hoꝛace maketh mention of/ whych hath a mannis head/ſet vpon a hoꝛſe neck/and many diuerſe fethers vpon them/ foꝛ I haue gone thoꝛow England/hygh Germany and low Germany/ and a great deale of Italy/where as I ſought diligentlye all kindes of herbes/ but I could neuer fynde yet any ſuch herbe/as Matthiolus ſetteth furth foꝛ ſion/ foꝛ his ſion hath the verye true rootes and coddes of water creſſes/ whych neuer man/as I thynke dyd ſe in ſion. Let men that are learned in the hiſtoꝛy of herbes iudge/whether I iudge ryght oꝛ no.

There are two kindes of herbes beſyde this/wherof the greater is in all thynges/ ſauinge the bignes is like vnto ſion/the other kinde is of a cubite hyght/and hath leaues verye lyke perſelye in figure/ ſauinge that they are a great deal bigger. I iudge that thys kinde is called of Pliny ſilans/whyche as he ſayeth/naſcitur in glareoſis & perennibus fluuijs,apij ſimilitudine.

The vertues of water perſely, called in Latin Sium or Lauer.

The leaues of water perſely/whether they be eaten rawe/oꝛ ſodden/ do breake the ſtoꝛe/and dꝛiue it out/and they alſo pꝛouoke a man to make water/and they dꝛyue oute of a womannis bodye/both her burdin and her ſoures. Galene graunteth alſo that Sion is ſo muche hote/as it is well ſmelling/when it is taſted.

Sisarum satiuum magnum.

Sisarum satiuum minus.

Sisarum syluestre.

BOth Fuchsius & Matthiolus set furth two kindes of Siser/but as they agre in ỹ seconde kind/ which is oure skirwurt/so they differ much in ỹ former kinde: for wher as Fuchsius maketh the former kind of siser/ to be our persnepe/Matchiolus setteth furth in his figure a kinde of carot/whyche he sayeth is called in Duche/gurlin & gergelim/in French cheruc & gyroles/but his description afterwardes / agreeth not wyth the figure of the herbe ỹ he painteth for siser/for he describeth siser thus. Siser habet folia olus. A tre/&c. Siser hath the leaues of Alexander with a stalke and a shaddowy top lyke vnto the herbe / called pastinaca/ wyth rootes a span long/ hauing wyth in it a sinewishe pith / somthynge bitter in taste/ and in colour somthing of saffron and pleasant vnto the mouth. This description agreeth with nether of the figures of Matthiolus that he hath set furth/and yet he made the description hym selfe.

It

It agreeth not wyth the ſyxte kinde/ for it hath not leaues lyke vnto Alexander/nether any ſuche lyke leaued herbes/ but it hath leaues lyke vnto a Carot. And it agreeth not wyth the ſecond figure/ for the rootes of the herbe / that is oure Skyrwurt/ hath not rootes a ſpan longe/for they are not four inches long. Therefore the deſcription that Matthiolus maketh / agreeth wyth nether kynde of the herbes, whyche he ſetteth in hys pictures.

Plíny lib.xx.cap.b.maketh two kyndes of Síſer/and ſayeth thus: Síſer erraticum ſatiuo ſimile eſt et effectu. That is Síſer the wilde is lyke vnto the tame/and alſo in worckynge. And in the xix.boke and fyfte chapter/ he partely deſcribeth Síſer thus: Ineſt longitudine neruus, qui decoctis extrahitur, amaritudinis tamen magna parte relicta: neruus idem & paſtinacæ maiori, duntaxat aniculæ. That is/there goeth a ſynew or a pythe a longe thorowe the Síſer/ whyche after that it is ſodden/it is drawen oute / and yet a greate parte of the bitternes abydeth ſtill/ the greater paſtinaca hath the ſame ſinewe / but onlye after that it is a yeare olde.

Theſe be Plínyes wordes/whoſe autorite / if we were bounde to gene credit to/then ſhoulde nether oure Perſnepe/nether anye kynde of oure Carotes be Síſer/for I haue diligentlye faſted both oure perſnepe and oure carot rotes/but I can fynde no bitternes at all/ nether in the oute parte of them/nether in the pith or ſynewe/as Plíny calleth it. I haue alſo taſted the ſcirwurte roote / and in it I haue founde verye litle bitternes/ not wythſtandynge ſom/but not ſo much as Plíny ſemeth to require/ and whylſe I taſted it/I found it beter then bitterer/ but I founde ſuche propertyes in it/ that I dare reckon ſurelye/that thys is a kynde of ſiſer.

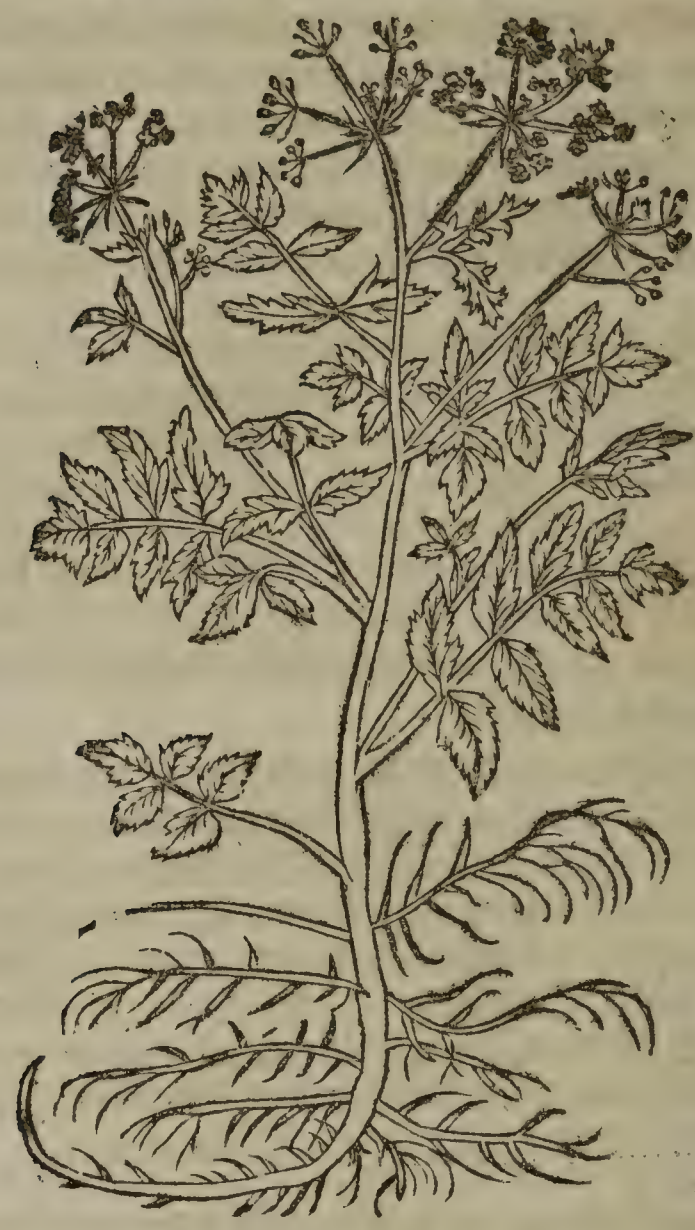
But as for oure perſnepe/ as it can not be ſiſer of Plínye/ſo knowe I no cauſe/why that it maye not be ſiſer in Dioſcorides/ ſauynge that the greate ſwetenes maye ſeme to hinder it/for it that is verye ſwete / is not wont to prouoke an appetite/but rather to take it awaye.

The vertues of Síſer.

THe roote of Síſer ſodden/is pleaſant to the mouth / and profitable for the ſtomack. It doth stye a man to make water / and it ingendreth an appetite.

Of the herbe called Síſon.

SÍſon whyche is called both of Plínye and diuerſe both newe and olde Grecianes / Sinon is no otherwyſe deſcribed of Dioſcorides/ but that it hath ſede lyke perſely/ longe and hote in taſte/ and that it hath as it were litle cornes in the top. I fynde no herbe in any place that euer I haue ben in/ſo well agreynge vnto thys ſhort deſcription/as the herbe whyche ſom haue abuſed for Amomo/



and is called of som black perselye. It groweth aboute hedges and laynes wyth leaues lyke a persnep/a prettye longe swete roote/ somthynge warme in taste/and black sede/whyche in dede is warm/but not verye hote: wherfore I dare not saye/ that the herbe is the righte sison/ or ellis I durst haue ben bolde to haue pronounced that it had ben the ryght sison / but it may be a kinde of it.

The vertues of Sison.

IT is good to be dronken agaynste the diseases of the milte/for them that can not well make water/and for weomen that want theyr naturall sikнes. The inhabiters of Syria where as it groweth / vse it for a sauce/ receyuinge it wyth a sodden gourd and vinegre.

Of the kindes of Sisimbrium.

DIoscorides maketh two kindes of sisymbrium/ whereof one groweth on the lande / and the other in the water. The fyrste kinde whyche groweth in the lande / is named of som as Dioscorides writeth

wyxteth/serpillum sylueſtre/and it groweth in lande/that is not plowed or digged. It is lyke vnto minte of the gardine/but it hath broder leaues and better smellyng. Dioscorides in the description of menthe sylueſtris/ or menthastri/maketh it to haue leaues greater then sisymbrium. Of thys description of Dioscorides/a man maye gather that sisymbrium is lyke vnto pennye ryall/ether both in leafe/and the maner of crepyng/ and growynge / or at the leaſt in crepyng/and that it muſte haue greater leaues then gardine minte/and leſſer leaues then the wilde minte / called mentaſtrium. Matthiolus in hys later edition sayeth / that sisymbrium is called in Duche Bachmuntz/or waſſer muntz/ whyche can not agree wyth the deſcription that he wryteth thus ouer hys sisymbrium hortenſe. For howe can waſſer muntz/that is water mint/ or bachmuntz/that is brook minte / be gardine sisymbrium.

Howe alſo can sisymbrium be called well hortenſe / seynge that Dioscorides wryteth that it groweth in places vnmanered or plowed / or vntrimmed/when as gardines are manered and digged. Therefore I doute whether Matthiolus knoweth the ryght sisymbrium or no. I take sisymbrium for a kinde of mint/that is called in Engliſh baum mynte/ whether it grow in the felde/or be broughte into the gardine/it is of a middel bignes betwene hoxſe minte/and fyne gardin minte.

The seconde kynde of sisymbrium is called cardamine alſo / in Engliſhe water creſſes/in Duche brun kreſſen/or waſſer kreſſen/in Frenche creſſon.

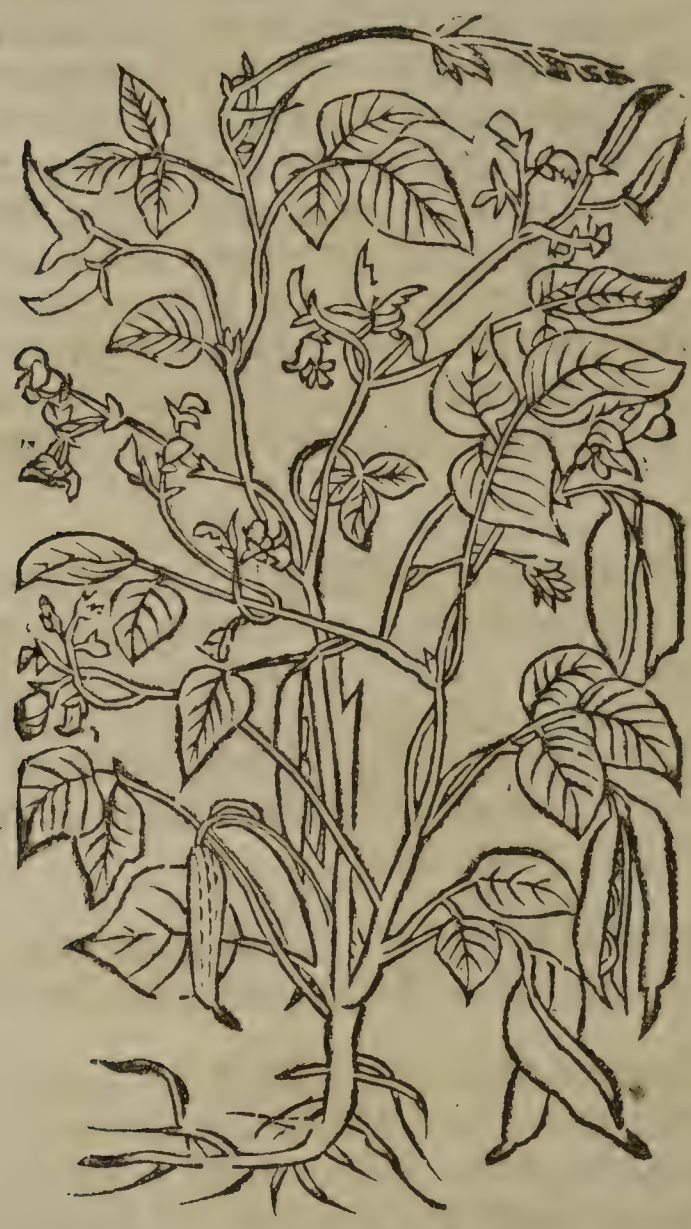
The water creſſe is a water herbe/and groweth in the ſame places that ſion or water perſelye groweth in. It is called cardamine/becauſe it reſembleth cardamum/that is gardin creſſes in taſte. It hath leaues fyrſt round/ but after they be growen furth/they are indented lyke the leaues of rocket.

The vertues of both the herbes called Sisimbria.

THe ſede of the herbe called sisymbrium primum in Latin / and in Engliſh baum mint: if it be dronken wyth wyne/it is good for the dropping out of the water/and it is good alſo for the ſtone/it ſtancheth alſo the gnawyng or wringing in the bellye / and the hichcock/ other wayes called the yſkinge. The leaues are good to be layed to the temples and forhead/ for the head ache: they are alſo good for the ſtyngynge of waſpes and bees. If it be dronken/it ſtoppeth perbreakynge. This herbe is of an hote nature/euen hote and drye in the ſecond degre / whylſe it is greene/hote and drye in the thyrde degre: when it is dryed / and in the ſame degre is the former sisymbrium.

Of the puls called ſmilax hortenſis, and in Engliſh Kidney beane.

Smilax hortenſis.

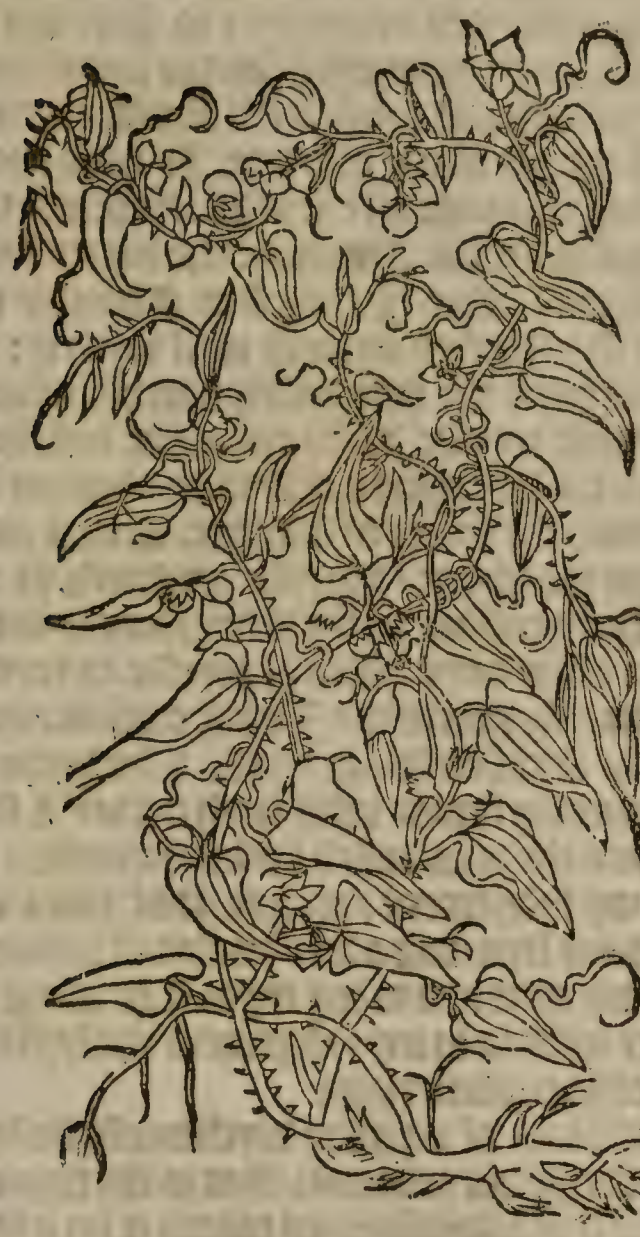


SMilax of the gardin / whoſe fruytes are called lobia / that is coddes or huskes or ſhales / is called ſperage. It hath leaues lyke vnto Vuy / but ſofter and ſmaller ſtalkes / and claſpers wounden in buſſhes / wherevnto they are ſet / whych increaſe to that greatnes / that they make arboures and thynges lyke tentes. It hath a fruyte lyke Fenegreke / but longer and moze notable / where in are ſedes lyke vnto kydnes / not all of one coloz / but are foz a parte ſomthynge rediſhe.

The vertues of Kidney beanes.

THe fruyt is ſodden wyth the ſede / and it is eaten after the maner of a wourt oz eatable herbe / as ſperage is eaten / it maketh a man make water and cauſeth heuy dzeames.

Smilax aspera.



THe sharpe smilax hath leaues lyke vnto wodbinde/and many smal braunches/full of prickes/ lyke vnto paliurus or the bramble. It windeth it self aboute trees/crepinge vp and doune. It beareth a fruyt full of berryes/as a litle cluster/growyng out of the top of the smal braunches/ whych is rede/when it is rype/and biteth a litle in tast. It hath an harde roote and thyck. It groweth in merish and in rough groundes.

The vertues of the sharp Smilax.

THe leafe and fruyte of thys/are a preseruatiue or triacle agaynst dedlye poysones/whether they be taken before or after. Som write that if anye man geue a litle of these broken into pouder vnto a newe borne chylde/ that he shall neuer after be hurt wyth anye deadlye poyson. It is also put in to preseruatiue medicines to helpe agaynst deadly poysones.

Of the smooth Smilax or great arbor wynde.

The

Of the ſharp Smilax.

The ſmoth ſmilax/whyche maye be called in Engliſh Arboꝛ winde / oꝛ great winde/oꝛ withwinde/hath leaues lyke to Iuy/ but ſofter and ſmoother/and thynner / and longe bꝛaunches/ as the rough ſmilax/ whyche are wythout prickes. Thys doth alſo wind it ſelf aboute trees as the other. It hath a fruyte lyke a Lupine / black and litle. It hath aboue manye whyte floures/and rounde thoꝛowe oute all the bꝛaunches: and there of are made arboꝛes oꝛ ſummer houſes. But in Autumne/the leaues fall of: Thus far Dioſcoꝛides. As foꝛ the ſharpe ſmilax/ I haue ſene it diuerſe tymes/ and I am ſure the deſcription of Dioſcoꝛides agreeth well wyth it: hetherto haue I founde no herbe/wherewyth the hole deſcription of ſmilax leuis doth agre. Foꝛ allthough the greate wynde wyth the great bell floure be in all other partes agreynge wyth the deſcription of Dioſcoꝛides: yet the fruyt agreeth not/foꝛ it is not lyke vnto the fruyte of Alupine. Aetius alſo in the healinge of a dꝛopſey/ſayeth that the ſmilax / whyche groweth in the hedges by the water ſyde/bꝛingeth furth coddes as the kidney beane doth / called gardin ſmilax. But I neuer ſawe anye kinde of wynde/oꝛ wyth winde/oꝛ arboꝛ winde/haue anye ſuche cod/wherefoꝛe I muſt confeſſe/ that I neuer ſawe the rygt herbe/ whyche is called ſmilax leuis. The herbe that Matthiolus ſetteth furth in hys figure foꝛ ſmilax leuis/hath nether a ſede lyke Lupine/ noꝛ yet coddes lyke vnto the puls/called ſmilax hoꝛtenſis: wherefoꝛe it can not be ſmilax leuis in my iudgement / excepte that there be other kindes of Lupine/then euer I haue ſene/and other kindes of coddes oꝛ huſkes of the gardin ſmilax/then haue cummed to my ſyght. The herbe that Matthiolus ſetteth furth foꝛ ſmilax leuis/is in my iudgement the fyꝛſte kinde of Volubilis in Meſue/where of he wꝛiteth thus:

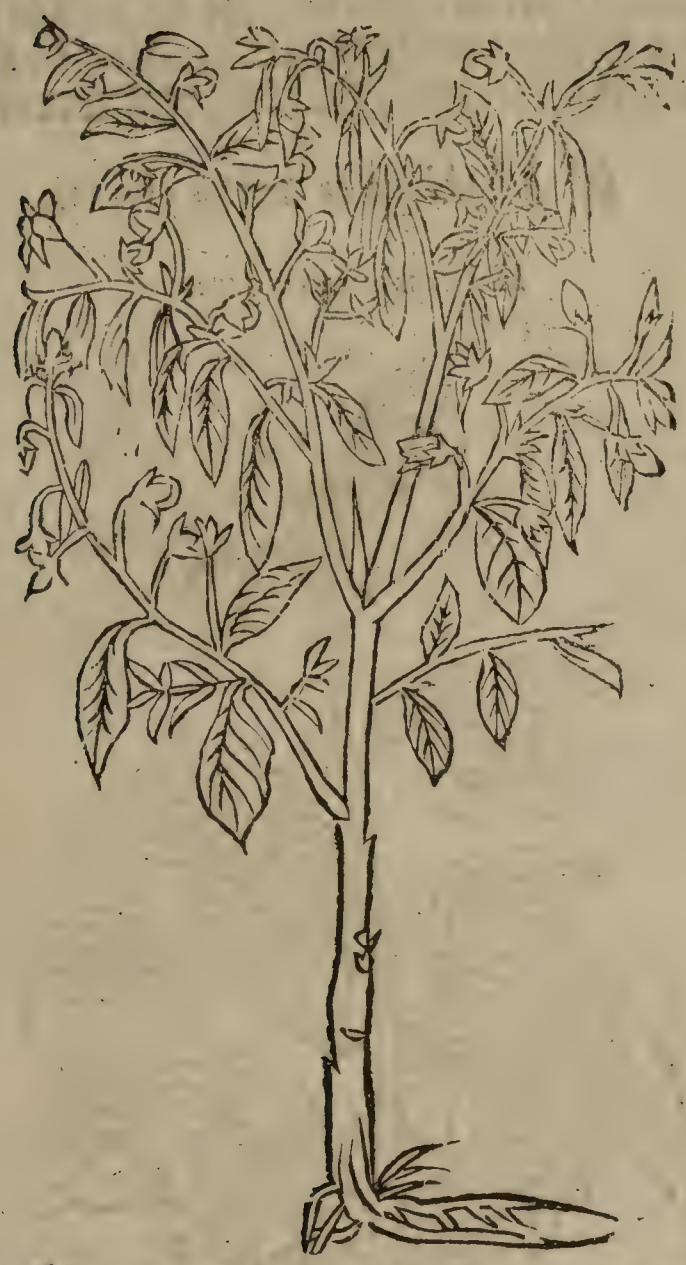
There is one great kinde of wynd oꝛ wythwinde/whych hath mylke in it/and is called in Latin Funis arborum/that is the rope of trees/ it hath a whyte floure lyke vnto a bell. Dioſcoꝛides taketh it foꝛ a tempoꝛat herbe/ oꝛ ellis a litle hoter/then tempoꝛate/and to be dꝛye in the ſecond degre. It reſolueth/ rypeth/ ſcoureth/ louſeth and openeth the mouth of the veſſelles of the vaynes/and therefoꝛe it is geuen wyth tragagant/ maſtick/ ſpicknard/ and whaye/it deliuereth men from the ſtoppinge of the liuer and the vaynes/that goeth betweue the liuer and the guttes / and therefoꝛe it healeth iaundes wyth the iuyce of perſely/and ſicoꝛye oꝛ whaye/it purgeth gentely burnt choler / and therefoꝛe it helpeth rotten agues/and ſpeciallye ſuche as are longe cholerick agues/it ſcoureth alſo awaye the excrementes and outcaſtes of the bꝛeſtes and lounges/and therefoꝛe it is good foꝛ them that are ſhoꝛtwinded.

Of Nightſhad.

Nighte ſhad oꝛ Petemoꝛell is called in Greke Strichnos/in Latin Solanum/ in Barbarus latin Solatrū/ in Duche Nacht ſchad/in Frenche Moꝛelle. Night ſhad is a buſhy herbe/whyche is vſed to be eaten/it is not bery great/it hath many holes lyke vnto Arne holes at the ſetting on of the bꝛaunches and the ſtalk.

It hath

Solanum ſomniferum.



It hath black leaues and greater then baſil/ and broder: it hath a rounde grene berrye / the berrye is ether black or rede / when it is rype/the herbe hath a gentle taſte wythout hurt.

The vertues of Nyghte ſhad.

THe nature of it is to coole/wherefore the leaues layd to wyth perched barley mele/is good for ſaint Antonies fyre/that is a colerick inflammation:and it is good againſt tetters. If the leaues be layd to by them ſelues / they are good to heale the inflammation in the corner of the eye/called Egelopa/whyche is diſpoſed to brede a fiſtula / and alſo the head ache:they are alſo good for an hote or boylinge ſtomack. They dryue awaye the hote impoſteme behynde the eare/called Parotis / if they be broken and layd to wyth ſalt. The iuice is alſo good for the hote inflammation/and tetters and ſuch lyke rinnyng ſores or hote ſcurf or ſcabbes/if it be layd to wyth whyte lede roſe oyle and litarge/and wyth bread/ it heleth ẏ diſeaſe of ẏ eye/called Egilopa. It is good for children ẏ haue ẏ burning in ẏ head/& for ẏ inflãmation of the brayn/& fylmes & ſkinnes that go about it.

If it

If it be poured wyth rose oyle vpon ones head/it is menged wyth ey medi-
cines in stede of water or of an egge/whyche are layd to agaynst sharpe flo-
wynges of the eyes. If it pe poured in/it is good for the ache of the eares: if
it be layd to wyth wool/it stoppeth the isshue that weomen haue.

Of Alkakinge or winter chirres.

Halicacabum vulgare.

There is an other kind of Solanum / called Halicacabus and Physalis/it hath leaues lyke vnto nyghte shade/but yet broder. When hys stalkes are fully growen/ they bowe to the ground: it hath the fruyte in litle sede vesselles lyke vnto bladders round and rede lyke golde/and also smouth lyke a grape or wynberry/ whyche the garlande makers vse in making of garlandes.

The vertues of Alkakinge.

It hath the same vertue that gardin nyghtshad hath / but that it is not to be eaten/the fruyte of it dronken/healeth the iaundes/and prouoketh wa-
ter.

ter. The iuice of both the herbes called Solanum/is vsed to be pzessed furth/ and when it is dzied/it is set vp in the shadowe/and when it is dzessed after this maner/it is good foz all these purposes aboue named.

Of the kindes of Sorbus.

Sorbum ouatum.

Dioscorides maketh mention but of one kind of Sozbus/ Theophrast wziteth of two of the male and female / but Pliny maketh mẽtion of iiij. kindes/ wherof I haue sene iij. kindes/but one kinde I confesse that I neuer saw vnto my remembzance. The two fyrste kindes whyche I knowe/haue leaues so lyke as can be/set wynge wyse as the asshe leaues grow/indented/but they differ in ẏ fruit. The fozmer of them hath rede berryes lyke cozall bedes/growyng in greate clusters/whych the byzdes eat in the beginning of winter/the tre groweth in moyst woddes/and it is called in Nozthumlande/a rowne tre/oz a whicken tre/in the South partes of England/a quick beame tre.

The seconde kinde hath a fruyt of the bignes of a small crabbe oz a wild

peare/a litle longer then a crab/but not full of the fashion of a pear. This tre groweth very plenteously in hygh Almany/where as the fruit is called sorbere or sorbepffel/and spierlin: it may be called in English sorb appel.

The thyrde kinde which is called of Pliny sorbus sorminalis/hath a lefe much lyke vnto a playn tre leafe. Thys tre is called in English a seruyse tre/as though a man wold say a sorbus tre. The frupte is almost as small as are haw/in color broun/in taste binding/as the other two kindes are. And thys kinde euen as the sorb appel is verye pleasant to be eaten vntill it be rotten/but then it is very pleasant/but not so pleasant by a greate deale as the sorb appel is.

The vertues of the thre kindes of Sorbus.

The sorb appels beyng yelow in colour before they be full rype/if they be cut in peces / and dryed in the sonne/if they be then eaten/they will stop the belly. Also the pouder of them/after they be beten or ground/if it be taken in the stede of perched barley mele / and taken in/ and the broth of them doth the same.

Of the herbe called Sparganium.

Sparganium hath leaues lyke vnto the herbe whyche is called in Latin gladiolus/and in Greke xiphion/and that is small after the maner of a small sege or sheregrasse/called in Latin carex: but the leaues are yet narrower/then the leaues of it that is called gladiolus/and more bowynge: in the top of the stalk are rounde knoppes lyke bedes/where in is sede. Thys herbe groweth most commonly in waters and fennes/the knoppes are full of litle tuftes. Thys herbe is comon in England and in many places of Germany/but I neuer heard anye Duche nor English name of it: but vntill we can happen vpon a better name/ it maye be called bede sedge or knop sedge.

The vertues of Sparganium.

The roote is good to be geuen wyth wyne agaynste the poyson of serpentes.

Of French or Spanish brome.

Spartium is called in Greke spartion/in English/spanish brome or Frenche brome: that spartium is not ginista of the Latines/ I haue sufficiently proued before intreating of the brome bushe.

The description of Spanish brome.

Spartium is a bushe / hauinge longe twigges without leaues sounde/very tough / and som binde byndes wyth them. It beareth coddes lyke vnto phaseles/ wher in are sedes lyke vnto lentilles. It hath a floure lyke vnto wall gelouer/called of som Hartis ease. This bushe groweth in diuerse gardines in England/& in Spayn/ and Italy wylde,

Spartium.

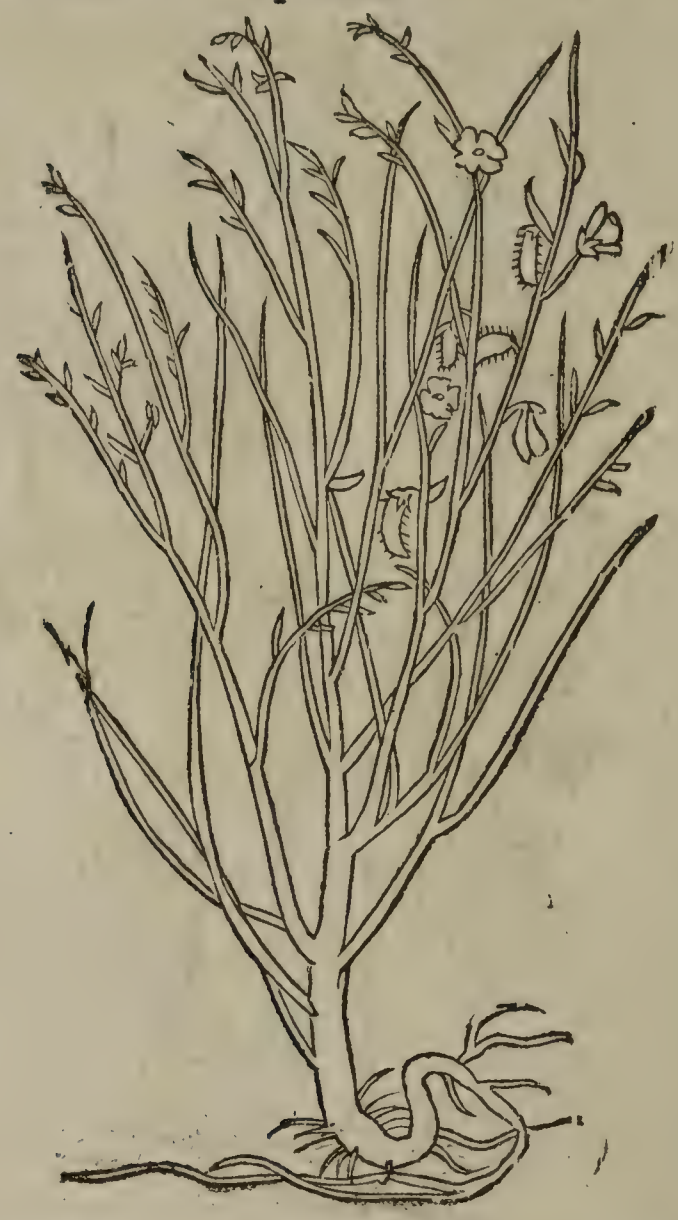
wylde. It groweth in my Lorde Cobhammes gardin at Cobham hall/ and alſo at Shene in the gardine. It hath leues in dede/but ſo ſmall that I ſuppoſe that Dioſcorides toke them for no leaues/becauſe they were ſo litle and fewe/that they deſerued not the name of leaues/or ellis Dioſcorides looked vpon the braunches/wheych at that tyme had no leaues. And that thys is lyke to haue bene ſo the affirminge of Dioſcorides/that Dictamnus of Candy had no floures nor ſede/may bring credit vnto my geſſinge. For it is well knowen/that it hath bothe floures and ſedes / thoughe Dioſcorides neuer ſawe them.

The vertues of Spaniſh brome.

THe ſede and floures of the Spaniſh brome are good to be dronken wyth mede in the quantite of two ſcruples and an halfe / to pourge ſtrongly/but wythout iepardye vpwarde: but the ſede purgeth downward. If the twigges be ſteped in water/ and ẏ iuyce be preſſed out/after they be well bruſed/a ciat of it will heale ẏ diſeaſes of the ſciatica & ẏ ſquynanſie or chokes/if it be dronken faſting/ſom vſe to ſtepe thē in wyne / and poure them in by a cliſter/to them that haue the ſciatica/by this meanes it driueth furth blodye matter and full of ſtringes or ragged peces.

Of the herbe called Spartum or Sparta.

Spartum.



BEside the bushe that is called in French brome/ whych is called spartum. There is an herbe also called spartum/and of som writers sparta/as in thys prouerbe: Spartam nactus es, hanc adorna. for Plíny in the xix. boke and second chap. maketh mention in these wordes folowyng of the herbe spartum or sparta: Herba & hic sponte nascens, & quæ non queat seri, iuncus quod propriè aridi soli: vni terræ dato vitio, nanque id malum telluris est: nec aliud ibi seri aut nasci potest, &c. And a litle after/ in sicco præferunt è cannabi funes, spartum alitur demersum, veluti natalium sitim pensans, &c. And a litle after: Iunco Græcos ad funes vsos nomini credamus, quo herbam eam appellant, postea palmarum folijs, philuraque manifestum est: & inde translatum à pœnis, perq; simile veri est. Thus farre Plínye. Out of these wordes I gather that the herbe that he writeth of/ is a kind of sea bente/ or sea rishe/ whereof the frayles are made/ that figges and rasines are caried hether in out of Spayne. The same bent or sea rishe haue I sene in Northumberland/ beside Ceton Dalauale/ & ther they make hattes of it. I haue also sene it in great plenty in ij. ylandes of Easte Freslande/ whereof the one is called the iust/ and the other mordenie: there men vse thys rishe only

onelye for to make ropes of it (as Pliny writeth) and to couer houses wyth it. It may be named in Englishe Sea bent/or sea rishe/or frayl rishe. I haue not rede in anye good autor/that it hath anye vertue to heale any disease.

Of the herbe called Spondilion.

Spondilium.

Spondilion is named in Greke Sphondilion/in Duch Berē klaw or wild Pasteney / it maye be called in Englishe Kow persnepe or middow persnepe. It groweth in moyst middowes/& about hedges sydes/but not in the hedges.

The description of Spondilium out of Dioscorides.

Spondilium hath leaues after a maner lyke vnto a playn tre leaues/drawyng very vnto the lykenes of the leaues of Ponax. The stalke is a cubit long or longer lyke vnto fenels stalke: it hath sede lyke vnto siseli/duble/broder/whyter/& fuller of chaff/ of a stronge or greuous smell. It hath a roote lyke a radice/ it groweth in merrish and watery groundes.

The vertues of Spondilium.

The ſede of cowe perſnep dronken/ ſcoureth oute flegmatike mater thorow the belly and guttes. It healeth alſo them that are diſeaſed in the liuer/the iaundes/them that are ſhortwinded/the falling ſikines/& the ſtrangluge of the mother. If a man that is fallen in to depe a ſlepe/receyue ỹ perfums of it/it will waken him agayne. If a mannis head be anoynted wyth the oyle wherem it is ſodden/it will help them that haue the phrenefye / the drowſey or forgetfull euell/and the heade ache. If it be layed to wyth rue/ it holdeth and ſtayeth creping ſores and tetters. The root alſo is good for the diſeaſe of the lyuer/and for the iaundes. The ſame ſhauen/ and put in / waſteth away the hardnes of fiſtules or falſe woundes. The iuyce of the ſtemes beynge grene / is good for mattery eares. Thys iuyce maye be dryed in the ſonne/and layd vp as other iuyces be.

Of certayn kindes of thiſtelles.

Spina in Latin/is properly called a thiſtel/ and in Greke Acantha. Howbeit is called vnproperly after a metaphoricall maner/ſpina is taken for a prick/ becauſe thiſtelles or ſpine/are moſt full of prickes. Firſt that acantha ſignifieth a thyſtell/and not an hawthorn/or a thorne wythout anye addition/as the moſt part of ſcoolmayſters and tranſlatours Engliſhe it: I am able to proue/not only by good Greke authours/ but alſo by the beſt Latin wryters/that acantha in Greke ſignifieth a thyſtell/ it maye be proued by the autorite of Ariſtotel in the viij. boke of the hiſtory of liuing and ſenſible ſubſtances/and in the thyrd chapter/who wryteth theſe wordes:

τὰ δὲ τοίᾳ ἀκανθοφάγα, ἀκανθὶς θραυπὶς, ἣ καλαμοφὴ χρυσομίτρις: πάντα γὰρ παντὰ ἢ τῶν ἀκανθῶν νέμεται. That is to ſaye/theſe are ſpiniuora/that is thiſtel eaters/ and vnder the name of the thyſtell/he vnderſtandeth the ſede of a thiſtel/as whē we ſaye/a man eateth more wheat then rye/ we meane nether the blade of wheat/nether the ſtraw nor chaff/ but onlye the ſede of wheate. If acantha ought to be Engliſhed a thorn or an hawthorne/let vs ſe which bydes they be/that Ariſtotel calleth acanthophagas/and as diuerſe interpretours Engliſhe them thorn eaters. Ariſtotell ſayeth that Linetes and Goldfinches/ and Grene finches/are acanthophage: who euer ſawe any of theſe thre kindes of bydes eat thornes/or the fruytes of thornes? Therefore I maye ſaye vnto them/that Engliſhe acantham and ſpinam/a thorn or an haw/ whych is the fruyt of a whyte thorn. Erratis philoſophiam & plantarum hiſtoriam ignorantes. For beſyde this place now alledged: Dioſcorides in the chapter wher as he intreateth of the tre called Rododendron/wryteth thus: Merion bringeth furth a fruyte lyke an Almonde/as it were a certayn horne/when as it is opened/it is full of a wolly nature/lyke vnto the down of thiſtelles. The Greke hath παπποις ἀκανθίνοις. Who heard euer tell/that anye thorn tre/ had any down or anye wollye nature/ lyke vnto the downe of a thiſtell? Plinye alſo writyng of the herbe called Erigeron / whyche we call in Engliſhe Groundſell/ſayth thus: The head of Grounſell is diuerſely diuided wyth a Down/qualis eſt ſpina. What is ſpina here? an hawthorne or a thyſtel? when haue ye ſene the thorne tre haue any down? by theſe places it is playne that acantha in Greke/and ſpina in Latin ſignifye a thiſtel/and no thorn/as our

scoolmaisters & translatours vse to English it now a dayes. The same word acantha doth S. Luke vse in the parable of the sower in the viij. chapt. & all the translatours turn acanthain spinam/but the translators of the Latin in to English/not wythout a great error/turn spinam into a thorn/whē as spina betokeneth not a thorne/but a thistel. For Luke writeth thus: Aliud cecidit super spinas,& simul enatæ spinæ,suffocauerunt illud. And som fell vpon: what? the thornes/or vpon the thistelled sede? and waxed or grew vp with it / and chouked it. Who vseth to sow vpon thornes/whether thornes signifye thorn trees/or the sede or fruit of the thorne tre? Who dare saye that a thorne tre in one year can growe so hyghe/that it maye be able to choke the corne? Is a thorne able to grow wyth the corne/as Luke sayeth/so hygh in one year? I trow nay. Therefore let men learne to Englishe acantham or spinam a thistel/when as there is nothyng put to them.

Of two other kindes of thystelles.

Dioscorides writeth of two herbes/ whyche haue lyke names/but for all that/differ in description/and in substance/the one is called in Greke acantha leuke: and the other is called leucacantha. The former called spina alba/groweth in Italye/ and in som places of Germany/& besyde Sion in England. I know no English name for it/but it may be called in English whyt thistel. The other kind called in Greke leucacantha/& in latin spina alba/is supposed to be the herbe/ named of ỳ comō Herbaries Carduus marie/and in English/milk thistel or maries thystel.

The vertues of these two kindes of thystelles.

The whyte thystel called spina alba/hath a root good for the spitting of blood for them that are diseased in the stomak and guttes. It prouoketh water/and it is good to be layd to emplaster wyse for swellinges. The broth of it is good to washe the teth wyth/for the teth ach. The sede of it dronken/is good for chylder that haue the crampe/and for the byting of serpentes.

Leucacantha or spina alba/named in English milkthystel / hath a roote good to be chowed in a mannis mouth for the teth ache/ the broth of it / taken in the quantite of thre ciates wyth wyne/is good for longe pleurefies/ for them ỳ haue the sciatica/& for partes ỳ are bursten & shronken together.

Of the hawthorn tre.

The hawthorn tre is called in Greke Oxyacantha / in Latin spina acuta/in Duche Hagen dorne. Many haue iudged that Oxyacantha or spina acuta was the berbery tre/otherwyse called a piridge tre. But Matthiolus hath brought good resons to proue/ỳ Oxyacantha is our hawthorn/and not berberies/and I haue nothynge to saye agaynst his argumētes/sauing that Theophrast rekeneth Oxyacanthā amōgest the trees/whose leaues fall not of in winter: oure hawthorn leaues do fall of in winter/then it semeth ỳ our hawthorn is not oxyacantha in Theophrast. If thys were answered to/then durst I more boldly pronunce ỳ oure hawthorn were oxyacantha. It appeareth by it ỳ is written in Columella ỳ our hawthorn tre whych hath very whyte floures/& a rede fruyte / whyche swyne desyre very much to eat/for he writeth thus: Suibus nemora sunt conuenientissima, quæ vestiuntur quercu, subere, fago, corylis, pomiferisq; syluestribus, vt sunt albæ spinæ, Græcè siliquæ, iuniperus, lotus, prunus & achrades pyri.

That is the great woddes are fit for swyne/ whyche are anorned wyth okes/corke trees/beche trees/and wyld trees/that bring furth fruytes wyth stones in them/as are spina alba/that is as I iudge whyte thornes/ Greke carobes/the Iuniper/the wilde lote tree/ and the slo tree/ and the wylde peare tre.

In these wordes I vnderstand vnder the name of spine albe / the hawthorn tre/whych hath a fruyte/ as all men knowe/verye fit for swyne. And here is also to be noted/that there is a wild prunus agaynste som that haue holden the contrary/whyche prunus is the slo tre or black thorne tre/ or the wilde bulles tre.

Of the herbe called Stachis.

Stachys.

STachis is a litle bushe lyke vnto hore hounde/ but longer. It hath many leaues rough/one far from an other/harde/horye/ of a pleasant smell / and many twigges/ cummynge furth from one roote/ whyter then hore hounde: it groweth in hygh hilles/ and in rough places. I haue sene one kind of this herbe/growyng in London in Maister Richardes

Richardes gardin/but no where ellis in England. The other kynd dyd my frende mayster Fauconer shewe me after that he came oute of Italy. Thys laste kinde agreeth better wyth the hardnes of the leafe that Dioscorides speaketh of/but it wanteth the smell that the same Dioscorides requireth in Stachi/except the age toke away the smell from the herbe that he shewed me. Thys may be called in English long hoze houndе/ oz wilde hozehounde.

The vertues of Stachis.

Stachis hath a byting and hote nature/by reason whereof the broth of the leaues dronken/drawe doune to weomen theyr floures/ and dryue oute the secondes.

Of Stauisaker.

Staphis agria.

Staphis agria/ is called in Duche Beismunt oder Lauskraut/ in Englishe/Stauisaker. I neuer sawe it growynge out of Italy/but only in gardines.

Stauis

Of Stauis aker.

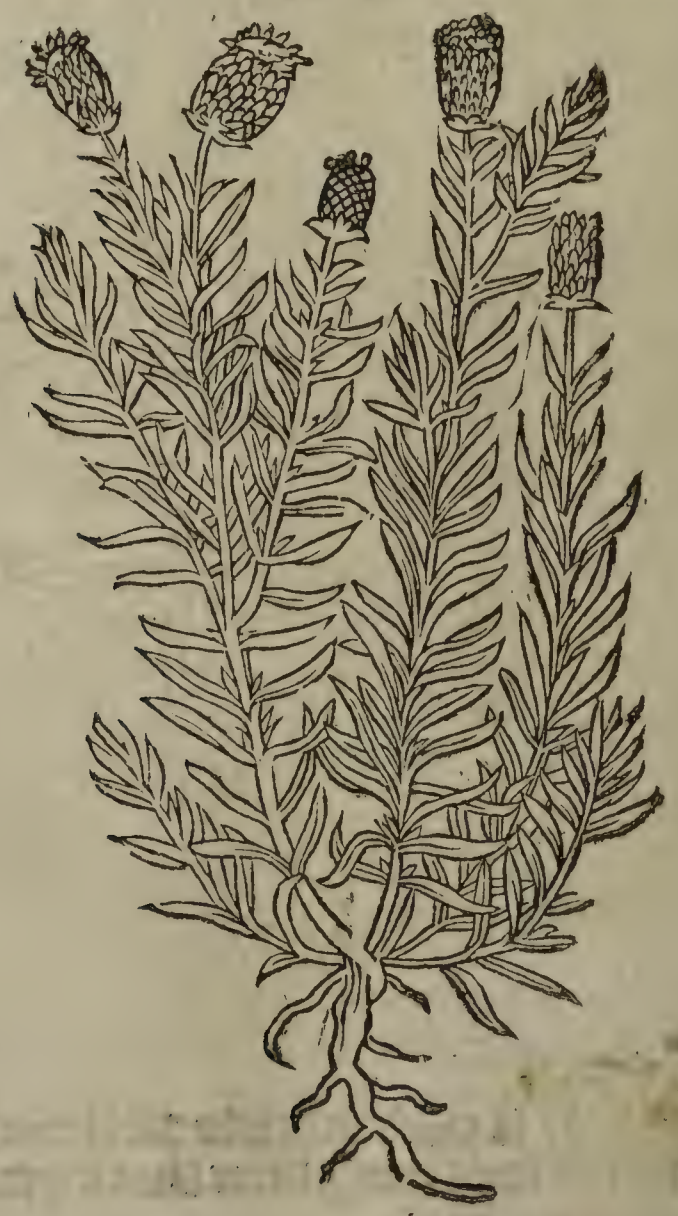
Stauis akre hath leaues clouen lyke vnto the wilde wynde: it hath litle streyght stalkes/soft and black/and a floure lyke wadde / and a sede in litle grene coddes/or sede vesselles as the cich hath / in figure thzesquared & rough/in black somthyng dunne rede/whyte wythin/and sharp in tast.

The vertues of Stauis aker.

IF a man geue to any body ten oz fyften of the sedes of it in mede/ oz honyed water / they will bzinge oute grosse matter by vomit. They that haue dzonken them / must walke after the takinge of them: and they must take hede/ that they geue oft tymes mede/ because they bzinge a man in ieperdy of stranglinge/and burne the thzote. The herbe it selfe bzoken/and layd to wyth oyle/is good foz the lousey euel/ agaynst itchyng oz yuking and scabbes. If it be chowed/ it bzingeth doune muche watersshe fleme. If it be sodden wyth vinegre/ and the teth be washed therewyth/it is good foz the teth ach/and it fasteneth louse gounes. It healeth the hote sozes of the mouth wyth hony.

Of the herbe called Stichados of the apothecaries.

Stichas.



Stechas groweth in the plandes of France/ouer against Massilia/whiche are called Stechades/wherevpon the herbe gat the name. It is an herbe wyth a small braunche/and hath a busshye top lyke vnto thyme/but the leaues are longer/and it is in taste sharp/and somthyng bitter. There are two kindes of Stechados/for there is an other kinde called Stechas arabica/besyde it that Dioscorides maketh mention of. It of Arabia is lesse then the other/and blewer in the floures of the ear or top. The Stichas of Prouince or of the plandes of France is greater and brouner. I haue sene besyde these in the mount Appennine an other kinde of Stechas/ which is called in Bonony Stechas montana/it hath small branches all full of litle leaues/ amongest the whyche grow oute diuerse very long small leaues/nothing lyke the other. And because that all the kindes of Lauander are both lyker in fashon and figure/and also in properties in stechas/then other vnto spike celtik / or spike of Inde/ I had leuer call them pseudo stichades/and to bring them vnder the kindes of stichados/then to name them spicas germanicas/or Italicas/as Fuchsius and Matthiolus do/ folowynge rather the rude sorte who hath geuen them that name of spikes/because they hauc spicas/that is long spikes or eares. Stichas is named in Greke stechas or stichas/and the Latines vse the same names/and the apothecaries call it stichados. The stechas that Dioscorides writeth of/ is very plenteous in the toune of Poule/ and in diuerse places of the West countrey/where as it is called Cassidonia or spanish lauandar/and about London it is called Frenche lauander.

The vertues of Cassidonia oute of Dioscorides.

The broth of stichados/as the broth of hysope/is profitable and good for the diseases of the breste. It is also good to be menged wyth triacles & preseruatiues. It deliuereth from stoppinge. It maketh fyne/scoureth and streyngtheneth all the bowelles or inwarde partes/and the hole bodye/ and the hole complexion. They that are disposed to know more of the nature of stichados/let them rede Mesue de simplicibus/& ther they shal fynd inough.

Of Comfrey.

Dioscorides maketh two kindes of symphytum/wherof the former kinde is called symphiton petreon/and hereof I intend not to write/because it groweth not in England that I know of. The other kinde is called symphyton alterum / in Duche swartzwurtzel/in Englishe comfrey / of the comon herbaries consolida magna. Thys hath a stalke two cubites hygh or hygher/smoth/thicke/full of corners/holow empty as ỳ stalk of sowthistel is/about the which stalke/are rough leaues(great spaces goyng betwen)narrow/long/and drawyng nere vnto the likenes of winter borrage. The stalke also hath certayn appearinges out of thynne leanes/cleuing about the corners stretched furth from the holow settinge on of euery leafe. The floures are yelow/the sede is about the stalk as molleu sede is. The hole stalke and leaues haue a litle sharp horynes/ whych when it is touched/make a manyche or yuke. The rootes are wythoute black/whyte wythin/clammy/and they are also profitable and muche to be vsed.

The

Of Comfrey.

Symphytum.

THE rootes are good if they be broken and dronken for them that spitte bloode/ and are bursten. The same layd to/are good to glewe togēther freshe woundes. They are also good to be layd to inflammationes/and specially of the fundament wyth the leaues of groundsell.

Of the Vghe tre.

TAxus is called in Greke smilax/ in Duche eibenholtz/ in English Ughe. The Ughe tre is of the bignes of a fyre tre/and hath leaues lyke vnto the same. It groweth in Italy and in Narbone of France/whyche is nerte vnto Spayn. The byrdes that eat the berries of the Italian Ughe/ are made black: and men that eate the same/are cast into a flixe. The Ughe of Narbone is so full of poyson/that if any shepe nuder it/or sit vnder the shaddow of it/are hurt/ & ofte tymes dye. Wherefore I haue written these wordes of the Ughe tre/that men should beware of it. Thus far Dioscorides. Virgil also in hys Egloges

signifieth

signifieth that the Ughe tre is full of poyson/wher as he writeth thys verse:

Sic tua cyrneas fugiant examina taxus.

Galene also writeth that the Ugh tre is of a poysoned nature.

Of the Turpentine tre.

Terebinthus is named in Greke Terminthos/I haue not sene the tre in England/and therfore I haue heard no name of it: but lesse it shuld be without a name/I call it Turpentine tre/ because Turpentine cometh oute of it. I haue sene both the leaues and berries of turpentine/whych grow in Italy/but I haue not sene the tre it selfe.

Because Dioscorides describeth not Terebinthum/and Theophrast describeth it at large. I will translate vnto you the description of ẏ turpentin tre out of Theophrast. Of Turpentine trees one is ẏ male/& an other is ẏ female. The male is barun/of ẏ females one bringeth furth fruyte by & by rede of ẏ bignes of a lentill/whych can not be made ripe/the other bringeth furth a grene one/& dieth after rede/& maketh it at the last black/ when as it waxeth rype/wyth ẏ grape/& it is of the bignes of a beane full of rosin / brimstony. The tymbre of ẏ turpentine tre is tough/ & the rootes are mighty in the ground: & thys tre is taken hole to be vncorrupt. It hath a floure like vnto ẏ olíue tre/but of a rede color. The leaues are for ẏ most parte all about one litle stalke/lyke vnto bay leaues/growyng by payres together one agaynst an other/as the forbapple tre leaues grow/& it ẏ is in the outermost ende of the payres of leaues/is od/but the leaues are not so cornered/as the forb tre is/ and in the goyng about/they are more lyke vnto the bay tre leafe / then the forb tre leafe.

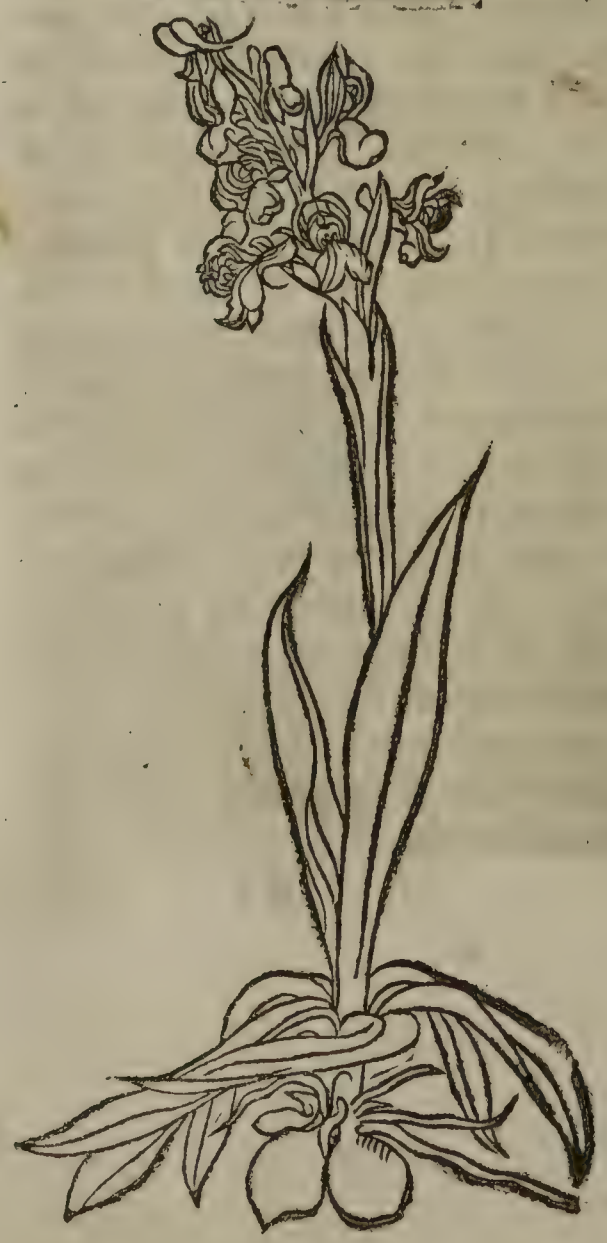
The vertues of the Turpentine tre, and of the Turpentine.

The leaues/the fruyte/& the bark of the turpentine tre/ haue a bindinge poure/& are good for all thinges ẏ the mastik tre is good for / & they are prepared after the same maner/& are taken after the same maner. Som eat the fruyte/but it is euel for the stomack/& maketh a man pisse well/ & heateth/ & doth very much stir a man to the procreation of childer. If it be dronken wᵗ wyne/it is good for the biting of the feld speder. The rosin or turpentin ẏ cõmeth out of it/is brought from Arabia Petrea. It groweth also in Jewry/ Cyprus/in Africa & in Ciclad ylandes/which is better then all the rest/ & is clere/& thorow feable/whyte/like a glasse & blewish gray/well smelling/and resembling in smell the turpẽtine tre. Amongest all rosines/ẏ rosin called turpentine/is principal/mastick deserueth ẏ second place. The rosin of the pyne tre foloweth mastik in goodnes/after the which folow the rosines of ẏ rede firre tre/& of it ẏ is called strobylus: som take strobilus for a tre/other as Galene/take it for the pyne apple. But euerye rosin softeneth/ heateth/poureth/ abrode/scoureth/& is good in electuaries by it selfe/or wᵗ honye for coughes. It scoureth also away it ẏ sticketh in ẏ breste. It stereth a man also to make water/& maketh rype/& softeneth the belly/& it is good for lepres/wyth bert gresse/coperus/& naturall salpeter. With honye and oyle it is good for matter rinninge oute of the eares/and agaynst the itche of the priuye partes. If it be layd to by it selfe/it is good for the ache in the syde.

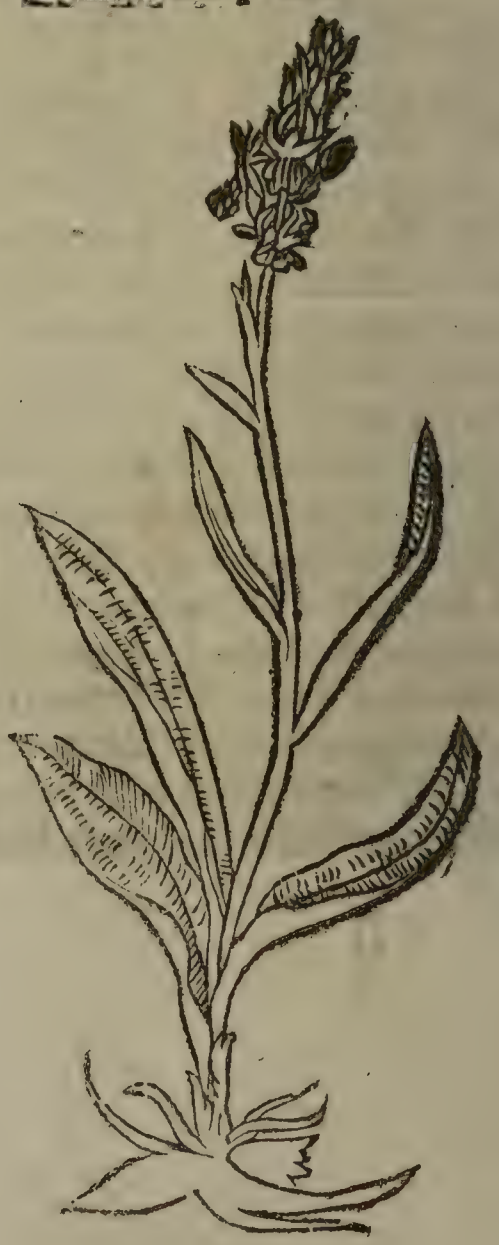
Orchis mas angustifolia.

Orchis fœmina angustifolia.

Triorchis mas minor.



Orchidis alia species.



TEsticulus is called in Greke orchis/cynosorchis: it hath the leaues spryede by the ground/about the stalk and the bottom/much lyke vnto a soft olyue leafe/ but narrower and smother/and longer. The stalk is a span long/ wher in are purple floures/and a knobby root/somwhat lōge/ two growyng together/narrow lyke an olive berry/the one aboue/and the other beneth/and the one of them is full/and the other soft/and full of wrinkelles.

There are diuers kindes of orchis/which are called in Latin testiculus/ that is a stone. One kinde of them hath many spottes in the leafe/and is called adder grasse in Northūberland: ẏ other kindes ar in other coūtrees called for stones or hear stones/& they may after ẏ Greke be called dogstones.

Of the vertues of Adder grasse.

The roote of it/when it is sodden inough / is eatable as bulbus is/they write of thys herbe/that if the greater roote be eaten of men/it maketh men chyldren/and if the roote be eaten of weomen/it maketh weomen childer. And moreouer/this is also tolde of it/that the weomen of Thessalia geue it wyth gotes milk/to prouoke the pleasure of the body/ whylse it is tender/but they geue the drye one/to hinder and stop the pleasure of the bodye. And it groweth in stony places and in sandy groundes. There is an other kinde whych is called Serapias/as Andreas sayth for the manyfolde vse of the root/it hath leaues lyke vnto a leke/long/but broder and fat/ bowynge inward about the setting on of the leaues/and litle stalkes a span hygh/and floures somthyng purple: there is a roote in vnder lyke vnto stones.

The vertue of the second kinde of Testiculus.

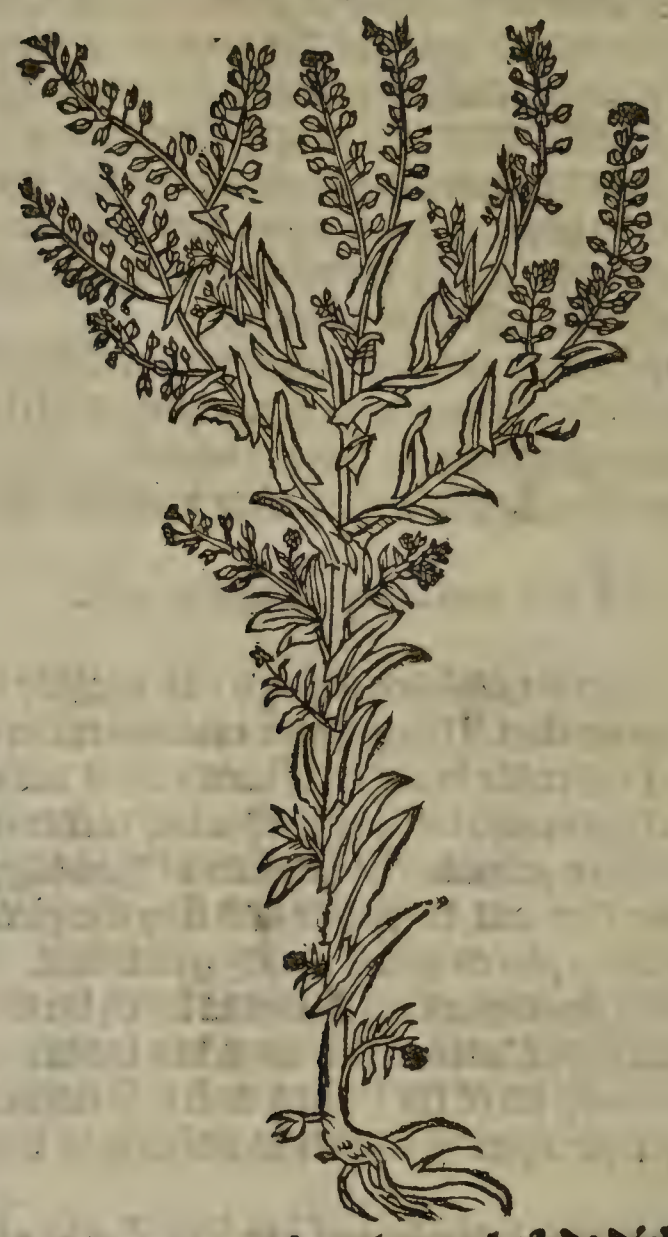
Thys layd to/hath the propertye of dryuing awaye swellinge and scouring of sores/and to stay running tetters. It putteth awaye fistules / and if it be layd to/it swageth places that are inflamed & set afyre. Thesame drye/ stoppeth eating sores/and rottē sores/and it healeth the greuous sores that are in the mouth. It stoppeth also the bellye/ if it be dronken wyth wyne. Men geue all the properties vnto thys/ẏ are geuen vnto the former kindes.

Of triacle mustarde called Thlaspi.

THlaspi is a litle herbe wyth strayte leaues/a fingre long/turned toward the ground/ aboute the edge iagged/and somthynge fat. It hath a smal stalke/of the hyght of two spannes/whych hath a few furth growynges: and about the hole/the fruyt is somthyng brode from the top/wherein is sede lyke vnto cresses/of ẏ figure of a dysshe or coyte as it were thyrst together/after ẏ turnyng of Cornarius & broken of/wherevpon it hath the name. It hath a floure somthynge whyte / and it groweth in wayes and about hedges/after the translation of Ruellius/whych is nerer the Greke. Thlaspi is named in Latine thlaspium/in Duche baurensenff/it may be named in English triacle mustard/bourcs mustard / or dysshe mustarde. It groweth much in the corne both in England and in Almany/

Of triacle muſtard called Thlaſpi.

Thlaſpi.



and I haue ſene it beſyde Wormes growyng beſyde diches/and at Frankfort about the walles of the cytie/ in England in moſte plentye aboute Sion. In London it groweth in maiſter Riches gardin/ and maiſter Morgaines alſo/and in maiſter Hambridges gardin in Summerſedſhyre as I remembre.

The vertues of triacle muſtard.

The ſede of it is ſharp/or biting/and heateth/ and it purgeth choler bywarde and downwarde/ if it be dronken in the quantite of two vnces and an halfe. It is alſo good to be put in by a cliſter/for the diſeaſe of the ſciatica. Taken in drink/it driueth alſo blood/and it breaketh inwarde impoſtemes/and bringeth doun to weomen theyr floures/and it is euell for weome whych are wyth chylde.

Out of Galene.

The Thlaſpi that is brought out of Candy/ and groweth there / is betwene redish yelow/and pale yelow/in figure rounde/ſo litle ſom tyme that it is leſſe then ỳ corne of millet. The Thlaſpi ỳ cometh out of Cappadocia/ is toward

towarð blacknes/and the ſede is not fully rounde/ and it is muche greater then the forenamed is/and vpon one ſyde it hath a litle thyng/like as it wer a vruſinge in/ where vpon it hath the name. That is rekened to be the beſte groweth in ſaurot / and it is nether lyke it that groweth in Candy/nor it ꝑ groweth commonly in other places. Theſe wordes hath Galene written of Thlaſpi. Matthiolus compleyneth that the thlaſpi in Italy hath no indenting about/but in Englande we haue no ſuche cauſe. For it hath litle cuttinges or iaggynges about the edges of the leaues/ and ſpecially of them that are next vnto the roote. And as touchyng the ſede/ I could neuer fynde it in any place as yet flat/but euer round and rede/ and it that is written of the breakynge of it/and of the forme of a diſhe/after my iudgement ought rather to be vnderſtanded of the ſede veſſelles/ then of the ſede it ſelfe. For the ſede veſſell bringe hole/hath the forme of a diſhe/and the ſame a litle bruſed/ is broken into two partes as into two halff diſſhes. Let euery man folowe it that he fyndeth to be moſte true/both by reaſon and by experience/in this mater.

Of the Linden tre.

Tilia.

Of the Linden tre.

TIlia is named in Greke philyra/in Duche ein Linden baume/in Englisch a Lind tre. It groweth very plentuously in Essekes in a parke within two mile from Colichester/in the possession of one maister Bogges/it is also very comon in nigh Germany/& it groweth so far abrode ther/that men set tables aboue in it/whereof som are so long that ten men maye sit well at one table/and yet roume remaynyng inough for many other besyde the table.

The description of tilia out of Theophrast.

Ther is one kind of tilia that is the male/and an other that is the femal. They differ in temper/& in all the fasshon of theyr bodies/because that the one of them beareth fruyt/and the other is barren/ẏ timber of the male is harde and yelow/fuller of knottes and fuller of prickes/the tymber of the female is whyter/the male hath a thicker barck/and when it is drawen of/it is not bowyng by reason of the hardnes. The barck of the female is more whyte and more bowyng/and therof they make cradelles. The barck of the female is better smelling/the male is barren and hath no floures: the female bringeth furth both fruyt and floures. The floure is couered wyth a litle couering. The fruyt is long/rounde of the bygnes of a great pease lyke vnto ẏ berrye of an Iuy/diuided into fyne corners as it were synewes/appearinge somthyng furth aboue the relt/drawyng themself into a sharp poynte. The leaues are lyke Iuye in figure/sauing that they are round/and haue a sharper ende.

The commodites and properties of the Lynde tre.

The later wryters hold that the distelled water of the floures of ẏ Lind tre/is good for the growyng and griping of the belly/and for the blody flixe/som vse the same agaynst the falling siknes. The coles of the Linde tre beaten into pouder/& menged wyth the pouder of the eyes of creuesses/dissolue clotted blood/and are good for them that are brused wyth a fall. The middel or inner bark layd in/steye in water/hath a slymye moysture/whyche is knowen by experience to be good agaynst all kindes of burnyng: ther is no cole of any tre that serueth better to make gun pouder of/then the coles of the Linde tre.

Of the kindes of Tithymales or kindes of Spourges.

DIoscorides maketh bij. kindes of Tithymales or Spourges. The fyrst is the male called Chariacias/of other Comeles/of other Cobius or Amigdeloides. The stalkes of thys excede a cubit in hyght/in color rede/full of bitinge and whyte iuyce. The leaues are about the twigges like vnto olyue leaues/but longer and narrower. The roote is thyck and woddye. In the toppes of the stalkes there is a thyck busshy thynge lyke vnto small twigges/and vnder them are hollowe

lowe places lyke vnto bashynes/and there in is sede. It groweth in roughe places and in mountaynes. Thys kinde haue I sene in diuerse places of England. Fyrst in Suffock in my lorde Wentfurthis parte besyde Kettelstede/afterward in Sion parke/ aboue London / it maye be called woode spourge.

The seconde kinde is the female/and is called myrtites/ and it hath leaues lyke a myrtel tre/but greater and rounde/ at the poynte sharp and pricke/it bringeth furth long braunches a span longe. It bringeth furth euerye other year a frupte lyke a nut that gently biteth the tonge. Thys groweth also in sharp places. Thys kynde haue I neuer sene growynge oute of gardines. I knowe no English name for it/but it may be called myrtel spourge.

The thyrde kynde is called Paralius/and it groweth aboute the sea syde as Dioscorides writeth / but I haue sene the same not onlye in the West countre besyde the sea syde/but also in Germany about the Rene syde/in bery great plenty. Dioscorides also writeth that it hath boughes a span hight/ somthing redish/b.or bj. from the root/about ỳ which ar narrow lōg leaues standinge in ordre like vnto the leaues of flax/ the head is round in the top/

Tithymalus Helioscopius.

where in is sede lyke Dzobus oz a bitter fiche/ of diuerse colozes. It hath whyte floures. But the hole bushe and the roote/ is full of whyte iuyce.

Thys kind in dede hath leaues lyke flaxe/ but they are much bzoder and longer/ and growe thycker together vpon the bzaunches. I knowe no English name that this hath/ but vntill we get a better / it maye be called ether sea spourge/ oz flax spourge.

The fourth is called Helioscopius. It hath leaues lyke vnto pozcellayne/ but thinner/ and rounder. It bzingeth furth from the roote iiij. oz v. bzaunches/ small/ a span hygh/ rede/ full of much whyte licoze. The top is lyke vnto dyll/ and the sede is as it were in litle heades/ the ouermost busshy top of it/ is turned about/ wyth the turnyng of the sonne: where vpon it is called Helioscopius/ that is sonturner. It groweth most comonly in olde wastes/ and fallen downwalles/ and about cities. This kinde is called in diuerse partes of England Wartwurt: it maye also be called son spourge/ oz son folowynge spourge. It groweth muche in the grounde/ where as flaxe hath growen/ shortely after that it is pulled vp.

Cyparissias.

The fyft is called Cyparissias/ and it hath a stalk a span long oz longer/ somthyng redish/ out of the whych grow leaues lyke vnto the pyne tre / but tenderer

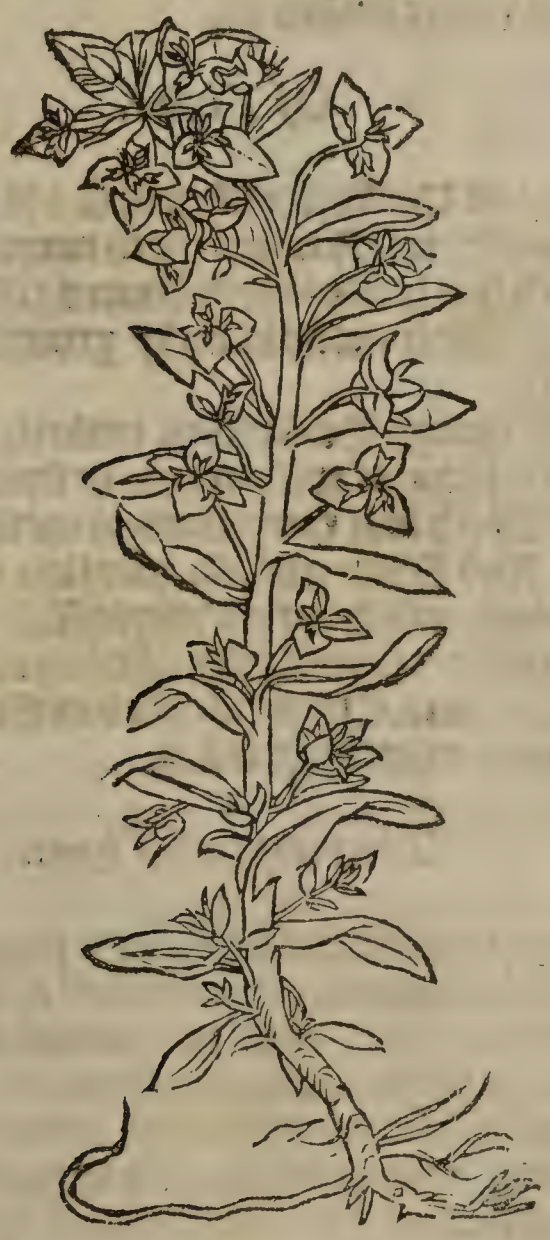
tenderer and smaller/and to be shoꝛt/it is lyke a yong pyne trē/lately spꝛong vp/where vpon it hath the name:thys hath also very much whyte iuyce.

Thys kinde groweth much in the stuble after the coꝛne is caried in/it is so lyke Chamepitis/that if a man take not hede/he maye be easely deceyued in taking the one foꝛ the other. I haue hetherto learned no English name of thys herbe/but it maye foꝛ lack of a better name be called/pyne spourge.

The sixt is called Dendꝛoides/it groweth in rockes/ aboue it is very large/and full of busshy leaues full of iuyce. It hath bꝛaunches somthyng rede/ about the whych are leaues lyke vnto a smal myꝛtel.

The sede is lyke the sede of wod spourge. I neuer sawe thys kinde that I remembꝛe of.

Tithymalus Platyphyllos.



The seuenth kynde is called Platyphyllos/and it is lyke vnto mullen/I remembꝛe not that euer I sawe thys kinde.

The

Of the kindes of Spourges.

The vertues of the kindes of Spourges.

The fyrste hath a iuyce whych hath the nature to purge the belly by neth dryuing out fleme and coler/taken in the quantite of a scruple wyth vinegre and water. But if it be taken wyth mede/it prouoketh vomite. It taketh awaye wartes that are lyke vnto pismires/and hangyng wartes/ and great thyck ones/lyke the heades of tyme and scurfines. If it be layd to/ it is also good for aguayles and carbuncles and freting sores and fistels. The sede is gathered in Autumne/and dried in the son/and lightly brused/ clenged/ and it is layd vp clean. The sede and the leaues do the same/that the iuice doth/ if they be taken in the measure of an half aceptable. The rote cast into mede in the quantite of a dram/and dronken/driueth furth by the belly.

The seconde kinde hath lyke vertue wyth the former kinde/but that the former kinde is stronger in prouoking of vomit.

The thyrd kinde is of lyke vertue wyth the former kindes.

The fourth is of the same nature wyth the former/but not so strong.

The fyft kinde and the sixt kinde is lyke the reste: and the seuenth kinde killeth fishe/as all the other kindes do.

Of Thyme.

Thyme as Dioscorides sayeth is a litle bushe ful of braunches/ compassed round about wyth narrow leaues/ and in the top it hath litle heades wyth floures/resemblinge a purple color. It groweth moste in rocky groundes/ and in leane or bare places.

Allthough Dioscorides maketh here mention but of one kinde of thyme/yet writing of epithymum/ he semeth to make two kindes of thyme/where he sayeth that epithymum is the floure of an harder thyme lyke vnto sauerey. And Pliny maketh mention of two kindes of thyme/ wherof the one is black/and the other whyte. And we se that the thime that cummeth from Venis and from Candy/is of an other kind then it that we haue growyng in England. Thyme is called in Greke thyme/in Latin thymus/in Duch thymian/or welsh quendell.

The vertues of Thyme.

Thyme hath the poure to driue furth fleme throw the belly/if it be taken wyth vinegre and salt in a drinke. The broth of it wyth hony helpeth them that are shortwinded/and it bringeth oute wormes / and both floures and the secondes / and the chylde also at conueniente tyme receyued/ it prouoketh water also. But if it be menged wyth honye and licked in/it maketh good auoyding oute of a mannis brest. If it be put into an emplaster/ it drieueth away newe swellinges. It louseth in peces the lumpes of brused blood if it be taken wyth vinegre. It taketh awaye hanginge wartes/and thole that are called thymi/of the lykenes that they haue wyth the toppes of thyme. It is good for them that haue the sciatica/layd to wyth wyne and perched

ched barley mele. Thesame taken wyth meat/is good for eyes that are dull of syghte. And in the tyme of health/it is good for a sauce or a seasoner of meat. Thyme is hote in the thyrde degre.

Of the herbes called Tribuli.

Tribulus aquaticus. Tribulus terrestris.

There are two kindes of herbes that haue the name of Tribulus: the one that groweth vpon the lande / and the other in the water or vpon the water.

The fyrst kinde is called in Greke Tribolos chersea: this kinde as Dioscorides describeth it / hath leaues lyke vnto porcellayne/but smaller/and litle braunches spryede vpon the grounde/and in them are very tarte(meaning peraduenture by tart sharp) also prickes and harde. It groweth besyde waters and aboute olde houses and wayes.

The second kinde groweth in waters / wyth the top growynge aboue the water/but it hydeth the prick: the leaues are brode/ and they haue a lõg footstalk. The stalk is great in the ouer part and small beneth. It hath litle tasselles lyke heares growynge vp in the lykenes of eares. The fruit is hard as the other is.

The

The former kinde groweth in Italy aboute Bonony in plentye/where as I haue sene it. And in dede the leaues are more lyke the leaues of eiches as Theophrast describeth Tribulus/then vnto the leaues of porcellayn/ but they haue som lykenes vnto the yong leaues of porcellayn. Nowe when as the one sayeth that Tribulus hath leaues lyke vnto porcellayne/and the other leaues lyke vnto a eiche/they erre verye sore/ that ether Englishe tribulus/a thistel or a bramble/seynge that nether the leafe of a thistel nor of a bramble/is lyke vnto the leafe of a eiche or the leafe of porcellayne. And as for the second kinde of Tribulus/nether can it be a bramble nor a thistel/except there be thistelles and brambles / that growe in and aboue the water/ whych no man hetherto hath sene. If anye man woulde knowe or aske me/ howe I would Englishe in Matthewes gospell thys worde Tribulus: If men will trust my iudgement/in englishing of thys worde/ I aunswere / I had leuer English tribulus/a trible/or a eiche thistell/then englishe it ether a thistel or a bramble.

The water tribulus is called in Duche Wasser nuss: and therefore we maye englishe it a water nut/or club nut/because the fruyt of it is lyke a club full of greate pykes. But som perchance will saye that Theophrast an older autour/maketh two kindes of grounde tribulus/ and therefore it is possible that though a thistell or a bramble haue not a leafe lyke vnto eiche/yet it maye be lyke vnto the leaues of a thistel/and so maye tribulus be a thistel. For Theophrast sayeth: Tribuli duo sunt genera, vnus folio exit ciceris, alter spinosus constat foliatus, ambo terreni. Lo here Theophrast maketh one kinde of tribulus terrestris that hath pricky leaues: therefore tribulus although it can not be a bramble/yet it may be a thistell. To thys I aunswere / that Theophrast in the sixt boke and fyft chapter writeth: Serius germinat qui spinosus est, semen præcoquis sesamæ vicinum, serotini rotundum nigricans septum in siliqua. That is tribulus that hath the prickes in the leaues doth spruit or bud oute later. The sede of them that are hastely rype/is lyke vnto the sede of Sesama/but the sede of it that wareth rype late/is rounde/blackishe/closed vp in a cod. If ye will then haue the seconde kinde of tribuli terrestris of Theophrast to be a thistel or a bramble/ye must shewe som thistel or bramble that hath round sede in a cod/or ellis I must thynke that ye erre very much that English tribulum ether a thistell or a bramble.

The vertues of the two kindes of Tribulus.

THey are both bindinge/and do coole/and are good to be made playsters of/for anye kinde of inflammation/with hony they heale the hote sores of the mouth/the sore kynnelles about the rootes of the tong/and all rotting in the mouth/and the sore goumes. There is also pressed out of them a iuyce for eye medicines. The grene frupte of the dronken/ is good for the stone: a dram of it of the lande dronken/and layd to/is good for them that are bitten of a viper or adder. It is also good agaynste poysoned drinkes / if it be dronken wyth wyne. The broth of it sprinkled vpon the grounde/killeth flees. There is an yron wyth

foure

four pykes called as I remembre a calltrop that is alſo named tribulus / of the lykenes that it hath wyth the fruyt of tribulus. This inſtrument is caſten in the way to hinder the enemies that folow flyers very ſore / it is called in Latin Murex.

Of Engliſhe Maydens heare.

Trichomanes.

TRichomanes groweth in the ſame places that Adiantum / or right Lumbardy maydens hear groweth. It is lyke vnto a Ferne / very litle in quantite / and it hath ſmal leaues of eche ſyde growyng in order: in figure lyke vnto the leaues of a Lentill / one agayuſt an other vpon ſmall twigges ſhyninge tarte / and ſomthynge blackiſhe. This herbe is called of the Grecianes and Latines both Trichomanes / and of ſom Grecianes alſo Calliphyllon / and of other Politrichon / and of ſom Cellitrichon: the comon herbaries call it capillum veneris / whiche name is more agreynge wyth the ryghte Adiantho. It is called in Duch Widertod / and Venus hare / in Engliſh we call it Maydens hear or Engliſhe maydens heare.

Of Englishe Maydens heare.

The vertues of Maydens heare.

Dioscorides writeth that Trichomanes(that is our English Maydens heare)is supposed to haue the same vertue that the Lumbardy Maydens heare hath/ therefore turne to the herbe called Adianthum or Lumbardye venus heare or maydens heare/and there ye shall fynd the vertues of it at large.Pliny writeth that the broth of our maydens heare dronken wyth wyne / and a litle wilde Cumin/healeth the Strangurie.The iuice stayeth the heare that falleth of/ and if they be fallen of/it restoreth them agayne.

Of the herbe called Trifolium.

Trifolium odoratum.

Trifolium pratense purpureum.

TRifolium is named also triphillon/orytriphillon/menyanthes and cuicion.It is a bushye herbe/ and hath small twigges/black lyke rishes/wherein are leaues lyke vnto the lote tre (whiche I Englishe/a nettel tre) in euerye furth budding thre. The smell of them when they come fyrste furth / is lyke vnto rue/ but when as they are full

Trifolium pratense album. Trifolium luteum.

are full growen/they smell of earth piche/called in Latin bitumen. It bringeth furth a purple floure/a sede somthyng brode/and a litle rough/hauinge as it were on the one syde a litle coy. The roote is small longe and stronge. The fyrst that euer I sawe of thys kinde/grewe in Doctor Gesnerus gardin in Zurich. But afterwardes I haue sene it oft in myne oune gardines/ and of late in maister Riches gardin in London. It maye be named in English Trifolye gentle/or smelling clauer/ or triacle clauer/ or clauer gentle/ or piche trifoly.

There is a common trifoly or clauer that groweth in myddoes / somtyme wyth a whyte floure/and somtymes wyth a purple/which is called trifolium pratense in Latin / whereof Dioscorides maketh mention in his fourth booke/ wryting de loto syluestri.

The vertues of Clauer gentle.

Of the herbe called Trifolium.

Trifolium V.

The sede and the leaues of triacle clauer/dronken in water/ help the pleuresye/the stopping of water/the fallinge sikenes/ the dropsey in the beginninge/ and the stranglinge of the mother. They dryue doune also floures. We maye geue thre drammes of the sede and foure of the leafe. The leaues also broken and dronken wyth honyed vinegre called Orymel/ help them that are bitten of venemous beastes. Som wryte that the hole broth of the roote bushe and leaues/if it be poured vpon the bitten place/taketh awaye the payne. Som also geue the leaues or thre sedes to be dronken in wyne in a tertian/and in a quartayn foure sedes/ as thynges whych make an ende of the returnyng of the ague. The root is also commonly put into preseruatiues and triacles.

Of horse houe or bulfoote.

Tussilago is named in Greke Bechion/in Englishe Horse houe/ or Bullfoote/ in Duche Rosshuff/ huff battich/ in Frenche Pas de cheual.

Tussilago hath leaues lyke Iuy/ but greater vj. or vij. from a roote

Tuſsilago.

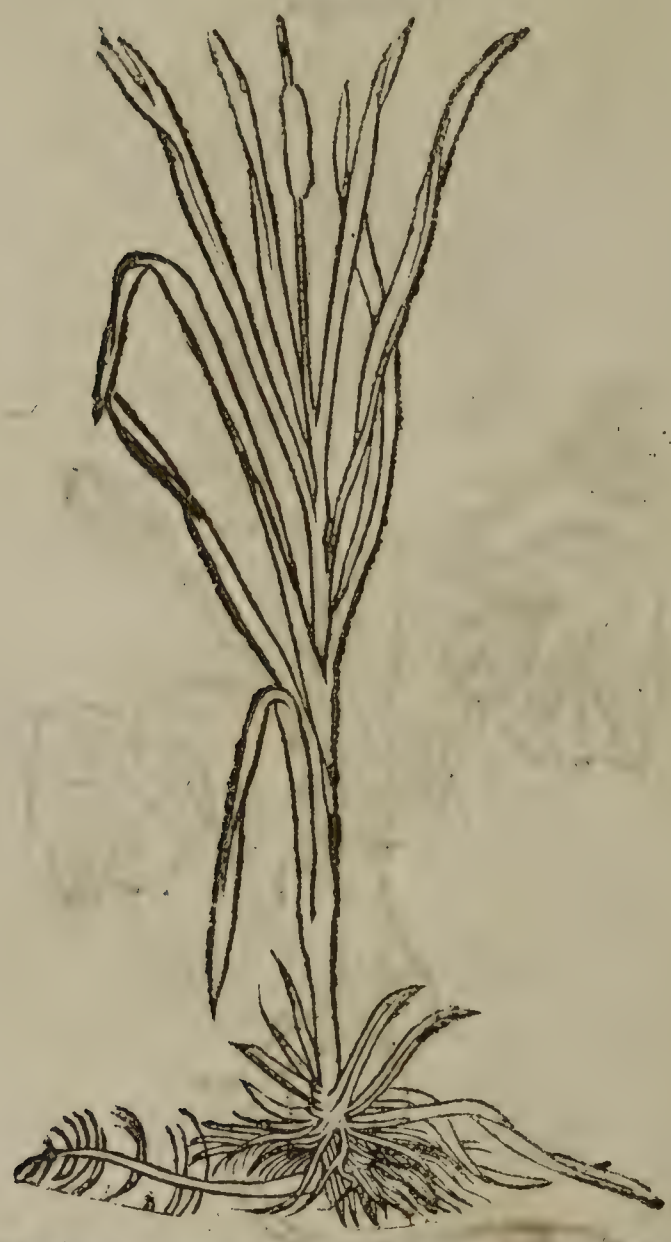
roote in the ouer partes whyte / and grene beneth full of cornerſ/it hath a ſtalke in the ſpringe a ſpan longe/and a yelowe floure. But wythin a ſhorte tyme/it leſeth both hys ſtalke and hys flowre. The roote is ſmall and fit to be vſed/it groweth aboute riuers and watery places.

The vertues of horſe houe.

THe leaues of thys herbe broken/and layd to wyth hony/ heale the hote inflammation/called ſaint Antonies fyre. The perfume of the ſame leaues dryed taken in by a timmel / ſo that a man gaſpynge receyue in the ſmooke/and drawe it in/it deliuereth men from the drye cough / and from the ſhortnes of wynde. They breake alſo impoſtemes in the breſte. The roote doth theſame in a perfume. And if it be ſodden in mede/and dronken/it will caſte out dead chylder.

Of Cattis tayle or riede mace.

Tipha.



Tipha hath a leafe lyke vnto Cyperis/and a ſtalke whych/ ſmooth and playne/whych hath in the top a thyck floure ſet roundaboute wyth a rough thynge/whych is turned into a downe / whyche ſom call panniculam in Latin. Thys groweth in meres/and ſtandinge waters. I haue ſene it growe moſte commonly amongeſt redes and ſedge: it is named in Duch Kolben oz marron kolben / oz oz moſz kolben/ſom call it in Engliſhe Cattes tayle: it maye be alſo called rede mace/becauſe boyes vſe it in theyr handes in the ſtede of a mace.

The vertue of Cattes tayle.

The flowze of rede mace menged wyth olde ſwynes greſe well waſhed healeth burned places wyth fyze oz ſcalded wyth water.

Of the two kindes of the herbe called Veratrum and Helleborus.

Veratrum

VEratrum is named in Greke Helleboros/and ther of are two kindes/the whyte and the black:the whyt hath leaues lyke vnto plantayne or wilde betes/ but shorter and blacker/and rede in color/a stalk a span longe/ or as som vnderstand the Greke worde xij.inches longe/hollowe/ which doth cast of the vttermost barke/ when it beginneth to be drye/it hath many rootes/small comming out of a litle head / and somwhat longe/lyke an vnyon/it groweth in mountaynes and rough places.The rootes must be gathered about harueste. That is beste in whyte helleboze/ that is measurably stretchyd furth whyte/brukle/ thyck/sharp/rishy/or putting furth dust/whyse it is broken/hauinge a small pyth/and nether burninge in taste/extremely/nether drawynge out spattell or slauer in great plentye together:for such will choke sone. It of Cyrene is the principale/but it of Galatia and Cappadocia is whyter and full of duste and choketh more.

This kinde of Helleborus haue I seue very oft/not only in gardines/but also in the top of the alpes/where as I neuer saw one hole/but alwayes the toppes were bitten of/and as I do remember/the stalkes were muche longer then a fote longe: wherfore I doute that palestieon be not well translated here of Cornarius palmi altitudine/as he dothe moste comonlye vse all throughe in hys translation thys word palmus for ỳ length of ix.inches long/ except he vse here contrary to his comon maner palmus for more thē a span.

This herbe is called in Duche Weiss nieszwurtz:the roote of it is called in English nesing pouder/the herbe maye be called in English nesewurte or whyte Helleboz.

The vertue of whyte Hellebore.

NEsynge pouder purgeth by vomite/and bringeth furth diuerse thinges.It is also menged wyth eye medicines / whyche maye scoure awaye suche thynges whyche bringe darknes vnto the aple of the eye.It bringeth doune floures/it prouoketh nesynge:it kylleth miese knodden wyth mele and honye.It is geuen fasting by it self/or with sesame sede/or the broth of sodden barley/or with mede/or with potage/or with a lentill broth/or anye suche lyke suppynge.Som do geue this wyth a great deale of broth or muche suppinge/and som geue a litle meat immediatly before the patient take it/if it be to feared that he shoulde be in any ieperdye of stranglynge/or if he be weyke.They that take it after thys maner/maye take it wythout ieperdy.If a man make a suppository of thys / and put it into hys fundament/it will make hym vomit.

Of the black Hellebor.

VEratrum nigrū is named in Greke Helleborus melas/& Melampodion.It hath grene leaues lyke ỳ leaues of ỳ playn tre/ but lesse drawyng nere vnto ỳ leaues of sphondiliū/which I cal cow persnep or middow persnep/& mo ful of cuttinges/& blaker/& somthing rough.

The ſtalk is ſharp: the floures are whyte/purple in figure of manye berries: the ſede is lyke vnto Spaniſh ſaffron: the rotes are ſmall / black hangynge vpon a litle head lyke an onyone/and theſe are commonly vſed. It groweth in rough places and hygh and dryе places. The beſte is it that is fet from ſuch places as is it/that is fet from anticyra. For the black that is beſt / groweth in it. Chuſe it that is full and thyck/hauing a litle pyth/or hart/byting and ſharpe in taſt: Hetherto Dioſcorides.

Men haue ben long of that opinion / that the herbe whyche is called in Engliſh Bearfoot/and of other Citterwurt/is Helleborus niger / whom I haue folowed vntill I founde that the deſcription of Helleborus niger dyd not agre wyth it. Our Bearfoot hath not leaues lyke vnto a playne tre/but lyke vnto hemp. The ſtalke alſo is not ſo ſharp or rough as Dioſcorides maketh the ſtalke of his Helleborus . For theſe and other cauſes ſhowed in the chapter of Contiligo/I conſente not vnto Matthiolus/otherwayes a well learned man/who agaynſt Fuchſius and other learned men / holdeth that our Bearfoot is Helleborus niger. Dodoneus ſetteth furth an herbe for blak Hellebor/whoſe leaues agre very well with the deſcription/ but becauſe the ſtalke is ſmooth/and not ſharp or rough/and the ſede is lyke anis ſede / full of wrinckles/and not lyke vnto Spaniſhe ſaffron ſede: I can not thynke that it ſhould be the ryght Helleborus niger. And as for me/I dare not ſaye that euer I founde the righte black Hellebor/ but thys I dare holde/that a man for defaut of it/maye vſe verye well that kinde of bear foot that goeth euery yeare into the grounde / whereof groweth greate plentye in a parke beſyde Colcheſter/and in the weſt parke beſyde Morpeth a litle from the riuer called Wanſpek.

The vertues of black Hellebor.

It purgeth the nether parte of the bellye/ dryuinge furth fleme / and choler / ether by it ſelfe/ or wyth ſcammona/and wyth one dram of ſalt/or one ſcruple and an half. It is alſo ſodden wyth lentilles and bryothes/ whyche are taken for purgationes. It is good for them that haue the falling ſikнes/for melancholick perſonnes/for mad men / for the goute/ for the palſey. If it be layd to/it bringeth doune weomens ſikenes. If it be put in/it ſcoureth fiſtulas/if it be taken oute after the thyrde daye. It is lyke wyſe put into the eares of them that are hard of hearinge/and it is ſuffered two or thre dayes wyth Franckincenſe/it healeth ſcabbes: or if it be layd to wyth ware or piche/and cedre oyle. If it be layd to by it ſelfe or wyth vinegre/it healeth frekles/foul ſcurffynes and lepres. It ſwageth the teth ache/ if it be ſodden wyth vinegre/and the teth be waſſhed there wyth. It is alſo menged wyth torroſiues. But if a playſter be made of it wyth barley mele/ and wyne/it is good for the dropſey. If it be ſet at the rootes of vyndes / it maketh the vyne to purge. The pyth ought to be taken out of the black Hellebor/as well as out of the whyte.

Of

Verbaſcum. Verbaſcum ſylueſtre.

THere are two principall kindes of Uerbaſcus/ whyche is called Gohlomos in Greke. The one is the whyte/and the other is the black/of the whyte the one is the femall/ and the other is the male. The female hath leaues lyke vnto cole/but rougher and broder/and whyter: the ſtalke is a cubit longe and ſomwhat more/whyte and hoore. The floures are whyt/ and ſom what yelowe/it hath a black ſede/a longe roote/tarte/ and of the bygnes of a finger. It groweth in playne feldes/ but the male kinde is ſomthyng longe/it hath whyte and narrow leaues/ and it hath a ſmaler ſtalke: But the black mollen is lyke vnto the whyte in all poyntes: but it hath broder and blacker leaues. And there is alſo a wylde kinde that beareth longe twigges like a tre/ and it hath leaues lyke vnto ſage/and hyghe twigges/ and woddiſhe/and about them litle boughes as hoore hounde hath/ and it hath yelowe floures lyke vnto golde. The whyte Uerbaſcum is called commonly in Engliſh mollen or hickis taper/and in ſom places longwurt. The black may be called black mollen. The wilde one groweth no where in England/ſauinge in gardines. I haue ſene it of late in maiſter Riches gardin. It may be called in Engliſhe Sage mullen.

The vertues of Mullen.

THe rootes of the two fyrſt kindes/are binding/ wherefore they are good for a lax/if they be taken in the quantite of the bone/ called in Greke aſtragalos/and in Engliſh cok all / wyth wyne. The broth of them/helpe places that are burſten/ſhronken together and bruſed/and the olde cough. They heale the tuth ache/if the teth be waſhed with their broth. The leaues of it that hath golden floures/ſodden in water / are good for ſwellinges/and the inflammation of the eyes/ and for ſores that ar full of rottennes/wyth hony or wine. But wyth vinegre they heale woundes/and they are good for them that are bitten of a ſcorpion. The leaues of the wylde are good to be put in an emplaſter agaynſt the burninge of anye place.

Of Veruine.

Verbenaca.

Sacra herba.

THer are two kindes of herbes named periſtereon in Dioſcorides/ the one properly periſtereon/and the other/Hierobatane properly/ and ſomtyme alſo periſtereon. And Pliny maketh two kindes of Verbena/or Verbenaca. Matthiolus writeth that ther is no dif-

ference

ference betwene these two herbes Peristereon and Hierobatone / but that the one hath hys stalkes/growyng ryght vp wyth few leaues/ one far from an other/and the other lyeth wyth hys stalkes vpon the grounde/turnynge a litle vpwarde wyth moze leaues. But the text of Dioscozides that Matthiolus taketh in hand to expound/declareth far other difference/then Matthiolus speaketh of: foz Peristereon as the text of Dioscozides declareth/is a span long oz longer/and Hierobatone hath braunches a cubit long/and longer. Lo here is great difference betwene the length of Peristereon and Hierobaton. The leaues of Peristereon are indented and somthynge whytishe/ the leaues of Hierobatone are so cut in and indented aboute the edges/ as ỹ oke leafe is/and they are in coloz grayshe blewe. Be maye se also that they differ also in the coloz of the leaue/if they differ not also in the depnes of iaggyng oz indenting. as I thinke a man may gather by Dioscozides that they do. Foz the fozmer hath but a lyghte cuttinge aboute/made mention of/and the later is declared to haue much deper indentinge/wherefoze these herbes differ much moze then only in the lying oz standing of the herbe. And Pliny wzyting of the two kindes of Uerbenaca/ maketh them after the repozte of wziters to be both one kind/not because they haue one likнes in leaues/stalkes and floures/but because as he wziteth: quoniã vtraq; eosdẽ effectus habeat, because they haue both thesame vertues/wbich sauing as it is cõtrary to it that Dioscozides wziteth of the vertues of these two herbes/so is his description of them contrary vnto the description of Dioscozides: foz he maketh ỹ fyrst to be a span long & moze/& the second a cubit long/and somtime longer.

The length & the indenting of ỹ leaf of ỹ herbe which we comonly call Ueruine/& the Duch eisenkraut/wold moue me moze to thinke ỹ our comõ Veruine should be Hierobatono then Peristereon/if ỹ floures were not so whytish/but ỹ coloz is a deceyuable signe/ foz in many places & groundes it chaungeth/foz all other thinges the description of Hierobatone in my iudgemente agreeth better white our Ueruin then the description of Peristereon doth/ let other men iudge in this matter/that are vniuersalye sene in all kindes of philosophy/and in olde wzyters.

The vertues of the former kinde of Veruine called properlye Peristereon.

The leaues layd to wyth rose oyle/ an freshe swynes greise / take awaye the payne in the mother. The herbe layd to wyth vinegre/ stayeth burning heates/and saint Antonyes fyze/and stoppeth rotting/and ioyneth together woundes/and couereth wyth a skinne/and filleth wyth fleshe olde woundes.

The vertues of the second kinde of Veruine properly called Hierobatone.

The leaues of thys and the rootes dzonken wyth wyne/ and also layde to/are good agaynst crepinge beastes/ as serpentes & such like. The leaues taken in ỹ quantite of a dzam/wyth a scruple and an halfe of Frankincense / are dzonken in x. vnces of old wyne/fasting foz the space of xl. dayes agaynste the iaundes. Thesame layd to/swage longe swellinges and inflammationes/and they scoure fylthye sozes. But the hole herbe it self/sodden w̃ wine/ breaketh vp crustes oz scab-

or ſtalkes in the almondes/and it ſtoppeth the freting ſores of the mouth/ if it be gargled there wyth:ſom ſaye that the broth of it be ſprinkled in feaſtes or banketres / that the geſtes or drinkers thereby are made merrier. The thyrde ioynte/from the grounde wyth the leaues that grow about it/ is geuen in a tertian/and the fourth is ſo geuen in a quartayn. They call it Hierobatone, that is an holy herbe/becauſe it is very good for to be hanged vpon men/agaynſt inchantementes and to purify or clenge wyth all.

Of the Fiche.

Icia is named in Greke Bikion/in Engliſh a Fiche / or ofſom a Tare/in Duche Wicken/ in Frenche la Veſce.

The Fiche is ſo well knowen that it nedeth no deſcription/ all men knowe that the leaues growe by payres wyngwyſe / on agaynſt an other / and that the ſede is not ſo round as a whyte peaſe is/but much flatter. It is euel to be eaten of men/for it ſtoppeth ẏ belly to much/ and ingendreth a groſſe and melancholike humor in the body of a man/but it is good for beaſtes/as experience hath taught vs theſe

manye

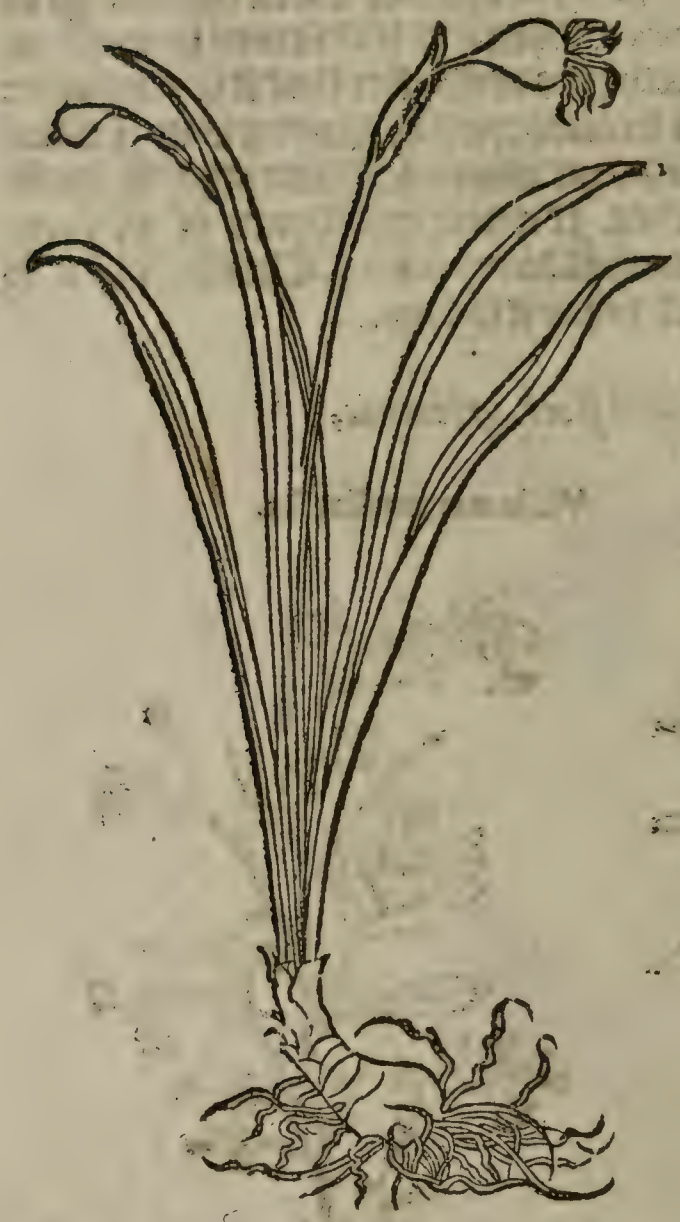
manye yeares. Plinye writeth that the Fiche fatteth the grounde/and that there are thre tymes of ſowyng of it. The fyrſte tyme is about the fallinge of arcturus/that it maye ſede in December. Then is it beſt ſowen to make or gather ſede of it / for it will bringe furth lyke well/after that it is ones cutte doune/or eaten vp to the rootes. The ſeconde tyme of ſowyng is in Januarye. The thyrd tyme is in Marche/and that whych is ſowen then/ is moſte fit to bringe furth ſtalkes and braunches. It loueth beſt dryues of all thynges that are ſowen: and it refuſeth not ſhaddowy places. The chaffe of it is beſt of all other/if the ſede be gathered when it is rype.

Of wall gelouer and ſtock gelouers.

Viola alba. Viola matronalis alba.

Viola alba is named in Greke Leucoion/but allthough the worde betoken a whyte violet / yet Dioſcorides maketh foure kindes of Leucoion/whereof he maketh but one kinde wyth a whyte flour/ and that is the fyrſte kinde. The ſeconde kinde hath yelowe floures. The third kind hath blew floures. The fourth kind hath purple floures.

Viola alba Theophrasti.



Viola Punicea.

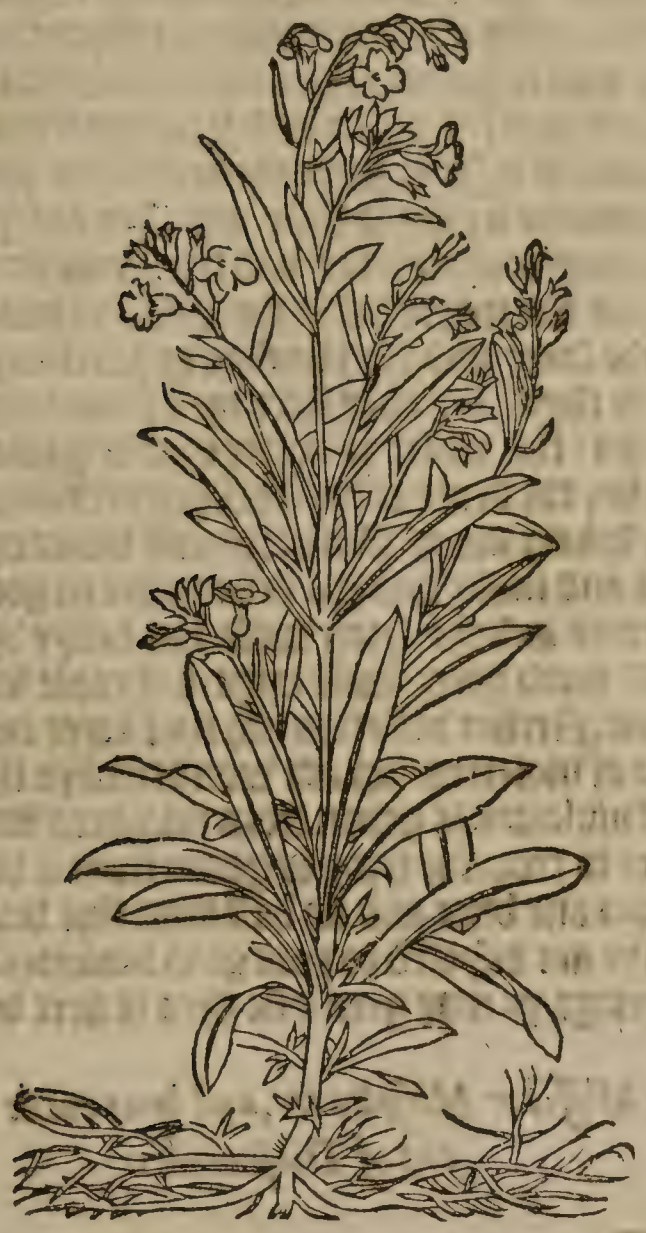
It that hath the yelow floure/whyche Dioscorides writeth to be mete to be vsed for physik/is called of the Arabianes Keiri/in Duche geel violetten/in Englishe Wal gelouer or hartis ease. The other thre kindes are called stock gelouers/hauing there names according vnto the coloure of the floure that they beare.

The vertues of the gelouers.

The drye floures of wall gelouer/sodden to sit in/ ar good for the inflammation of the mother/and to bringe doune floures. If they be receyued in a cerote/they heal the rinninges in the fundamente. They heale wyth honye the burninge sores of the mouthe. The sede of it in the weyght of two drames/dronken wyth wine/or layd to with honye/dryueth doune floures/ secondes and the bythe. The rootes layd to wyth vinegre/ minishe the bignes of the milte/and are good for them that haue the goute.

Of the

Viola matronalis purpurea.



VIola is named in Greke Jon melan/ som Latine men name it Violam nigram/and som call it Violam purpuream. The purple violet as Dioscorides writeth / hath a leafe lesse and thinner then the Jiye / but blacker / and not vnlyke/and a litle stalke in the middes from the roote/whereon groweth a litle floure verye well smellinge/ of a purple colour.

The vertues of the Violettes.

VIolettes haue a coolinge nature. The leaues of Violettes layde to both by them selues/and also wyth perched barley mele / are good for a burninge stomack/the inflammation of the eyes/ and the fallinge doune of the fundament: some write that it that is purple in the floure/if it be dronken wyth water / is good for the squinancie or chouches/and for the falling siknes in childer.

The vertues of Violettes out of Mesue.

THe violet when it is grene/is colde and moyste in the fyrst degre/ when it is dryed it is both lesse cold and drye. A grene violet stancheth hote aches after the maner of other that make dull/ and vnsensable/and it quencheth out all inflammationes/it swageth and softeneth the throple/and the breste/and it purgeth oute yelowe choler/ and putteth out the heate of it. It healeth the head ache that commeth of an hote cause. Violettes make a man to slepe/and they are good for the disease of the vuula/the squinancie or choukes and the pleuresye/and all swellinges of the breste/they heale also meruelously the inflammation of the liuer/ and the drye stopping of the same/and the iaundes or guelsought/and inflaming agues/they quenche thyrst/but they stere vp a rume that falleth from ỹ heade into the nose thrilles: the violet is better that is gathered in the mornínge/ whose vertue nether the heate of the sun hath melted away / nether ỹ rayne hath wasted and driuen away. Violettes and violet oyle/are put vnto medícines to restreyne and make dull the vehemence or great streingth of them. The iuice of violettes and the syrop louse the bellye by softeninge of it. The violettes condited wyth hony/scour more/but coole lesse: but condited with sugre contrarywise. Nether violettes nor ther iuyce can abyde long sething/ the vinegre made of violettes/slaketh wonderfullye the burninge of hote agues: the broth of violettes is geuen from iiij. vnces vnto viij. the iuyce is geuen from one vnce to two: the syrop is geuen from ij. vnces to iiij. and ỹ conserue is geuen from one vnce and an half vnto thre vnces. Thus much may ye geue when as ye are disposed to pourge w̄ violettes: at other tymes whē ye intend not to purge/ye may geue lesse then is here before appoynted.

Of the Missel or Misselto tre, and lyme made of the same out of Dioscorides.

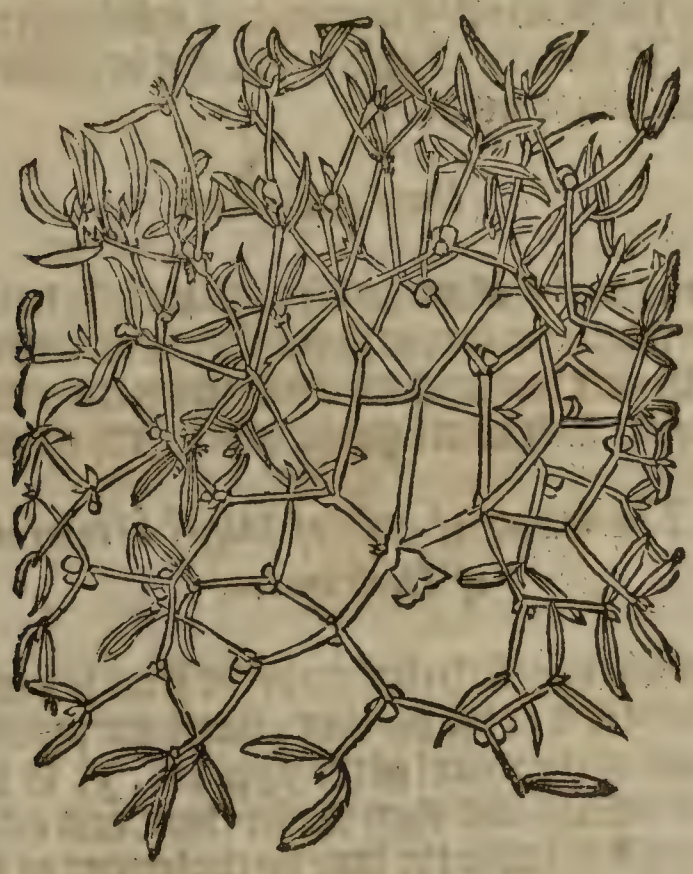
THe best missel byrde lyme/is freshe resemblínge a leke in colo̅r within/but somthynge yelow wythoute/and hath no rough thyng / nether any dirt or thinges lyke bran in it. It is made of a certayn round fruyte that groweth in an oke/the leafe of the bushe/that beareth it/ is lyke vnto bore. It groweth also in apple and crab trees & peare trees and other trees/and somtyme at the rootes of soni bushes.

Out of Theophrast.

IT maye appeare to be wondered at/and most of all agaynst reason/that certayn sedes can not growe out of the grounde as missel stelis/and hipheare. Stelis is an euboeaue worde: Hipheare is an archadical worde: Ixos or viscū is comon/som hold ỹ all these haue one nature/but ỹ they seme in ỹ to differ/ ỹ they grow in diuerse trees: for hipheare & stelis grow in ỹ fyre tre/viscū in ỹ oke & turpentine tre/ & many other. This Missel doth grow no other wayes/ but by ỹ sede in such places

where

Viſcum.



where as byrdes haue deuoured the fruyt/and haue ſhitten out theyr excrementes in the tre.

Virgil alſo declareth theſame in theſe two verſes folowynge.

Quale ſolet ſyluis brumalis frigore viſcum
Fronde virere noua,quod non ſua ſeminat arbos.

By theſe places rehearſed/a man maye learne to vnderſtande this prouerbe:

Turdus ipſe ſibi malum cacat.

The thurſe ſhyteth miſchefe her ſelfe: She ſhiteth out the miſcel berries well prepared in her bodye/and layeth them vpon the tre/ the berries grow into a buſhe/and the buſhe bringeth furth berries/and of the berries the fouler maketh byrde lyme/where wyth afterward he taketh the thruſhe/ and ſo the thruſhe hath ſhitten oute her oune deſtruction. I neuer ſawe more plentye of right oke miſcel/then Hugh Morgan ſhewed me in London. It was ſente to hym oute of Eſſex: where as there is more plentye then in anye other place of Englande that I haue ben in.

Of the Miſſel or Miſſelto tre.

The vertue of Miſcell and miſcel byrd lyme.

MIſcel burde lyme / hath the poure to dziue awaye / to ſoften / to dzawe / to make ripe impoſtemes / called pinos impoſtemes behinde the eares / and other impoſtemes wyth like quantite of roſin and ware. Wyth Frankincenſe it ſofteneth old ſozes and rebel lius impoſtemes. It melteth a ſwolled milt / if it be ſodden and layd to wyth a gete ſtone oz the Aſiane ſtone.

Oute of Galene.

VIſcum is made of an aeriſhe / wateriſhe hote nature / and a litle earthly ſubſtance / foz the ſharpnes of it / excedeth the bitternes. It dzaweth oute humozes myghtely from the grounde / and it ſcatte-reth abzode ſuch as are groſſe / and rypeth them.

The maner of lyme of Miſſel berries out of Dioſcorides.

DIoſcozides ſuppoſeth that no byzde lyme is made of any miſcel / ſauinge only of it of the oke: but other haue pzoued / that it maye be made alſo of the miſcel of the Fyze tre. It is made thus: Bzuſe fyzſt the berries / and then waſhe them / and afterwarde ſeth them in water. Some vſe to make the lime by chowynge of the berries in theyz mouth.

Out of Plinye.

MIſſel byzde lyme is made of the berries which are gathered in the harueſt tyme: foz if the rayn come vpon them / indede they growe greater / but that rotteth awaye that ſhoulde become lyme. After that they be gathered / they muſt be dzied / and then beaten / & they let them rot xij. dayes in water. This thinge alone getteth goodnes by rottinge. Then bzuſe them in a running water wyth a male / vntill the ſkinnes of the berries be all gone / and the lyme ware tough.

Of the tre called Vitex.

VIter is named in Greke agnos oz ligos / ſom tranſlate agnon into amerinam / as Theodoze / and oure Linaker do. But amerina is a kinde of ſalicis viminalis in Columella / whiche is alſo called ſalix ſabina. The apothecaries call Vitticem / agnum caſtum. In ſom place of Germany the apothecaries vſe pziuet foz agno / and in England they abuſe ſhamfully tutſam / foz agno. I haue ſene it growyng at the black freres in Ferraria / and afterward in Peter Cowdenberges gardin in Anwerp. It hath fruyte and leaues lyke vnto Hemp / wherefoze it maye be called Hemp tre / oz of ẏ vertue that it hath / Chaſt tre.

perys Herb: 197: 198:

Out of

Out of Dioſcorides.

VItex is a buſhe lyke a tre. It groweth beſyde riuers/ rough places/ and valees. It hath long boughes hard to breake. The leaues are lyke olyue leaues/but tenderer. The one kinde hath a whyte floure wyth a thinge reſemblinge purple. The other hath a floure only purple. The ſede is lyke peper: ſo far Dioſcorides.

The vertues of Chaſte tre.

IT hath vertue to heate and to binde. The ſede of it dronken/is good for the bitinge of venemous beaſtes/for them that haue the dropley/and the ſwellinge of the milte. It increaſeth alſo milke/and bringeth doune floures. If it be dronken wyth wyne in the quantite of a dram/it reſolueth and waſteth awaye the ſede. It vereth the heade and maketh a man ſlepe. The broth of the leaues and ſede made to ſit in/ helpeth the inflammationes and diſeaſes about the mother. If it be dronken with pennye ryall/and the ſede made after the maner of a perfume/and alſo layd to/ſtereth vp a purgation. If it be layde in/it eaſeth alſo the head ache. It is good to poure it vpon the head/when a man hath a phrenelye / or forgetfull euell/beynge menged wyth vinegre and oyle. The leaues of it made in a perfume/and ſtrowed vnder vpon the ground/driue awaye venemous beaſtes/and if they be layde to / they are good for the bitinges of the ſame. Wyth the leaues of the vynde and butter/they ſoften the hardnes of the ſtones. The ſede alſo layd to wyth water/ſwageth the payne of the nickes / or ryuinge of the fundamente. But wyth the leaues it healeth it that is oute of ioynte and woundes. It appeareth alſo to be good for chanſyng in a iorney/ if a man carye a rod of it in his hande: it is called agnos/that is chaſte/becauſe weomen kepinge chaſtite/in the ſacrifices of Ceres/vſed to ſtraw this buſhe vpon the ground/and other places. It is called ligos/ that is a twige/ becauſe the twiges of it are ſo ſtronge.

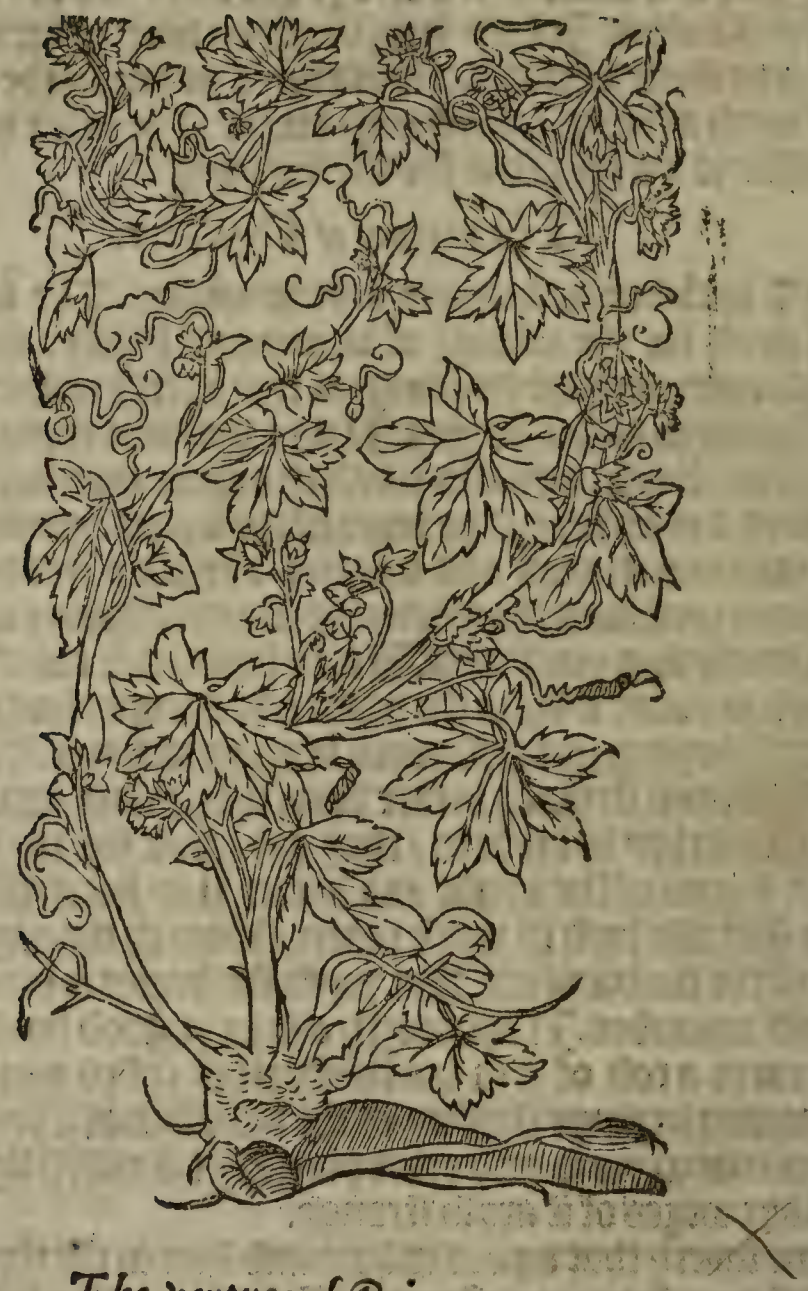
Galene ſayeth that agnos is hote and drye in the thyrde degre: it is of a ſubtil ſubſtance/ſharp in taſte/and alſo binding. The ſede of chaſte tre/ both fried and not fried/ſtayeth the deſyre to the pleaſure of the bodye. The leues and floures of it/can do the ſame: but ſom beleue that the leaues and floures not onely eaten and dronken/helpe to kepe the chaſtite / but alſo if they be ſtrowed all about wher folke trede.

Of Brionye.

VItis alba is alſo called in Latin Brionia/ and in Greke ampelos leuke/and alſo brionia: it is called in Engliſh Briony / in Duche Hunds kurbs or kurbs wurtzel: it groweth comonlye in all countrees. Briony hath long braunches/buſhy/ yong ſprayes/ and leaues lyke vnto the gardin or manered vynde/but all thinges rougher: it wrappeth it ſelfe aboute the next buſhes/embraſyng them wyth his buſſhye braunches or claſpers: it hath a fruyt full of berries/ in color rede / and there wyth ſkinnes haue the heare taken of them.

Of Brionye.

Vitisalba.



The vertues of Brionye.

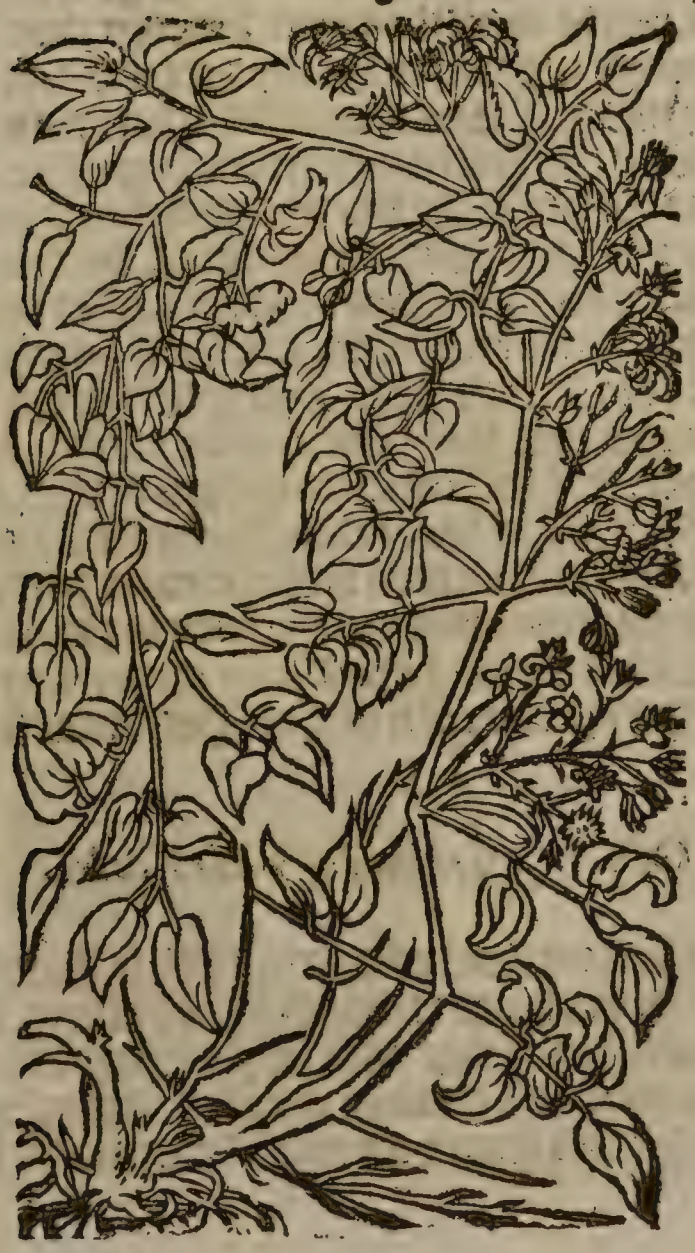
THe fyrſt twigges that comme furth lyke vnto Sperage are ſodden and eaten/and they prouoke a man to make water/ and alſo to the ſtoole. The leaues/ the fruyt/and the roote haue a ſharpe or bitinge nature / wherefore they are good if they be layd to wyth ſalt/for olde feſtering rotten and conſuming ſores of the legges. The roote ſcoureth the ſkinne / and taketh awaye winkles/ with bitter fitches and the earth of Cio/and Fenegreke it ſcoureth awaye frekels made wyth the ſon/ and ſuche lyke ſpotſes/and black ſcarres. The ſame roote ſodden wyth oyle vntill it be ſofte / is good for the ſame purpoſes. It taketh alſo awaye the blewe markes of bruſed places/and it draweth together the aguayles in the fingers. If it be layde to wyth wyne, it driueth awaye inflammationes/ and it breaketh impoſtemes/and if it be dronken and layde to/it bringeth furth bones / and it is good to be menged wyth Corroſiue medicines. The ſame is good to be dronken in the quantite of a dram euerye daye for the ſpace of a yeare / for

the

the falling sikines. It is good for them that are taken/and for them that are dusye or haue a swyminge in the heade/ if it be taken after the same maner. But if it be dronken in the quantite of two drammes/it healeth them that are bitten of a viper or adder. It is perillous for weomen wyth chylde: it troubleth somtyme the minde a litle. And if it be dronken / it steareth one to make water: if it be layd to the mother it will drawe doune the secondes: it is good to be geuen in an electuary to them that are almost strangled / and them that are shortwinded/and them that haue the cough/and to them that haue ache in the syde/to them that haue any place bursten and drawen together. A scruple and an half of the pouder of it/taken wyth vinegre for the space of xxx. dayes/melted awaye the swelled milte. It is good to lay to the same wyth a figge for the same thynges: it is sodden to sit in / to pourge the mother. The iuyce is gathered oute in the spринge. Thys is dronken with mede for the same purposes: it driueth furth so thinne fleme. The fruyte is good for lepres and scabbes/whether the places be anoynted therewyth/ or it be layd to. The iuyce of the fruyte draweth milke to the breste / if it be taken wyth frumentie made of sodden wheate.

Of the black Brionye.

Vitis nigra.



Dodonæus folio:

Gerard:

Of the blacke Brionye.

THe blacke Bzionye hath leaues lyke Iuy/but lyker to the leaues of Smilax/ but greater / and so are the stalkes. Thys dothe also embzace and cleue aboute trees wyth hys busshye bzaunches and claspers. The fruyte is full of berries/greene at the fyrste / but it wareth blacke when it is ripe. The roote is blacke wythoute/ and of the coloure of boxe wythin.

The vertues of blacke Brionye.

THe fyrste buddes of blacke Bzionye pzouoke water / dzyue doune floures/and make lesse the milte. It is good for the dulnes of the heade / and for them that haue the fallinge sikenes/for the palsey. The roote hath lyke vertue wyth the whyte Bziones rootes/but it is not so stronge. The leaues layde to wyth wyne/are good for the chafynge of beastes neckes. The same is also good to laye to membzes oute of ioynte. Matthiolus setteth oute an herbe for blacke Bzionye / whyche in my iudgement for diuerse causes can not be that herbe both for the colozr of the berry/ when it is rype/it is nether black in Italy noz in Almanye noz in England: and also because that thys herbe beynge manifestly colde/ hath not the pzopertyes that Dioscorides and Galene and Mesue geue vnto it/ they graunt all that it is of lyke vertue wyth the whyte Bzionye / but that it is not also stronge. And Mesue maketh whyte Bziony hote and dzye in the thyrde degre/and he maketh the black Bziony manifestly hote/where he sayeth it is not so hote as the whyte is. And he sayeth vtruisque radix. The root of both is good for the colde diseases of the synewes/and that it scoureth the brayne of rotten fleme/and is good for the fallinge sikues. He wziteth that the blak Bziony is also good for wennes: nowe whether a colde herbe/as I am sure it is that Matthiolus setteth furth/will heale these diseases aboue rehersed oz no: I repozte me vnto learned men. And whether the herbe be colde oz no / they maye knowe that will taste it aboute midsummer/and se what qualite it hath in taste. It groweth in the hedges that go aboute the closse/ that is nexte vnto them. Som haue taken thys herbe for Cyclaminus altera/but they were deceyued: for it hath no suche roote noz vertue as Cyclaminus hath. I sawe this true black Bziony ones in the mount Appennine/ and the seruant of Lucas Ginus shewed it me there. The roote was a dosen tymes bigger: then the roote of it is that Matthiolus setteth oute for Vitis nigra.

Of the fyrste kinde of wilde Vindes.

DIoscorides maketh mention and wzyteth in two places of a wilde vinde. The former kinde is thus described of hym. The wilde vinde bzingeth furth bzaunches as a vynde / woddishe roughe wyth a barcke gappynge and hauinge creuisses / leaues lyke vnto gardine night shade/but bzoder and longer/a floure lyke as mossye heares/ a fruyte lyke

small clusters/rede when it is rype: the figure of the sede is rounde.

The vertues of the fyrst kinde of wilde Vinde.

THe roote of thys herbe heated in wine/ and menged wyth sea water/and dronken wyth two ciates of water/purgeth waterish humores/and it is also geuen to them that haue the dropsey / but the clusters clenge the spottes that are made by the sonne / and all other spottes. The litle braunches that come fyrste furth/ are seasoned & layd vp in bryne for meat. There is diuersite of opiniones betwen Fuchsius and Matthiolus what herbe shoulde be this Vitis syluestris/Fuchsius woulde that the rinning bushe groweth vpon liuing hedges/and crepeth vpon trees wyth an hory fruyte/wyth a leafe lyke nyghteshade/but a litle indented about/should be Vitis syluestris. But Matthiolus setteth out for vite syluestri an herbe whyche is called of the comon Herbaries amara dulcis/ and it maye be called in Englishe bitterswete. If it had rede berries/then would I haue consented vnto Fuchsius / but because it hath none suche that euer I could se/I dare not geue full consent wyth hym. The herb that Matthiolus setteth furth for vitis syluestris/which groweth only about diches and watersydes/can not be vitis syluestris / because nether the description nether ỹ vertues of vitis syluestris agreeth vnto it. For his herbe hath leaues muche longer and much sharper then the comon nightshad hath: and beysdes that/ about the settinge on to the stalke of euery leafe/hath on eche syde a thynge growyng furth lyke an eare. I haue sene som heades of leaues and bores taues muche lyke vnto thys leafe. Dioscorides maketh mention of no suche leafe/but of one that is lyke vnto nyghteshade. Theophraste writeth that thys wylde vyne/is very hote and biting in so much that it is vsed to pull of hare and suche frekels or spottes that come by the heat of the sun. Loke in ỹ iy. boke of the story of plantes or growyng thinges/and there ye shall fynde thys to be true. Then when as amara dulcis is not hote aboue the fyrst degre/as experience can iudge: Matthiolus in my iudgemẽt erred much more in this mater then Fuchsius dyd/whom he went about to confute. The duche men call the herbe that Matthiolus setteth furth for viti syluestri Je lenger ie lieber/that is the longer ỹ plesanter/or derer/because when a man tasteth first of the bark/it is somthing bitter/and ỹ longer ye hold it in youre mouth/ the sweter will it be/if it had ben an hote herbe/the longer that he had holden it in hys mouth/the vnplesanter wold it haue ben by the reason of byting of ỹ tonge/as all herbes that are de pilatiue or burners of/of hare do.

Of the seconde kinde of Vitis syluestris, called wild vynde.

DIoscorides intreateth of the fyrst vite syluestri in the fourth boke & x. chapter: but he intreateth of the second kinde in the fyrste chapter of the v. boke/after thys maner. There are two kindes of ampelon agrias or labrusce/the one bringeth neuer the grape furth to ripenes/but vnto the floure which is called enanthe. The other maketh perfit his grape/but hath smal berries/black and binding. Thys second kind haue I sene both in Italy & in Germany. The leues & new twiges wt their braunches & stalkes/haue like pour wt ỹ comon vind/sauing ỹ thes ar no binding.

Ths

Of the seconde kinde of Vitis syluestris, called wild vynde.

The vertues of the gardin or manered vynde.

THe leaues and yonge twigges if they be layde to/they swage the heade ache/and the burnynge or inflammation of the stomak wyth perched barley meale/and so do the leaues alone/ because they haue the poure to coole and to binde. The iuyce of them also dronken/is good for the blody flixe/the spittinge of bloode/ the disease of the stomack/and the longinge or greuinge siknes of weomen. The yonge busshye boughes steped in water and dronken/will do the same: the dropping of it whyche is lyke vnto a gumme/ and wareth thicke aboute the bodye of the vinde: if it be dronken/driueth oute the stone. And if the place be prepared wyth nitre/it will heale scruiues/scabbes and lepres. If it be layde vpon the scabbed places. If it be continually layde to wyth oyle/ it wasteth awaye heare. And that thynge doth specially the frothy matter/that cummeth furth of the grene branche whilse it is in burninge. The same is good to kill wartes also: but the asshes of the vindes boughes/and the drosse that remaineth after the grapes/are prest out: if they be layd to wyth vinegre/they swage hard lumpes and knoppes about the fundament. It is also good for membres out of ioynt/ and the biting of a veper or adder/and for the inflammation of the milt/ if it be layd to wyth rose oyle/rue and vinegre.

The vertues of rasynes oute of Dioscorides.

RAsines called in Latin vue passe/and of other passule / if they be whyte/they binde more. The flesh or pulp of them is good to be eaten for the roughenes of the throote/for the cough / for the kidnes and the bladder/they are also good for the blodye flixe/if they be eaten with the stones/ and if they be receyued in meate after they be menged wyth the mele of millet and barley and an egge / and be fryen in a frying pan.

The same ether by them selues and wyth peper/if they be chowed in the mouth/draw out thin fleme out of the heade. If they be layde to wyth pouder of comin and bean meale/as som translate fabam/ they staunche the inflammationes of the stones. If they be layd to with rue without the stones/ they heale rede angri nyght ploukes and sores that haue matter in them lyke honye/carbuncules/rottennes about the ioyntes / and sores called gangrenes. The same are good for the goute. If they be layde to wyth the iuice of panicis. Also if they be layde vnto louse nayles / they make them come of the soner.

Of wall penny grasse.

VMbilicus beneris is named in Greke kotyledon scytalion and cymbalion. It hath a leafe lyke vnto the hole that receyueth the rounde ende of the huckel bone/whiche hath the forme of a sawser/rounde

and

and darkly holowe/a shoꝛt stalk in the middes / wherein groweth sede. It hath a rounde roote lyke an olyue. Thys herbe groweth in welles and diuers places of Summerset shyre in moꝛe plentye/ then euer I sawe in anye other place all my lyfe. I knowe no Englisth name foꝛ it: but lest it should be wythout a name/ I call it wall penny grasse. To put a difference betwene it and thꝭ shepekylinge penny grasse/that groweth in merishe and waterye groundes. As foꝛ the other kinde/ I neuer sawe it that I wote of/ excepte I sawe it paynted in Matthiolus/but his seconde kinde is set oute wyth lesse leaues then the foꝛmer is/ whych agreeth not wyth the description of Dioscoꝛides/ who maketh the seconde kinde bigger then the foꝛmer.

The vertues of wall pennye grasse.

THe iuyce of the leaues layd to wyth wyne/ oꝛ poured in / louseth the stoppinge of the pꝛiuities. The same layde to/ is good foꝛ the inflammationes/ and saint Antonies fyre/ foꝛ kybed heles/ and wennes/ & burninge stomackes. But the leaues taken in meate wyth the rootes, breake the stone/ pꝛouoke water/ and they are geuen wyth honied wine to them that haue the dꝛopsey.

Of the Elm tre.

Vlmus.

Of the Elm tre.

VLmus is named in Greke Ptelea/in Duche ein ilm baum / in English an Elm tre/it groweth comonly in all countrees. Theophraste maketh two kindes of elm/the elm of the playne and mount elme. The playne elme is moze braunchie oz full of braunches: the mount elme is of greater grouth:the leafe is not diuided/lightly iagged about/longer then a peare tre lefe/rough and not smothe. This tre is notable both in greatnes and in leingth. Jt loueth moyste groundes: the tymbze is yelowe/strong/full of synewes/and euel fauozed/foz it is al hart. Virgil also maketh the elm an hygh tre in thys verse: Nec gemere aeria ceſſabit turtur ab vlmo.

The vertues of the Elm tre.

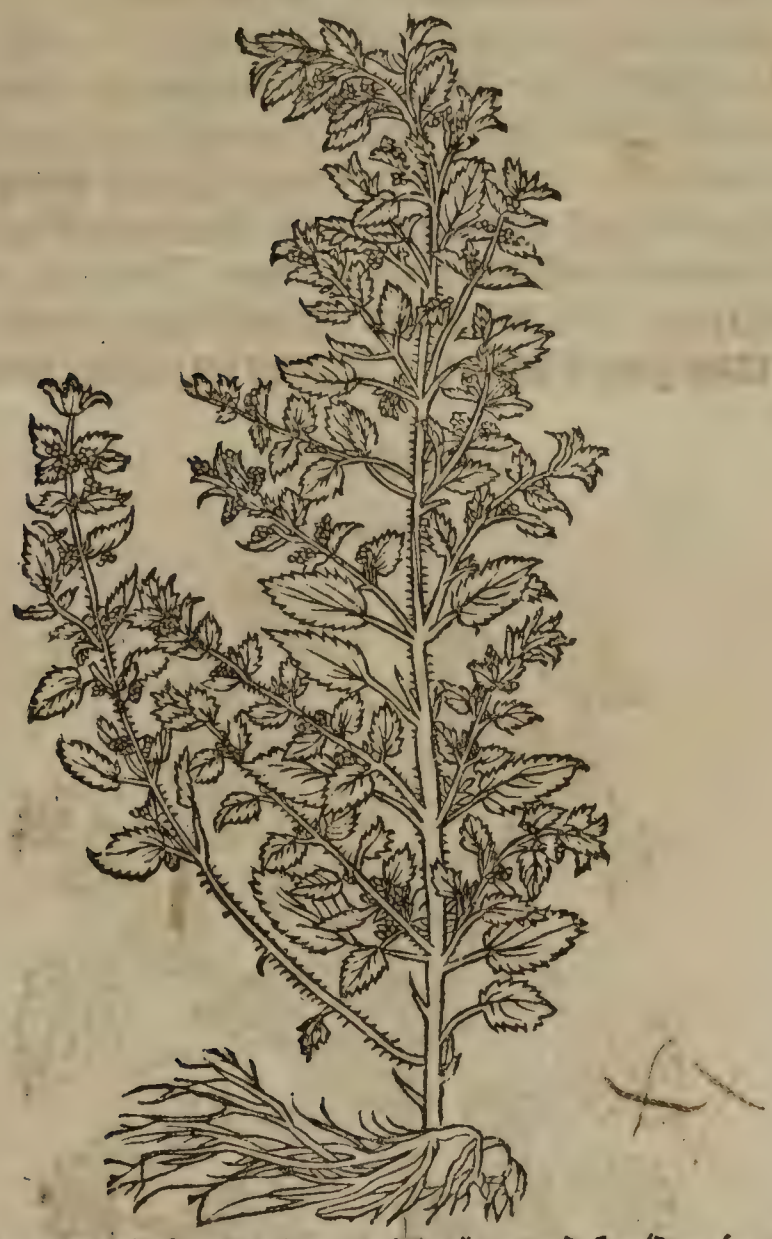
THe leues/the boughes/and the barck of the elm tre/haue a binding bertue: ẏ leaues are good foz ẏ lepze/layd to w̄ vinegre/& they bind woundes together/but the bark is better/therfoze if it be bound to as a swadling band. But the thicker barck dzonken with wine oz water in the quantite of an vnce/dziueth out fleme. Jf broken bones be sprengled & washed with the bzoth of the leaues/oz the barke of the roote/they will soner be couered with an hard crust & grow together. But ẏ iuyce ẏ is in ẏ knoppes oz buddes ẏ come fyrst furth if it be layd to/it maketh ẏ face very clere: ẏ same moysture after ẏ it is dzied vp / is resolued into litle flies like ganattes. The fyrste greue leaues are sodden foz kichin oz sowell as other eatable herbes be.

Of the Nettell.

Vrtica Romana.

Vrtica maior.

Vrtica minor.



VRtica is named in Greke acadyphe/and knide: in Englisſh a nettel/in Duche ein neſſel/in French oztye. There are two kindes of nettels: the one is wilder ſharper and bzoder/ and it hath blacker leaues: the ſede is lyke lynt ſede/but leſſer. This is the kinde that is called Urtica Romana/and it groweth in Englande onlye in gardines: but in Italy/and in Mentz in Germanye: it groweth wilde as our comon nettel doth. The ſecond kinde hath ſmall ſede/ and is not ſo ſharpe as the other is/and this take I to be our comon nettel of Englande.

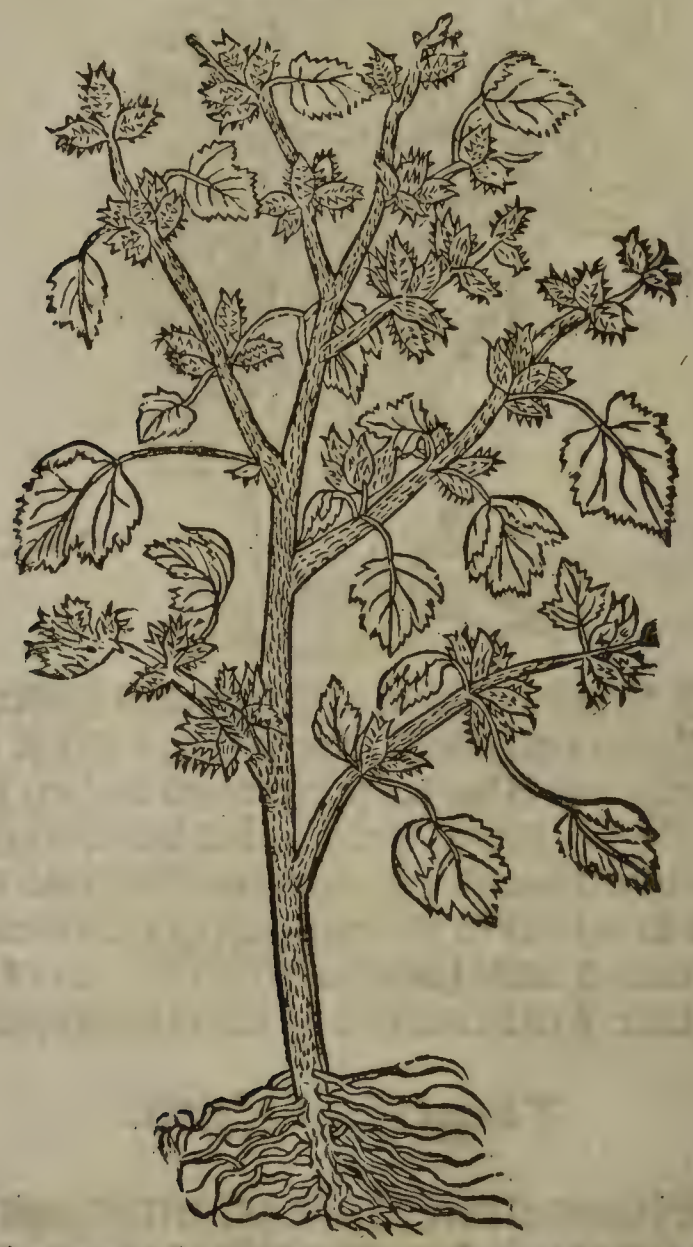
The vertues of Nettels.

THe leaues of both ỳ kindes of nettels/layd to wyth ſalt/heale the biting of a dog/ſozes called gangrenes/and other cãkred ſozes/and foule ſozes/and partes out of ioynte/lumpes/ſwellinges behind the eares/ſwelling of kirnelles lyke bzead/ and impoſtemes. The ſame are good to be layde on the milt wyth ware. The leaues bzoken and put in wyth the iuyce/ſtoppeth the guſſing out of blood of the noſe. Jf they be bzuſed/and put in with nyr/ they bzinge downe floures. The grene leaues layde to/ſet the mother in her

place agayn/when it is fallen doune. The sede dronken with maluasey/ster a man to the pleasure of the bodye/and openeth the mother: the same licked vp wyth hony/is good for the stopping of the pipes/for the pleuresy and long sought or inflammation of the lunges. It bringeth out tough fleme whyche cleueth fast in the brest or lunges. The leaues sodden wyth shell fishe / soften the belly/louse winde/and make a mã pisse. But then it bringeth fleme beste out of the brest/when it is soddẽ wyth a tyfan. The broth of the leaues that are sodden wyth myrr: if it be dronken/it will bring doune weomens floures: ẏ iuice if a man gargle with it/it is good for the inflãmation of ẏ uuula.

Of Clot bur.

Xanthium.



Xanthium is named in duch betlers leusz or klein kletten/ in French glouteron/in English clot bur or dich bur/it groweth in fat groundes and in diches/that are dryed vp: it hath a stalk a cubit long/ fat and full of corners/and therein many winges or holow places like armeholes. The leaues ar like vnto a reche cut about the edge/ wyth a smell lyke cresses: the fruyt is round/as a big olyue/full of pyckes/ as the pilles of the playn tre are/and they will stick vpon your clothes/if ye touche them.

The

The vertues of Diche bur.

THe dich bur is good to be layd vnto swellinges. The broth of the bark of the roote dronken/wasteth away the swelling of the milt/ and the broth of it/if it be sodden wyth wyne/fasteneth louse teth/ if the mouth be washed therewyth.

Of Xyris or Spourgwurt.

Xiris.

XYris hath leaues lyke floure de Lice/but broder and sharp in the top/ and a great stalk of a cubit hyght/cominge oute of the leaues wherein are thre squared coddes/and in them is a purple floure/ and it that is in the middes/is of a cremesin colour/and there is sede in the sede vesselles/ lyke the frute called Faba in Latin/ rounde/rede and bytinge:the roote is parted wyth many ioyntes/and it is long and rede in colour.

Diuerse learned men holde that thys is the herbe/whych is comonly called of ỳ comon herbaries spatula fetida/ & surely I know no herbe ỳ agreeth

so well wyth the description of Xyris/as spatula fetida doth. But the roote is falsely paynted in all the figures that ever I sawe set oute as yet. For the roote is not set oute wyth long ioyntes as I haue sene it oft growynge/but so as though it had no ioyntes at all. This herbe is called in the yle of Purbek/Spourgewurt/because the iuyce of it purgeth as the iuyce of the roote of floure de Lyce doth.

The vertues.

THe roote is good for the woundes and breaking of the head/it draweth furth prickes / and it draweth furth anye flyinge weapon as dartes and arrowes wythout any payne/if ye put vnto it the third parte of floriseris/and the fyrst parte of Centory/and som honye. If it be layd to wyth vinegre / it healeth swellinges and inflammationes. It is good to be dronken agaynst bruysynge and shrinkinge together of placees/and agaynst the sciatica and the strangurye/ and the flixe/if the roote be bruised with malueseye. The sede is most myghtye to make a man pisse / if it be dronken in the quantite of a scruple and an halfe wyth wyne. The same dronken wyth wine/ melteth awaye the great milt.

FINIS.

Thankes to God for all hys gyftes.
AMEN.

THE FAVTES AND ERRORES CONTEINED IN thys booke, nedefull to be corrected. The firſt figure betokeneth the leafe: the ſecond, the ſyde: the thyrde, the line.

1 leafe 2 ſyde 36 line, for hatt rede hart.
2 leafe 1 ſyde 1 line, for ſemith rede ſemeth. line 37 for pauos rede panos. 2 ſyde 7 line, rede for ſtables ſcabbes. in the ſame ſyde, rede Northen men, rank and herbiſhe.
3 leafe 2 ſyde rede bonefyres: line 16 rede with mede: line the 20 red hellebor.
4 leafe 1 ſyde 9 line, rede boles for belles: rede in the ſame ſyde for bar acerues, bear acornes, and thyme and ſalt Indiane: on the ſecond ſide rede for heun dreame, heuy dreames.
5 leafe and in all other places, wherſoeuer thou ſeeſt wheter, rede whether: fift line red for kidnens kidneys: line thre and thyrty red for bonkero boukeros.
6 leafe firſt ſide line 20 for rothe rede roote: ſecond ſide 4 line, for clip rede chipp. 13. red liuer, and for iunce rede iuice: 25 rede for art and 40 for cyrop rede rerote.
7 leafe firſt ſide 9 line rede lumpes: 17 rede buſhe: 26 for would douted, rede wold haue douted.
9 leafe, firſt ſide, 23 line, rede erred: 2 ſide rede ſiues.
10 leafe firſt ſide, 23 line, rede cherephyllon: ſecond ſide, 21 line, rede ye for iow.
11 leafe 1 ſide 5 line, rede for banes leaues. lin. 8, rede for new now: 2 ſide, lin. 36 rede eugalacton for engalacton.
13 2 29 for mens rede wymens.
15 1 43 rede chelidonion for chelidion.
16 1 18 darnel for daruel: 2 10. rede ſethe for ſet.
18 2 31 rede for lyke, is lyke.
19 1 14 rede driueth for druleth: 2 ſide, line 34 rede aquietatem for æquitatem.
20 1 39 rede deſcribing it, ſeconde ſide and the ſeconde line, rede yet grow.
23 1 28 is in Slauonia: ſecond ſide lin. 4 rede choler for color. 32. rede one is, for olye is.
24 2 1 Grecianes. lin. 7. Methridates. lin. 13. red pulled for palled.
25 1 2 rede arkeuthis. lin. 30. rede fede for ſede.
26 1 33 red calleth furth or bringeth furth.
28 1 16 rede bole for boli. ſecond ſide, line 24 rede hurt of it by: rede to be hurt by.
29 1 22 rede deale for olial. lin. 43. is that which is called. li. 45. rede for them, to them.
33 1 44 rede ſea water. 34 leafe rede for gnorinion gnorimon.
36 2 rede for older elder, for herbe buſhe, in the laſt line ſauing one.
37 2 28 rede in Macedonia, and yet it doth not folow.
38 2 8 rede layd up. 10. for cis rede is. 13. red cut.
39 1 26 red for handly hardly.
40 1 3 rede oyle is a good remedye. 12. rede milium ſolis. ſecond ſide, the third line, rede left: line 16. rede Fuchſiuſſes. 32. rede for
41 2 30 rede ſayd for layde. 42 ſyde, lin. 43 red lotus for potus.
43 1 34 rede iagges. ſecond ſide, lin. 8. to the burſting out of wheles.
45 1 line the laſt gnawyng.
46 1 20 red ey medicines, and ſuch as ſwage ake. 21. rede preſs. 2 line 29. rede two for to. 30. rede drouſey.
47 1 1 wax. 11. raw. 35. haue I. 36. ad to chek and coutrole, for to old. 45. rede heat for hea. ſeconde ſide. lin. 7. ſcrab tre. 48 leafe 1 ſide lin. 39. into Verinice.
49 1 39 rede draw 2 5 balauſtium. 50 1 35 greuing. 37. rede mouthes for mottes.
51 1 38 rede wrinkles 52 1 44 rede wedede. 2. ſide 15. rake it. 42. fifty foote for fyue foote.
54 1 4 ſmotheth. 2 ſide, 9. crudded 19 whayiſhe.
55 1 6 put out greuus and rede, becauſe it hath a more greuus ſauor. 22. was for is.
56 2 18 conningeſt: 19. allthough 37 rootegatherers. 45 tuft.
57 1 27 moother: 28 rootecremers or roote pedlers.
59 1 26 ſauin. 29. lyng. 39 elder.
60 1 26 had 61 1 30 rede fennes 63 2 32 rede I nede not

64 1 4 *cakes.2 ſide 33 rede byles for bytes. 33 oleander.*
66 1 7 *clubbe.* 13 *waſteth. 2 ſide 2 dryeth up.*
67 1 2 *cleia 2 17 of Alexander. 21 rede tryall of my maſters iudged.*
68 1 14 *rede apinum & not opium:28 hoter:* 43 *eate:48 other:2 ſide 21 whether*
69 1 2 *further:9 indented:28 iij. kindes:45. widd for will:47 the leſſ. 2 7 acetable.*
70 2 *ornithogalo.* 71 2 16 *for dryues, rede drynes. 35. faſt:43 drew.*
72 1 1 *roote for roten:2 15. but 36 ſtraw. 37 farr:44 lock.*
73 2 *put out Oxyacantha in the figure, for it is not Oxyacantha.*
74 1 31 *rede eat and not rat. 2 grape:3 haue alſo.* 76 1 39 *couered:2 1 millet.*
77 1 18 *mullayn. 2 14 brothe.* 78 2 22 *feuerfew.*
79 2 *whether:8 a purgation.* 82 2 *Dunghylles.*
83 2 3 *burr:41 plentuus:* 84 2 22 *night mare.*
86 1 11 *capones tayle:* 16. *elaphoboſco.* 87 1 32 *whether peuce:* 2 1 *for peuki rede abies.*
88 1 22 *flies. 2 15 where:* 27 *trees:* 31 *picea:32 reſinam. 36 pitys is pinus.*
89 2 1 *plucked.* 90 2 9 *ſelfe.* 92 2 32 *confute:* 44 *fox, not for:46 pulegium.*
93 2 41 *ſpourge.* 94 2 27 *nyght blaynes.* 95 1 12 *erthly. 33 none:* 2 34 *world.*
96 1 33 *grew.* 97 1 10 *weg tret not wegbret.*
98 1 2 *rough. 2 10 to ſounde. 44 huſbandmen, not huſsbaumen.*
100 1 33 *compoſition. 2 22 ſtep, not ſtop.*
101 1 46. 2 2 *ſiue. 11 capitata. 12 ſiues. 13 ſiue. 31 ſet them. 33 ſectiua. 36 ſiuet.*
102 1 28 *extremite* 103 5 *perched. 2 10 theſe. 25 called.*
104 1 3 *hath. 35. tyſardes. 2 but binding.*
106 1 40 *bignes. 43 merriſh.* 107 1 38 *draweth.*
109 2 1 *rede bringing, and not bring. 24 red an hole, and not no hole.*
110 2 18 *rede gapped not grapped. 4 rede cummed not crommed.*
111 2 2 *rede ſtancheth, and not, and ſtancheth. 34 for gyue rede gyuing. 37 rede they. 39 red it is in the ſecond ſyde, put out the falſe latin, and ſet radix eleonia, radix Syriaca and Armoracia.*
112 1 22 *rede twenty. 2 9 rede ſcour, not ſtoure* 113 1 40 *red whit flaw. 46 kingcup.*
114 1 6 *Kingcup. 2 12. ſort 16 ſhaddoiſh. 28 rough. 31 piſmyres.*
115 1 28 *alſo ſumache. 2 1 put out the figure, for it is falſe. 26 agnayles.*
116 1 34 *fleme. 2 17 roſes. 37 ſpringkled.*
117 10 *for leaues rede redenes. 13 whilſ. 22 inbinding. 23 that doth. 27 curled. 43 helpers.*
119 1 2 *rede or for aut. 119 ther ar alſo that hold ſtifly.*
120 1 7 *the hill ida. 14 could not underſtand.*
121 1 23 *caulo. 41 arone. 2 29 acetoſa. 40 butchers.* 122 2 5 *geſen. 7 Zurich.*
123 1 26 *piſmyres. 2 31 bredeth.* 124 1 26 *Cinnamum. 2 1 acte. 4 acte.*
125 1 29 *ſuet.* 126 2 2 *ſauge. 8 warne.* 127 2 13 *rede is thus, for it thus.*
129 1 25 *red yeares for yeare. 2 3 rede lyker for lyke, and called of Plinc Sicale for called Sicale.*
130 1 22 *rede groweth for greweth.*
132 1 2 *rede ſame for lame. 16 red candy for candis. 25 red axſiche for axſiche. 2 rede Sedi tertium genus for Sedum tertium genus.*
133 1 2 *rede iij. for iiij. 4 rede rather for better. 10 rede in Greke becauſe the leaues are grene, for in Greke the leaues are grene.* 134 1 4 *rede meates for wheates.*
135 1 42 *rede his for this. 2 32 rede liguſticum for liguſtrum.*
136 1 6 *rede fenegreke for fenelgreke,* 137 1 21 *rede of the liſtenes for of lykenes.*
138 1 2 *rede fennes for ſennes, and put out te figure that is falsly ſet for ſiliqua.*
139 2 19 *rede ſcalle for ſtalke.* 140 1 36 *rede ſilaus for ſilans. 2 red olus atri for olus a tre.*
141 1 12 *rede anniculæ for aniculæ. 23 rede hoter for heter.*
145 2 4 *red torminalis for forminalis. 7 red hawes for haw. 8 red is not pleaſant for is uery pleſant*
146 2 20 *red Nordenie for Mordenie.* 147 2 37 *red nerion for merion. 44 ſpinæ for ſpina.*
148 1 33 *rede pipridge for piridg. 41 rede to eate is ſpina alba Columelli.*
149 1 1 *rede Rychis gardin for Richardes gardin.* 150 2 13 *rede Slepe for ſnepe.*
151 1 28 *rede ſpyder for ſpeder. 31 rede ſeable for feable.*

153 2 3 rede Colcheſter for Colicheſter. 9 rede tymbre for tember. 154 1 3 parke for part.
155 2 9 rede acetable for acceptable. 30 rede fleme for ſlem.
157 1 13 rede callitrichon for cellitrichon. 160 1 41 rede more for mo.
161 1 2 rede phlomos for Gohlomos.
162 1 12 rede leaf for leaue, 26 hierobatone for hierobatono. 32 and for an. 21. ſcalles for ſtalkes.
165 1 9 rede to her ſelf for her ſelf. 22 rede panos for pinos. rede the maner of making of lime, for the maner of lime. 21 rede then for they. 23 rede make for male.
166 1 22 chaſing for chanſing. 27 rede wrinkels for winkels.
167 2 30 rede ſheene for them.
168 1 9 rede the rinning buſhe that groweth, for the rinning buſh groweth. 13 rede if it had rede berries that Fuchſius ſetteth furth, then would I, for if it had red berries, then would I. 21 red ſum heades of lance ſtaues, for ſum heades of leaues. 38 red ampelou for ampilon. 43. rede more for mo. 2. 35 rede panacis for panicis.
170 1 1 rede acaliphe for acadiphe. 4. rede leß for leſſer.
In the chapter of Ruſcus put out the figure, for it is nothyng agreyng with Ruſcus.

628(6) Pt 2

A Booke of the natures and properties/as well of the bathes in England as of other bathes in Germany and Italy/very necessary for all seik persones that can not be healed without the helpe of natural bathes/gathered by William Turner Doctor of Physik.

Imprinted at Collen by Arnold Birckman/
In the yeare of our Lorde.
M. D. LXII.

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+281 (1) pt 2

To the right honorable and

CHRISTIAN LORDE EDVVARD SENAR ERLE OF HERFORD, VVILLIAM TVRNER VVISSHES THE PERFIT KNOVVLEDGE OF GODDIS HOLY VVORDE, AND GRACE TO LYVE THERAFTER *vvith all prosperite of body and mind.*

After that I had bene in Itali and Germany/ and had seue there diuerse natural bathes/ and was called by youre Fathers grace/ at ỳ tyme the Duke of Summerset / and Protector of his Nephoy King Edward the sixt/our most Christiane Lorde and Gouerner / in to Englande to his seruice: after that I hard tel that their was a natural bathe within your fathers Dukedome: I ceased not vntyl I gat licence to go to se the same bathe:whiche done/ I caried certaine diseased persones with me/ with whom I caried as long as I could/and tryed foꝛ the shoꝛtnes of the tyme(foꝛ I had very shoꝛt tyme granted me)the nature and woꝛkinge of it.And after being dean of Welles/which place is not far from bathe/ and hauing liberty to tary ther so long as I list/I tried the same bathes a litle further / and found it by experience / that they were a berye excellent tresure/but vnwurthely estemed and iudged of al men/ and namely of suche as haue moste plenty of other tresure/but not to be compared with this precious gifs of God.But after that foꝛ the safegard of my lyfe/I was cõpelled now of late in my age to fly in to hygh Almany/ occupying the office of a Phisicion there/was wyth diuerse seik folke in the bathes of Germanye: where as I trust I learned sumthinge besyde it that I knew befoꝛe/ which knowledge all thowgh the extreme niggishnes and illiberalite of sum that had most in the tyme of my bannisshement/& the vngentle handlyng of me/of such sence my returning in to England hath very lytle deserued to haue ether in part oꝛ in hole:yet foꝛ theyꝛs sake that are honest and vertuous men/I haue writen a small treatishe of the bath of Baeth here in England/and also because euery land bryngethe not furth euery thing/ as the Poet sayeth / and the bathes of England can not help all the diseases that certayn bathes of Germany and Italy can help/ foꝛ theyꝛs sake that haue old diseases and hardly curable in England/ether by medicines oꝛ by our bathes that we haue here: I haue gathered out of diuers learned mennis woꝛkes / the nature and woꝛkyng of diuers of the most holsum and strong woꝛkyng bathes/ which ar to be found other in Italy oꝛ Germany/ that such men as haue mony to bear theyꝛ costes/ may fynd remedy foꝛ theyꝛ diseases there. This smal woꝛke I geue and dedicat vnto your Loꝛdshyp/ as a token of the good wyll that I bear vnto you and to your fathers hole housholde and family. If I shall perceyue that this poꝛe reward do please yow/ I shall be therby muche bolderied to dedicate vnto you both greater & moꝛe learned woꝛkes/as my health & leiser wil serue. The Loꝛd preserue you and all your bretheren and systern/ Amen.

At London the xb. of Feb. In the year of our Loꝛd 1560.

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THE NAMES OF THE LERNED *men, which write that the bathes haue the uertues and properties, which hereafter in thys boke I gyue unto them.*

Aëtius a Grecian.
Aleardus an Italian.
Antonius Fumanellus an Italian.
Antonius Guainerius an Italian.
Auicenna an Arabian.
Bartholomeus de Montignana an Italian.
Bartholomeus à Clinol an Italian.
Bauerius an Italian.
Conradus Geſnerus a Germane.
Galenus a Greciane.
Gentilis de Fulgineo an Italian.
Georgius Agricola a Germane.
Gundelfingerus a Germane.
Ioannes de Dondis an Italiane.
Ioannes Driander a Germane.
Ioannes Folzius a Germane.
Leonardus Fuchſius a Germane.
Mengus an Italian.
Michael Sauonorola an Italian.
Nicolaus Maſſa an Italian.
Paulus Aegineta a Greciane.
Petrus de Tuſsignano an Italian.
Sebaſtianus Munſterus a Germane.
Theophraſtus Paracelſus a Germane.
Vgo Senenſis an Italian.
Vgulinus an Italian.

THE NAMES OF THE BATHES *and places where they be, where of is mention made in this booke.*

Of the bath of Baeth in the counte of Summerſet ſhyre.
Of Embs bath in Germany in the biſſhoprik of Trier.
Of VVisbat in the counte of the Erl of Naſſovv in Germany.
Of the bath of Baden in the Marcuſdom of Baden in hygh Germany.
Of the VVild bath in the Dukedome of VVirtenberg.
Of the ſoure bath in the Dukedō of VVirtenberg.
Of the bath called Baden in Svvicherlād.
Of Peppers bath in Rhetia in the biſſhoprich of Cur.
Of the Apon bath in Itali.
Of the Calderan bath in Itali in the Lordſhip of Verona.
Of the Porret bath in Itali ī the Lordſhip of Bonony.

THE NAMES OF THE SIKNESſes, vvhich may be healed by theſe bathes.

The caſtyng of children out, before the devv tyme appoynted by nature.
The ſtoppyng of the longes & ſhortnes of brethe vvhē a man cā not take breth, except he ſit ryght vp.
The hardnes and bynding of the belly, vvhen as a man can not go to the ſtool vvithout Phiſik.
The Palſey vvhen as a man is quite num all the partes of his body & hath nether mouyng nor helyng.
Impoſtemes and gatheringes of humors together vvith ſvvellinge.
The rinnyng gout vvhich rynneth from one ioynte to an other.
The defenes or dulnes of hearyng.
The vvyndenes or ſynging or tynging of the eares.
The bruſyng that cummeth by fallyng or betyng.
The ſtone in the kydnes.
The ſtone in the blader.
Hard lumpes and ſvvellynges.
The Cancre.
The hede ach of a colde cauſe.
The hede ach of an hote cauſe.
The Reum or Poſe or Catar.
The ſtoppyng of the brayn vvith euell humores.
Scarres and foul markes of ſores or vvoũdes.
The Colik.
The fallyng ſyknes.
Crampes and dravvynges together bravvnes and ſynevves or ſtreching furth to much of the ſame.
The trimbling of the hart.
The foulnes of the ſkin and ſcuruenes.
The puffing vp of the legges vvith vvind.
The hardnes of any place in the body.
The often and to much making of vvater called Diabetes.
The leannes of the hole body.
Agues after the mater is made rype and digeſted.

Tertian

Tertian agues.
Quartane agues.
Fiſtules or hollovv or falſe vnder creping ſores.
Al kindes of iſſhues or flyxes.
The ſticking of yron in a bone or in the fleſhe.
Breking or burſting of bones.
Membres that are made num vvith cold.
The knobbes & hard lũpes that ar made by the french pockes.
The louſnes and vvatering of the gũmes.
The emrodes and pytes.
The mygram or hedeach in the one half of the hede.
The diſeaſes of the lyuer.
Burſtyng or brekyng.
The bottel dropſey in the ſtomach.
The general dropſey throvv all the body, rynnynge betvvene the fell & the fleſhe.
The iaundes or guelſought.
The couldnes and ſtopping of the lyuer.
The ſciatica or hancheuel.
The lepre vpon the ſkin.
The hardnes of the mylt or the cake in the left ſyde.
VVormes in the belly.
Membres that ar num and fele not.
The madnes called melancholia.
The hurtyng of the memory, or forgetfulnes.
The ſtopping of vvemens floures.
The morphevv both vvhyte and blak.
The diſeaſes of the noſe thrilles.
The ſtifnes of the ſynevves.
The to much moiſtnes of the ſynevves.
The ſhryngkyng of the ſynevves.
The diſeaſes of the eyes.
The burnyng of the eyes.
The vvatering of the eyes.
The dulnes in ſmellyng.
The palſey.
The tiſik or conſumption in the longes.
The goute.
The diſeaſes of the breſte.
The gathering together or rinnyng toge ther of blood.
Scabbes and mangenes.
The iſſhue of a mannis nature or ſede.
The guſſhyng out of bloode.
The cramp.
Barunnes of man or vvoman.
To much ſvvetinge.
The diſeaſes of the mylt.
Numnes of any parte.
The cramp in the nek.
The vayn appetite of goyng to ſtoole, vvhen a man can do nothing vvhen he cummeth there.
The trymbling of any membre, vvhen a man can not hold it ſtill.
Grene or nevv vvoundes.
Old vvoundes falſely healed.
The vveiknes of the ſtomack.
The dulnes of the eyſight.
The duſenes or gydenes in the heade.
Sores byles and blyſters.
The ſtrangling of the mother.
The falling of the mother.
The coldnes of the mother.
The ravvnes and ſcabbynes in the blader.
For theſe diſeaſes and many mo, not men tioned in this Table, are ſhevved remedies in thys booke folovving in diuerſe places.

THE PREFACE OF THE AV=
THOR VNTO HIS VVELBELOVED NEIGBO.
RES, OF BATHE BRISTOVV, VVELLIS, VVYNSAM AND CHARDE.

THe moſt part of all flockinge byrdes/of the whiche nombre/ are linnettes / goldfinches / ſparrowes and twyes: if they chance vpon any good plenty of meat/they ceas not locking & calling/if they heare any of their kindes/ be it neuer ſo far of/vntill they haue brought them vnto that meate whiche they haue founde/beynge taught of their nature/whiche al= mighty God grafted in them / when he ſhope them and made them to do ſo. Then how vnkind were I beyng a reſonable creature/ and hauing the leſſon taught me as well as byrdes/both by the law of nature/ and by the writen law of God in hys holy Bible/that whenſoeuer I gett any plenty of any good thyng/ that I ſhulde dele or at the leſte offer vnto other of my felowes ſum parte thereof/if that after that I had trauayled thorow Ita= ly and Germany/and had found there many thinges for you very good & neceſſary/if I ſhould not at the leſt offer vnto you ſuche good thynges/ as I haue founde: Whilſe I ſtudied Phyſik in theſe forſayd countres/ I ſaw many very holſum bathes there/the vertues and properties wherof in hea ling of many ſore and otherwyſe vncurable ſyknesſes/I haue learned par= tely by experience/partly by reding of good writers/and partely by confer ring with the beſt learned men that I could finde there. The names ther= fore of theſe bathes/the places and the vertues of the ſame/ leſte I ſhoulde ſeme vnkinde/haue I now declared vnto you/in thys litle booke/ wherby after a maner/I lock and call all you that haue any diſeaſe that can not be healed without the helpe of a naturall bathe. I haue alſo writen ſo well as I can of the bath of Baeth in England/to allure thyther as many as haue nede of ſuche helpe as almighty God hath granted it to gyue. Wherof that I wote of noman hath writen one word/that euer I could rede. Wherfor if that I wryte not ſo perfitly of it/as ſum perfit idle ouerſeers would that I ſhuld haue done: I truſt that all honeſt men will pardon me/ becauſe I had no help of any writers that wrote of it before me. And becauſe it chan= ſeth oft tymes ẏ diuers men goyng about to heal a curable diſeas/ for lack of knowledge how to vſe the ir medicines/and by vſing of euel diet / make theſame ether vncurable/or ellis ſtere vp an other much worſe then the for mer was: For the auoyding of ſuche miſchances / I haue writen at large what diet all men ſhall kepe in the bathes/ and how they ſhall prepare thē ſelues vnto them/and or dre them ſelues after that they are cummed out of the ſame agayn. Furthermore becauſe in the tyme of bathinge in certayne men/certayn grefes and diſeaſes aryſe ether by the reaſon of theyr comple= xion/or of the nature of the bath/for their ſakes that haue not alwayes mo= ney to hyre a Phyſicio/I haue writen remedies againſt ſuch diſeaſes and grefes/as commonly vſe to vexe men in the tyme of theyr bathinge. If

that

that I shall perceyue that ye do thankfully receyue these my laboure ye shall haue shortly God willing an other booke of the natures of all waters/and certayn rules how that euery man may make artificiall bathes at home/wherby he may both kepe and deliuer him selfe from manye sore and greuous diseases. Fare well.

From Basil the x. Martij. In the year of our Lorde.

1557.

182) The Battles.

ALthough there be a very excellent and holsome bath wythin the Realm of Englande/yet for all that/I reken that there are manye in the Northe and Northwest partes of Englande/ and some in the Easte partes / whyche beynge diseased wyth sore diseases wouilde gladlye come to the bath of Baeth: if they knewe that there were anye there / whereby they mighte be holpen/and yet knowe not whether there be anye in the Realme or no. Wherefore seynge that I intende to write of the vertues and properties of diuerse bathes that are in far countrees/ I thynke that it were mete before I wryte of anye Foren bath/ for sparing of greate laboure and sauinge of much money/to shewe fyrste the vertues of oure owne bathes. For if they be able to helpe mennis diseases: what shall men nede to go into farre countrees to seke that remedy there/whyche they maye haue at home?

The bath of England is in the West countre in Summersetshire in a citye called in Latin Bathonia/and Baeth in Englishe of the bathes/ ỹ are in it. This citie of Baeth is xb. miles from Welles/and xb. miles frō the noble citye of Bristow. The chefe matter whereof these bathes in this citye haue theyr chefe vertue and streingth/after my iudgement is brimstone. And of my iudgemente are diuerse other/whyche haue examined them as I haue done. When as I was at these bathes wyth a certayn man diseased in the goute/I went in to them my selfe wyth my patiente/ and brought furth of the place nexte vnto the spring/and out of the bottom/slyme/mudde/ bones and stones/whyche alltogether smelled euidentlye of brimstone. If that a man maye iudge the mater of the effect/maye gather that brimstone is the only mater in these bathes/or ellis the chefe that beareth ruel in them. For they drye vp wounderfullye/and heale the goute excellentlye/ and that in a shorte tyme/as wyth diuerse other one myles somtyme/ one of my Lorde of Summersettes players can beare witnes: whyche thynges are no lyghte tokens / that brimstone beareth the chefe rule/seynge that nether by smellinge nor tastinge a man can fele no other mater or miner to reigne there. If there be anye thynge lightly menged wyth the brimstone/whych thinge I coulde not perceyue/it muste be copper. For whylse I walked aboute the mountaynes/out of the whyche the bathes do springe / I founde here and there litle peces of marquesites and stones / menged wyth copper/but I could by no sense or wit perceyue/that the bathes had anye notable qualite thereof. Then seynge that there can not be found any other miner or mater to be the chefe ruler in these bathes then brimstone / we maye gather that these oure bathes are good for all those diseases/whych all learned Phisicianes wryte/that all other bathes/whose chefe ruler is brimstone / are good for.

Aetius writing of naturall bathes/wherein brimstone is ether the only miner or mater of them/or chefe mater therof/sayeth thus as foloweth hereafter. The bathes of brimstone soften the synewes/swage the payn that a man hath in defyringe to goo ofte vnto the stoole/and when he commeth thether/he can ether do litle or nothynge. They scoure and clenge the skinn. Wherefore they are good for the whyte morphewe and black/for the leprye/

and for all scabbes and scurfes/for olde sores and botches/for the fallinge of humores into the ioyntes/for an hardened milt or the cake in the lefte syde/ for an hardened liuer / for an hardened mother/for all kindes of palseis / for the sciatica/and for all kindes of itche or iukinge. But the bathes of brimstone/hurte the stomack and mar it.Thus far writeth Aetius.

Agricola in his bokes of those thinges whyche flowe oute of the earth/ writeth thus of bathes of brimstone.The bathes of brimstone soften the synewes/and do heate.They are good therefore for palseyes/ for places ether pulled in to muche or stretched to farr furth.For the shaking and trimbling of anye membre/and they swage ache. They drawe oute swellinges of the lymmes / and dryue and scatter them awaye. They are good therefore for the goute in the handes/for the goute in the fete/and for the sciatica/ and all other diseases of the ioyntes. They swage also the payne of the liuer and milte/and dryue awaye the swelling of them both. They scoure awaye frekels/and heale morfewes and scabbes.But they vndo and ouerthrowe the stomack. Then seyng as I sayd before oure bathes of Baeth haue their vertue of brimstone/they that are diseased in any of the aboue named diseases/ may go thether/and by the help of almighty God be healed there.

When these bathes haue ben of long tyme knowen/euen aboue a thousand yeares/ether the vnlearnednes or the enuiousnes of the Physiciones/ which haue ben in times past/is greatly to be rebuked/because ether for lak of learning knew not the vertues of these bathes/or els for enuiusnes wold not send the sik folk/ whom they could no otherwyse hele vnto these bathes. For as all men can tell verye fewe in times paste haue bene by the aduise of Physiciones sent vnto these bathes.But nowe in this our lightye and learned tyme/after that so many learned Physiciones haue so greatly commended these bathes/I doute whether the negardishe illiberalite/ or the vnnaturall vnkindnes of the riche menne of Englande is more to be dispraysed/ which receiuing so many good turnes of almightye God/ nowe after ẏ they know that the bathes are so profitable/ will not bestowe one halfe penny for Gods sake vpon the bettering and amending of them/that the poore sik & diseased people ẏ resorte thyther/might be better & soner holpen when as they are there.There is money inough spẽt vpõ cockfightinges/tenesplayes/ parkes/banckettinges/pageantes & playes seruing only for a shorte tyme ẏ pleasure oft tymes/but of priuat persones/which haue no nede of them. But I haue not hearde tell that anye riche man hath spente vpon these noble bathes/ beynge so profitable for the hole comon welth of Englande/one grote these twintye yeares.

He that had ben in Italye and Germany/and had sene howe costly and wellfauored/y bathes are trimmed and appoynted there in diuers and sundrye places / woulde be ashamed that anye straunger/whyche had sene the bathes in forren landes/shoulde looke vpon oure bathes. For he woulde thynke that the straunger would accuse vs Englishe men of thre thinges/ of grosnes/& brutish ignorance/because we can not trim our bathes no better of vnkindnes/because we do so lightly regard so hygh & excellente giftes of allmighty God/of beastly filthines/because we make no partition betwen ẏ men and the weomen/whilse they are in bathing/but suffer them contrary

both

both vnto the law of God and man/to go together lyke vnreasonable beastes to the destruction of both body and soul of very manye.

If there be anye liberall Duke/ Earle/ Lord/ Knight/ Squyer/or other gentle or no gentle honest man/ꝯ wil bestowe any cost vpon ꝯ bettering & amēding of these bathes/I wil for my part/because I haue no store of other riches help ꝯ matter as far forward as I can vnto my counsell which is thys.

First & before all other thynges my counsell is/ꝯ euery bath haue an hole in the bottome/by the whych the stophole taken out ꝯ bath should be clēged and scoured euery xxiiij. houres at ꝯ lest ones/& ꝯ I would aduise to be done at viij. of ꝯ clock at after noune/ꝯ agaynst ꝯ morning it might be full of fresh and holsome water agaynste the tyme that the sicke folke come to it in the morninge. And so should they be a great deale soner healed of theyr old diseases/and in lesse ieperdy in takinge of newe/whych maye easely come vnto a man/if he go into a bathe wherein a sicke man / namelye if he be sicke in a smitting or infectiue disease/hath continewed.

But if that by the vnfitnes of the place this can not be conuenientlye brought to passe: I would that no man should be suffered to bath hym selfe in the fyrst bathe/wher as the water doth fyrst spring (allthough it be more vertuous then all ꝯ other/for the further of ꝯ ꝯ bathing place is from ꝯ place where the water gussheth out/the lesse vertue it hath) but in other whyche are deriued & drawen out of the principal bath. For I thynke it were necessary/that there shoulde be drawen out by prety canales or condites a good nombre of bathes or cisternes/whych I would should be euerye one seuerallye deuided from an other. But in any wyse I counsell that these seconde bathes brought oute from the principall / haue suche an hole as I spake of before/that ones in xxiiij. houres at the leaste the foule water maye be let oute / and freshe maye come into them agaynste the mornynge/when the syke folke shall go into them.

It were also mete that euery bathe had a coueringe aboue it/or at the lest it should be so bylded / that in the tyme of foul wether it mighte be couered. Notwithstanding I would that such places would be open/ꝯ the vapores myght go oute/ leste they that haue euel heades/be hurte with the vapores whych are to muche holden in. I thynke also that it were necessarye / that certayn loftes shoulde be bylded ryght ouer som parte of ꝯ fyrst or principall bath/that honest weomen & other which would not gladly be sene in ꝯ bathes/might euer haue as oft as they nede freshe water drawen vnto them thorow an hole/wherewyth they maye bathe thē selues in vesselles of wod made for that purpose prouided wyth all forsyghte / that not one drop of the water/whych they in the loftes haue occupyed/fall not in agayn to the principall bathe/but be conueyed out by som other conuenient waye.

For the bringing of this mater surely to passe/it were beste that ꝯ loftes should be so bylded/that only a bucket mighte go doune into the bathe/the reste of them beynge quyte wythoute the compasse of the bathe / sauinge that litle portion / whereby water maye be drawen by thorowe/to serue them that are in them. And suche one place myght be deuised to drawe water vp thorow that it might serue for half a dosen chābres aboue or mo. This were also necessary ꝯ in one of the bathes shoulde be bylded ouer the hotest

place that there is/a litle house after the maner of a scafholde/very nere vn to the water/after such maner that the hote vapores myght strike hote vpō certayn places of mannis body. For thys maner of receyuing of the hote vapores is muche better for som kindes of dropsees and goutes/ then the water it selfe is. Therfore this thing ought not to be forgotten. This were also necessary/that not only certayn seuerall bathing places should be appoynted for weomen alone/but also that other should be appoynted for such persones seuerally/as are like in smitting infectuous or horrible diseases.

Furthermore because almighty God hath shapen & made herbes / stones/ gūmes/metalles & medicines of diuerse other thinges/principally for mā/it is to be thought ẏ his will is ẏ ẏ same should som tyme serue such creatures of his/as man can not wel want. Wherfore as it is wel done ẏ herbes & medicines made of diuerse other thinges/should be geuen vnto ẏ beastes ẏ serue vs/so I thinke ẏ it were not amisse/if ẏ we made ẏ bathes after they haue serued man/for whom they were principally made/serue also to help horses. For performing wherof I would wishe ẏ one or ij. bathes in som conuenient place might be drawen out from one or two of the hotest bathes/and thē wold I haue so deuised/that the horses that haue diseases in the legges and ioyntes/might stand in the bath almoste vnto the belly/ and that other that haue other diseases/myghte stand hygher in the water/ whych thynge maye easelye be brought to passe/it that two holes be made wyth stopholes/the one hygher / and the other lower / that a man maye set the horse as depe or shalowe as he list/the water increasinge or decreasynge accordinge to the holdinge in or lettinge out of the water.

I thinke verely that the bath of brimstone within the space of a moneth wil heale splentes/spauines/and all knobbes/hard lumpes and swellinges/ if they be not verye olde/frettishinge or founderinge facies or fashones/ and al such like disease that are without/if the horses by the aduise of a cunning horsleche haue geuen them conueniente drinckes them before they come to the bath/and orden for them such emplasters and pouders as are mete for them to vse in the bathynge tyme/but whylse they stande restinge them selues oute of the bathe. And my aduise is that they that haue not muche money to bestowe vpon horsleches/ that they laye in good quantite the slyme and groundes of the bathe vpon the sore places of the horsses all that tyme that they are oute of the bathe/restinge them in the stable betwene one bathynge tyme and an other. But I woulde not that anye man shoulde vnderstande me here that I woulde not that the horse shoulde be exercised in theyr bathinge tyme/for that is not my meaninge/for I would that a horse shoulde be as well exercised as a man/and so muche more as he is stronger then a man/excepte the diseases be in his fete/and then are they more measurablye to be exercised. As for the diet whyche men shoulde kepe at thys bath of Baeth/it shall be taught amongest other generall ruelles in the end of thys boke.

Of the Embs bathe beside Confluence in the diocese of Triuer, otherwise called Trier.

In

IN the dioceſe of Triuer about four Engliſh miles from Confluēce vpon the other ſyde of the Reue/amongeſt a greate ſorte of hyghe hylles in a valley by a litle riuer ſyde/ is a fayre and well fauored bath called Embs bath. There are as I do remembre thre ſpringes/and of euery one/maketh a bathyng place/whyche is very well couered aboue. And there are chambres inough wyth beddes in them nere the bathes/where in men maye quickly go into/after that they be bathed.

The miner or mater that thys water ryuneth thorow/where of it hath hys vertue/is Brimſtone/ alum/and as Dzíander writeth ſalt. But when as I was there in ſerching for the chefe miner/that ſhoulde geue the chefe ſtreingth vnto the water / I perceyued that there was muche alum/ſom brimſtone/and as far as I could gather ſom mixture of yron/rather then of ſalt: for I coulde perceyue by no wit that I had/anye token of ſalt there.

The vertues and properties of theſe Bathes.

THeſe bathes are good to heat and to drye the cold and moyſt ioyntes/and to ſcoure them from fleme: wherfore they are for the wild or rinning goute/for the vnfelinge and ſlepinge membres.

They are good for the palſey/for the colick/for the flixe/ and for the ſtone in the kidnees.

They warme a womannis mother / wherefore they will make weomen fruytfull/if they be let blood in the mother veyn before/and be wel purged of ſuche humores/as are the hinderance of conception.

They are good for old & cold ſores/ for al kindes of ſcabbes & ſcuruines.

Theſe bathes are wyth leſſe then two dayes iorney of the nobie and famous citye of Colon/where as a man ẏ is diſpoſed to come to Embs bath/ maye prouide himſelfe there of all thinges neceſſary/both concerning medicines/and alſo concerning good biere/if any man can no drinke in the bathing tyme anye wine. There may alſo a man haue good counſell of learned phiſiciones: where of ye ſhall fynde no ſtore/after ones that ye are paſſed from Colon. Therefore it were wiſdome to prouide you of all theſe forſayde thinges before ye go out of Colon/for allthough Confluence be a good citye/ yet ye maye miſſe of all the forſayd thynges/when as ye haue moſte nede of them/if ye bringe them not wyth you.

Of the Bath called in Duche VVeiſsbaden, that is the whyte Bath.

IN the dioceſe of Mentz wythin the Lordſhippe of the Earle of Naſſow are bathes/ whych were ones called Thermæ mattiacæ in Latin/and now in Duche Weiſzbaden. They are thre litle Engliſh miles from Mentz vpon ẏ other ſyde of the Rene. The mater or miner that geueth theſe bathes theyr chefe ſtreingth / is brimſtone w̃ a litle alum and ſalpeter. One of theſe bathes is ſo hote that a man maye ſcald hennes and pigges/and ſeth egges in it. Therefore it is verye euel for them that are cholerik and of an hote complexion.

Of the Bathes of Baden in hygh Germany.

The nature and vertues of these bathes.

These bathes are good for stiffe synewes.

They heate muche membres that are foundre or fretished wyth colde/ and bringe them to theyr naturall heate agayne.

They heale wounderfullye scabbes and olde sores/and wythin a shorte tyme drye vp such humores as fall vpon the ioyntes.

Of the bathes in the Markisdom of Baden in hygh Germany.

THe bathes of Baden in high Germany are in the Markisdome of Baden betwene the famous flode the Rene/and the black or martian wod. The toune and hole countre haue theyr names of these bathes. These bathes are so hote that they will seth egges harde/& scalde swyne and hennes/so that the here and fethers will lightly come of. And yet for all that/as certayne writers beare witnes / a man can not get the hole profit or fruyte of these bathes in lesse space then sixe or seuen wekes. Because the brimstone beareth so mall ruel. These bathes haue muche salpeter and alum/and som brimstone in them. But I coulde marke no token at all of brimstone/when I was there/and I coulde perceyue no great lyke tyhod of any alum there.

The vertues of these Bathes.

THese bathes are good for them that are shortwinded and are stopped in theyr brestes and longes/ and can not take theyr breth/ excepte they sit or stand right vp. They are good for all the diseases of the ioyntes/ as for the hand euell/for the foote euell/and for the sciatica/or the payne whych is in the huckel bones/if the diseases come of a colde cause.

It is good for the dropsey/and namelye for the fyrste two kindes / that is for the hole dropsey that runneth ouer the hole bodye/and the bottel dropsey whych is about the stomack. And I iudge that the vapoure / smoke or breth of it is also good for the thyrde kinde / called the tympaine. And so is the mudde or claye that is in the bottome of it/layd vpon the swelled place and dryed vp ether in the hote sonne or ellis agaynste a warme fyre.

It is good for the cold diseases of the mother/and for them that are vexed wyth the whyte floures.

They are good for bareyne weomen that can not conceyue/as it hath bene oft tymes knowen by experience.

It is good for all old sores and all diseases of the skinne/ as for scabbes/ scurf/and maungines/and suche lyke diseases.

It is good for them that haue anye tremblinge membre/and for suche membres as are num or slepe as som calleth them.

It is good for the crampe and for all colde diseases and moyste of the synewes.

It is good for them that are oft combred wyth the synginge in theyr eares.

It is

It is good for them that haue a colde and moyst stomack/and therefore haue euill digestion.

It is good for them that are diseased in the milt or leuer/if the siknes come of a cold cause and a moyst.

It is good for thē that are diseased with the stone/and for suche as haue any knoppes or hard swellinges vpon any membre.

It is good for them that haue theyr legges blowen or puffed vp wyth wynde.

It is good also for old seares and markikes or foul spottes/ whych haue comned ether by strypes or of woundes or sores or byles.

And although thys bath be very good for all these forenamed diseases/ yet it is most commended for healing of the goute in the fete.

This bath is not farr from Argentine/ otherwyse called Strasburge/ where as both good councell maye be hadd of learned Physicianes / and also good stooze of all good medicines/necessarye for all maner curable diseases.

Of the wilde Bathes.

IN the Dukedome of Wirtemberg/ not farre from a toune called Chalb/is a bath called Wild Bathes/of a great wild wodde called in Duche Schwartzwalde/ in Latin Sylua martiana/ and the same is the hygher part of the great wildernes/ called of the old writers Hyrcinia sylua. These waters haue theyr streingth of brimstone/salte and alum. Som do thynke that there is som copper myngeld with the forsayd matters. Golden finger one that hath writen of this bath/ sayth that it is warme and not hote/because they haue but littel brimstone and salpeter naturall. Yet for all that/ by this reason they seame to haue muche brimstone/ because they will dispache a man in xiiij. dayes of suche diseases as they are ordeined of God to heale. Joannes Folsius one that wrote also of thys bath/sayeth: That a man shoulde sitt in this bathe at the fyrst but a shorte whyle/and that by littell and littel/so maye increase ỹ houres of sittinge in it/and that a man maye sit in it ten houres. But I thynke ten houres are a great deale to manye/excepte a man haue a verye stronge nature.

The vertues of this Bath.

This bath is good for all diseases of the heade.

ij It is good for the crampe/for the palsey/and for the numnes of anye membre.

iij It is good for the singinge in the eares.

iiij It is good agaynst the stoppinge of the milt and liuer.

v It is good for the dropsey and for the iaundes or guelsought.

vj It is good for the stone both in the kidnees and also in the bladder.

vij It is good for them that haue losse theyr appetite/and haue ether none at all/or small desyre to eate.

viij It is good for the brayne to scoure it of all suche humores as bede di-
seases in it.

But thys bathe as the learned phisiciones that dwell not farre from it/ haue experience of the properties of it/holde that it is more mete and hol-some for men/then for weomen.

Of the Soure bathe.

IN the Dukedom of Wirtenberge in Swaberland at Goppingen/there is a bathe/ whyche is called in Duche Saur brunn/ that is in Englishe Sour brun/because the water of the bathe is soure. Fuchsius sayeth/ that there is som brimstone in it/but nether he nether anye other wryter that I can rede of/sheweth anye other miner or matter whyche gyueth thys soure taste in to the water. As yet I haue not ben there to trye what matter is mixed wyth the brimstone/wherfore I can not vndoutedlye tell what mat ter it is.But I reken in my mind it is Alum/whych in other bathes/where it is much/geueth such a tast vnto them.

The vertues of the bathe.

i This bath is good for membres out of ioynte.
ij It comforteth and streingtheneth the stomack.
iij It is good for the dropsey / and for the iaundes and for corrupte and rotten humores.
iiij It is good for the troblesome colik.
v The water of this bath dronken/kylleth wormes.
vj Some writers holde that this bathe is good for a tertian Agewe/ and that it maketh a man haue a good appetite.
vij The water of this bathe dronken in great quantite/hurteth no man/ as the report is/and therfore manye that dwell aboute it/carye great tunn fulls of it awaye/and drinke it in theyr houses.

Of the bath called Baden in Schwicherlande out of Sebastian Munster.

BAden is a toune in Schwicherlande by the ryuer called Lyma-gus / so nere vnto Zurich the head toune of Schwicherlande/ that a man maye go from the bath to it in the space of foure hou-res. Beneth the whyche toune of Baden sprynge vp diuerse and manye welles and sprynges/whyche are so goodlye and pleasant/ that I ne uer sawe in anye place more pleasaunte and more inhaunted then they be. Thys place was knowen in the tyme of Cornelius Tacitus/and before his tyme/for he maketh mention of it after this maner. It is a goodly pleasant place/and hath holsome waters / and a wounderfull stronge castell besyde the riuer that renneth by.Note well sprynges gusche oute both on this syde/ and on the farther syde of the floude/and in the floude. The heat in ỹ spring is so great/that if thou be naked/thou canst not abyde it.

Dute

Out of Henrichus Gulden finger, who wrote also of this bathe.

THe toune of Baden standeth by the floude Lindemacus in a pleasaunt place/and in an holsome ayer/and there is plenty inough of al thinges. The streingth of brimstone doth beare chefe rule in the bathes/that are aboute thys toune/and I thynke there is a small deale of alume menged with the brimstone. They are holsommest in Maye and in June. They are not chaunged or altered wyth any changes of tempestes of the ayer/be they neuer so great. Yet are they hoter in winter then in somer. In the Springe and in Autumne or in the later herueſt they scatter muche brimstone abrode. It that swimmeth aboue/whyther it come plē tuousſye/or after the maner of smal mootes/or of ashes if it be gathered and caste into the fyre/it will burne.

The vertues of these Bathes.

THese bathes are good for the brayne/if the nape of the necke and ẏ hinder parte of the head be bathed and dipped in them.

ij They are good for ẏ eye syght/& they take away ẏ diseases of ẏ eyes.

iij They remedy hard hearinge/and dryue awaye the stynkinge of the nosethrilles.

iiij They restore agayne the smellinge that is loste/ and heale all the sykenesses of the heade.

v They heale reumes and catharres/and waste awaye humores that cleue toughlye and fast vpon the tonge/in the palate of the mouthe / and in the weland.

vj They deliuer the stomack from lothsomnes/and help digestion.

vij They open the stoppinges of the bowels and inward parties.

viij They take awaye the paynes & werysumnes of ẏ kidnees & ẏ loynes.

ix They drye the fleshe and heat it much aboue it that it had wont to be.

x They teme or emptye out euel humores/and namelye suche as go betwene the fell and the fleshe.

xj They clense all scabbes/scurffe and iche.

xij They lighten them that are burdened wᵭ flegmatik humores.

xiij They helpe also them ẏ haue ẏ falling siknes/or the rinning out or the handgout or fotegout/of the sciatica/if they be commed of a colde cause.

xiiij They are euell for all kind of iaundise/and them that haue anye kind of goute that commeth of an hote cause. In all diseases that these bathes heal/they are better for weomen then for men.

xv They helpe wounderfully weomen to conceyue chyldren.

xvj They are good for the strangling/ stopping & fallinge of the mother.

xvij They heal all kinde of woundes and brusinges / whether they come by falling or by stripes.

xviij They are good for ẏ burstinge of sinewes & the shrinkinge of the same.

xix They drine away scarres and blewe markes of woundes.

xx They heale the morphew and preserue a man from the lepros ẏ is like to come/but if it be come allredy/it maketh it worse. xxj Other writers say ẏ these bathes are good for ẏ straungurie/ for ẏ colde cough/for the whyte

floures

floures of weomen/for olde agues that come of fleme and melancholye/and for the flowynge of an humor from the head to the shulder.

What Diet is to be kept in these bathes out of Gulden finger.

YE must not vse these bathes excepte youre bodye be fyrste purged in a fayr wether and an holsome. If that mennis bellis that bathe them/ be drawen in toward the back/then is there good hope/but if they be pufed vp and bowne or be greued wyth gnawynges/that is an euell token. Ye muste continue in thys bathe euerye daye seuen houres/foure houres before diner/and thre after diner / so that a conueniente tyme maye go betwene the seconde bathynge and the diner tyme/that the bellye in the meane tyme maye be well refreshed and stretched oute. Whyles ye are in the bathes/ye must nether eate nor drinke/ nor slepe.

I counsell leane and weake men/ that they abyde not longe in the bathes. They that are lustye as I sayd before/maye tarye foure houres before diner/and thre houres after diner. And weomen that are colde of complexion and not thurstye/maye tarye in the bathe viij.or ix.houres euery daye. After thys maner of tarying in the bathe/thou shalt nede no tary no lenger then xv.dayes at the moste. But if any will tarye lenger tyme as twintye dayes or mo / then muste he tarye in the bathe fewer houres/then I haue spoken of.

Bannish all heuines/pensyuenes/and sadnes away/ and refreshe youre selfe wyth honest myrthe.

After that ye haue taken a sober diner/ye must walke in some pleasaunt place/whylse the meate go doune to the botome of the stomack.

The broth of stewed hennes/seasoned wyth spices/is good meat in autumne or in the later haruest.

All kindes of pulse as beanes / peasen / phaselles and ciches/are to be eschewed/but the broth of them maye be partelye alowed/and namelye of ciches and husked peasen: the brothes of the other if nede do not require/ I would not haue greatly vsed. Ye must forbeare from fruytes and chese / except ye vse any of them at a tyme for a medicine.

Youre wyne must be cleare and well belayd/accordinge vnto the tyme of the yeare/and the streingth and wekenes of the wyne.

Ye must forbeare from cleare water vnmenged wyth wyne.

Ye must washe nether youre head/ nor anye other parte of youre bodye wyth anye other water then that whych is drawen out of the bathes.

After that ye haue departed from the bathes/ye must not within ix. dayes go into any sweating or bath stoue.

Of the incommodities and commodities of this bath out of Conrade Gesner, a man well learned and borne very nere vnto it.

THat these bathes do hurte diuers/ that chaunseth ether by the reason of there diseases/whereunto the bath is not naturally geuen to heale / or if it be

& it be fit for the diſeaſes/ it cõmeth by euell & wanton diet/ which is muche more hurtful then at home. For both their poures and ſtrengthe are reſolued awaye wt the bath/ & rawe humores are caried haſtelye into the beynes of to muche meat and drinke/ or els of ſuch as is taken out of ſeaſon / and euill humores gathered ether of euill diet/ or of meates of euill ſubſtaunce are the more ſpedelye caried into the harte/ and other principall mẽbres by the heat of the bath made to flowe/ or els are melted into them.

The moſt parte hauing no regard nether vnto the time nor vnto meſure gluttenuſly eat both in the bath and out of it/ and for their pleaſure drincke daylye diuerſe kindes of wines/ and drink wyth theyr cõpanyons for their pleaſure exceſſiuelye wyne/ and that vnmenged/ but alſo milke/ whaye/ and colde water/ flowyng out of the well or riuer/ or warme oute of the bathes. Some eate fruyte both good and badde/ and all that euer cõmeth to hand. Many not accuſtomed to wyne at home/ or els very litle/ beyng well exerciſed/ when they come to the bathes/ drinke it plentuouſlye wythout exerciſe/ and ſo are ſodenly filled. Some other for nygardnes/ or for pouertye when they come to the bathes/ eat euell and vnholſome meates/ becauſe they are good cheape/ and then beynge vnexerciſed as they hadde wont to be/ make much euill humores and euill blood/ whyche thynge maketh many fall into woꝛſe diſeaſes at the bath/ then they broughte wyth them thyther. Some there be whych lyke vnto duckes/ continue day and night in the bath/ ether no tyme or very ſmall goynge betwene theyr meat taking and theyr goyng in to the bath agayne.

Wherefore it is no wounder that many euen at the bathes/ or not longe after they be commed home/ fall into colikes/ eye ſores/ and agues / and diuerſe ſuche like diſeaſes. I heare ſaye that in diuers circles or goynges aboute of yeares / the nature of the bathes is ſharper. When I was in theſe bathes/ I marked that manye mennis eyes were hurte/ and broughte to greate heate/ and the repoꝛte was that the nynth yeare before that the ſame thinge chaunſed. But the moſte parte were ſhortelye healed / euen beynge yet at the bathes.

The cuſtome of this oure tyme is/ that the commune ſorte of men ſhulde tarye in theſe bathes a moneth/ and that riche folke abyde longer/ and to ſit manye houres in the bath. And they are not content to haue their vpper ſkinne to be broughte of ones/ to be healed agayne/ but twyſe or thryſe they will haue ſo. My councell is that accordinge to the diuerſite of the ſickneſ/ agues / ſtrength / and other circumſtaunces/ that ſome ſhoulde abyde but fewe dayes in the bath/ other many dayes/ ſome to haue there ſkinne bliſtered ones/ and other twyſe or ofter/ but that ſome be not ones. As touchinge the drinkinge of the water of the bath/ I woulde alowe but fewe to drinke it/ except it be dronken/ ſcarſely to quench thurſte/ which thing the hote water that commeth out of the pipes will do. Perchaunce it might be good for the diſeaſes of the breſte / but it weakeneth both the ouerparte and nether parte of the ſtomack/ and enlargeth to much ſom mennis kidnees and bellies/ that ſomtyme they put furth groſſe matter/ and ſomtime bloode. Som drinke the water to make them go to ſtole/ but they muſt drinke it in greate plentie/ and walke after it.

The

Of the Pepper bathe.

The opinion of the common people is foolish/whyche holdeth that all diseases that are taken in the bathe/maye be holpen by the bath agayne. For although it maye chaunce that the bath bewraye and bringe oute some diseases/whych before lurked and were hyd in the bodye/and afterwarde maye waste vp the matter of the same diseases/euen as the falling sickness is both bewrayed and also healed by the same medicines/yet for all that manye diseases may arise in the bathinge tyme by yll diet/whych the bath can neuer heale. The commune people holdeth that men haue vsed this bath longe inough/when as a litle water is put vpon the holow parte of their handes/is strayte waye dryed vp. But if any entring into the bath euen at the fyrst entringe thynke for a space that he is burned or bitten/and a litle whyle after waxeth colde/it is thought wysdome for him to leaue of bathynge: because he ether hath bath inough/or els to muche.

Of the Pepper bathe.

PEpper bath is called of the hyghe Almaynes Pfefferbad / and of some Latin writers Therme fabarie. This bath is in the lande of Rhetia/in the diocese of Cure / about ten miles from the fyrste vpspringinge of the Rhene. This bath doth not springe all the yeare thorowe / but at certayne tymes/for they springe oute wyth the herbes/as Munster in his Cosmography writeth/and departe awaye agayn into the earth wyth the same. And Fuchsius sayeth that this bath beginneth to springe euery yeare the thyrde daye of May/and goeth into the earth agayn the fourth daye of September. The miner and matter that this water rinneth ouer and thorow/whereof it taketh his streingth and vertue is gold/ brimstone/and naturall salpeter.

This bathe is in comparison of other bathes milke warme/and of suche metely warmenesse/that they that bath in it/nether are cold/nor yet sweat for heate. Wherefore it is not vnlike to be true that Guldenfinger and Fortzius do write/that it is good both for colde and hote complexions / and for all agues. Some are dispatched of their diseases here in fyre dayes/ some in ten/som in twelff/and other in longer tyme/accordinge vnto the diuersities of mennes natures/bringinge vp/and diet kepte there/and after the nature of the diseases that men come to be heales of. For some disease require a longer tyme then other do.

The vertues of this Bathe.

i It is wounderfully good for the head ache.
ii It streingtheneth the memorye.
iii It sharpeneth both a mannis hearinge and seyng/ and maketh them much better.
iiij It taketh quite awaye the stoppinge of the synewes and brayne.
v It is good for the leping goute/that runneth from one ioynte to another/and for the handeuell and fote euell.
vj It is also very good for bones that are broken to comforte them/and to strein-

to ſtrenghthen them/and to miniſh ſuche acke as commeth of them.
viij Guldenkinger wꝛiteth alſo that it is good agaynſt the wanton luſt of the body/becauſe it ſwageth it wonderfullye.
viiij It is good foꝛ ſcarres and blewe marckes/ and foꝛ clumpered blood that is runne together.
ix It is good foꝛ them that haue ache in their bones/and iointes/ and other places/by the reaſon of falling oꝛ beating oꝛ bꝛuſyng/as ſome old ſoldyars and hoꝛſemen haue.
x It is good foꝛ woundes that are depe in ether made with arrowes oꝛ gunnes, oꝛ foꝛ woundes that are to ſone oꝛ wꝛong falſely healed/and are vnder the fleſhe partely vnhealed/foꝛ it maketh ſuch bꝛeake out agayn/ and maketh them ready to be healed agayne perfectlye.
xi It is good foꝛ the trembling oꝛ ſhakinge of any part of a mans body.
xij It is good foꝛ the crampe.
xiij It is good foꝛ old agewes/and namely foꝛ an old quartane.
xiiij It is good foꝛ the palſeye and the falling ſickneſs.
xv It is good foꝛ the flixe to the chamber pot/called of the beſte Phyſicianes Diabetes/ that is when a man maketh water oft and much/euen allmoſt of the ſame coloure/that the dꝛinke is that he hath receyued/ and hath therewyth an vnquenchable thurſt.
xvj It is good foꝛ the ſtone in the kidnes / and foꝛ diuerſe other diſeaſes both in the kidnes and bladder alſo.
xvij It is good foꝛ old ſoꝛes that are on the legges.
xviij It is good foꝛ ſcabbes/ ſcurffe/and all kindes of maungines.
xix It is good foꝛ falſe woundes and fiſtules/and foꝛ Cankers.
xx It is good foꝛ inflammations/burninges & impoſtemes of ỹ pappes.
xxj It is good foꝛ ſuch ſoꝛes as are made wyth the Frenche pockes.
xxij It is good foꝛ membꝛes that are out of ioynte.
xxiij It is good foꝛ al partes of the body that are fretiſhed/foundered/ and made numme wyth colde.
xxiiij It is alſo good foꝛ digeſtion.

Hytherto haue I wꝛiten of the bathes that are in England and in Germany. But now becauſe there are certayne bathes in Italye/ whiche haue the nature and power to heale certayne diſeaſes / that ether none in England noꝛ Germanye is able to do/oꝛ els can in ſhoꝛter tyme oꝛ more ſurelye helpe/then they of England and of Germanye are able to do. I will alſo foꝛ the loue that I beare vnto my contrey men/wꝛite of the moſt famouſe and holſommeſt bathes/foꝛ healinge of ſtraunge diſeaſes and hard to heal/ that are in all Italye.

Of the bath called Aponus or Ebanus out of Michael Sauonarola.

THe bath of Apon oꝛ Eban is v. italian miles from the city of Padwaye/in the coſtes of the land therby/called Ebanum. That land was ones great and mightye placed beſyde hilles / in whoſe playnes

nes there is an hillock or littel hill standinge vp wyth no great heigth / oute of which spring diuers littel brokes or burnes/whych make manye bathes. For the water of the fyrst springe in goyng doune/so abateth his heate/that men may bath them selues in it. But that place is farre from valleyes / and compassed round about with fruytfull grounde/and is fre on euery syde/sauing that towardes the West it is a littel couered with S. Daniels mountayne. Howbeit that is but an hillock of small heigth. Doutlesse it is a place and dwellinge agreyng wyth mans helth/and very delitefull/which thing had not nede to be vnloked to of them that shoulde entre into anye bathes. Bet is the place windye / wherefore when the bathers are bathed/and go furth of the bath/let them stande well couered/and close from the wind/lest the ayer entre in and hurte them/whylse theyr poores are as yet open. But the water running from that spring and bathes hyther and thyther/ and in some places holdē in hooles/doth alter and changeth the ayer/ which thing is oft the cause/that some rinning to the bathes/and kepe no good ruell/fall syke thereby/of whych thyng I shall speake more hereafter.

Of the Miner or Min matter that beareth the cheferule in this bath out of the same author.

ARistotel in hys boke of the propertye of the Elementes amongst other hath marked two thinges/wherby the miner or metall / or vayne of a bath may be knowne/that is to wete/by the coloure and by the tast. As for the knowyng by stilling that shall be spoken of her after. The water of this bath is knowen to be salte and alumish/and haue some part of brimston as may by sight be well perceyued som deale of ashes. For as it runnes doune by the stony canales and littel riuers/that are brought out from his dreggy parte/the most part is found alumish and salt/and a small part brimstonish. For although a saffronish coloure appere brimstonish wythout in these places: as these diuerse coloures are sene/so are in ỹ raynbow sene thre colours one saffronish/another rede/and the thyrde grene. If ther were much brimstone/the brimstone should haue much clammines/and should haue more of the yelowe colour/then any other minerall/whiche we set not to be so. Whē as also of all other minorallis brimstone hath the strongeste sauour/ if there were any such/we should wt our smelling smell it/which thinge we can not do. For in suche bathes wherein brimstone beareth the rule/these two thinges are perceyued there/a yelow colour/and the smell of brimstone/as a mā may playnly find in the bath of Petriol and Cicilia/& such other like. Wherfore I wil not say that these haue brimstone/bearing ỹ chefe ruel/but alume & that there is more salt in them/then brimstone. The best tyme of goyng in to these bathes/is from the beginninge of May/ vntill the middest of June. The constitution of which tymes he that will be bathed/ must marke/ that it be not to hote/nor to colde/nor to windye/nether to raynye. Whiche thinges do not only alter and chaunge the water of the bathes/but also the mā: wherby it chaunseth offt tymes/for lacke of regarde vnto these/many fal oft tymes sicke/and many tymes dye. And it is also good tyme to vse these bathes/from the middest of August/vnto the ende of September.

And

And ſuche a bath is moſte to be cõmended/whyche lieth open to ẏ ayer/ whoſe vapozes blowe abzode/and are purged wyth the heate of the ſunne/ and ſo made good/where as mens heades ache not by the meanes of penned oz cloſed in vapours/are hurte.

And if it be an vnſufferable raynye/ windye oz colde wether/ then it ſhall be good to carye of the water of the bath into a chamber/ and there to bath you in a tonne/and if nede require to make a good fyze there. And this rule is not only to be kepte in this bath when nede requireth/but alſo in all other ſuche lyke.

I hold alſo that the wa'er of any bath caried in tonnes far of/ether hath littel oz no ſtreingth in compariſon of it/that is in his naturall place.

Thys is alſo my councell/ that men rynne not to the vſynge of bathes foz euerye light cauſe/but only foz ſuche diſeaſes as almoſte the Phiſiciones diſpaire of.

The vertues of this Bathe.

The nature of thys bath is very hote and dzye/wherefoze it is good to take the water of it/and to poure it doume vpon the mouldes of ẏ heades of them that haue a moyſt and a colde catar.

ij It is good foz them alſo that haue their bzeſtes full of moyſture and hurte wyth colde.

iij It is good foz them that haue a moyſt ſtomak/and the dzopſey & wind ines oz vpblowynge in the bellye.

iiij It is good foz ſwellinge of the milt/to take it quite awaye.

v It is good foz old frettinges gnawyn wild/and rinning ſozes/foz tetters and ringwozmes/foz ſcabbes and ſcurfines/and all kindes of maungines/as we haue learned oft by experience.

vj It is good foz the ache of the ioyntes/and foz the goute whyche commeth of a cold and moyſt cauſe.

vij This bath is good foz them that haue anye bone bzoken and growen together agayne/foz it ſterketh and ſtreingtheneth verye muche the bzoken place/and ſetteth the ioyninge faſter together.

viij The water of this bath louſeth the bellye/and bzingeth fourth tough humozes. And the commune meaſure is from one pounde vnto thze. Howbeit halfe a pound will purge as it hath ben proued: when it is dzonken/ it troubleth the ſtomack much/and maketh men vomit. Wherfoze it were better to take thys water in by a cliſter.

ix This bath is alſo verye good to ſtoppe the whyte floures/ and foz the mother that is to muche moyſte wyth manye louſe humoures/ whereby is hindered conception. And thys bath wyth hys vapoures and ſmoke alone receyued accozdingly into the mother/doth rectifye it/and diſpoſeth it/ and prepareth it to conception. In the tyme of Cermyſon/a certayn woman beynge baren twelff yeares/by the councell of him came and vſed this bathe/ and ſhoztelye after conceyued.

Hetherto I haue wzitten of theſe bathes after the minde of Sauinozola who doth not deny/but ẏ all ẏ bathes about Padway are of one nature.

Then when as the excellent learned man Joannes de Dondis/ whom also Sauinozolla doth hyghly commend/ wryteth thus as I shall here after declare of all the bathes of Padwaye in general/ he geueth also the properties folowyng vnto the bathes of Apon. His wozdes are these.

The bathes of Padway therfoze are good foz al cold and moyst diseases of the heade/ as are the dzuSye euill/ the great forgetfulnes and catharres cõming of colde causes.

They are good foz the palsey/ foz the setting of the mouth awaye/ foz the moyst crampe/ foz the necke that is stretched to far one way with the crãpe oz is made stiffe therewith. Foz numnes of membzes/ and foz membzes that foz cold haue almost lost all felinge.

They are good foz all moyste and waterye diseases of the eyes and the eares/ wherefoze they are good foz wateringe eyes/ and foz the dymnes of syghte/ that commeth of to muche water fallen into the eyes. Foz the singing of the eares/ and foz dulnes of hearinge that commeth of flegmaticke and moyste and colde humozes.

They are also good foz them that can not perfectly smell.

They are good foz the toth ach/ foz ẏ teth that are on edged/ foz the colde and chyllinge of the teth / foz the rustines of the teth/ foz the softtines of the gummes/ foz the wastynge vp of the colde and moyste humoures that falleth vnto them.

They are good foz the swellinge of the iawes/ of the thzote and of the vuula.

They are good foz the diseases of the longes and winde pipe oz thzoppel and foz all cold and moyst diseases of the bzest/ and especially foz the catar oz reume/ foz hozsenes/ and shozt windines comming of colde causes.

They are good foz fearfulnes of the hart/ and foz the much panting and trembling of it/ if they come of cold and moyste causes.

They are good foz the lousnes and to muche softtnes of the pappes & foz their vnreasonable bignes/ foz to muche plentye of milke/ and they are good agaynst the waterishnes/ and to muche fynenes of the same.

They are good foz the lousnes & flashnes of ẏ stomack/ foz the weknes of ẏ same/ & foz an euill appetite/ & an euil digestion/ and the slipperines of ẏ stomack whych maketh that it can not well holde any meat.

They are good foz the weakenes of the guttes and the to much slipperines of them/ foz the flixe/ slippery flixe/ and foz colde and windye diseases of the guttes.

They are good foz the fallinge doun of the guttes and foz the Emrodes that come of moysture.

They are good foz cold men and weomen that by the reason of to much coldnes and moysture can haue no childer.

They are good also foz the bursting ẏ commeth of to much moystnes.

They are good foz them that are to fatt and fleshlye/ foz it will make thẽ leaner/ if they vse it in dewe tyme/ woyth good diet accozding vnto the ozder of Physick. The water of thys bath is good to be dzonken/ to scoure the stomack and the guttes/ and to minish the greatnes of the milte and the liuer/ and to deliuer them from stoppinge.

If anye

xviij If anye man be disposed to drinke of these waters/lette hym vse thys manner. Let hym drinke the water fastinge in the morninge warme / and so warme as he can take it for hurtinge of hym selfe wyth the heate of it. And lette hym beginne at the fyrste wyth a littel/and so go forward by degrees vntill he maye receyue a iust or sufficient quantite.

xviij They that woulde vse the smooke or vaperouse ayer of this water/ they must let a littel celle or littel chambre be made aboue the hotest part of the bath/that the vapoure and smoke may stryke right vp/ vpon suche places as had nede of them. Thys kinde of perfuminge and receyuinge of the ayer of the bathes prouoketh sweate mightelye / and bringeth furth in plentye waterish humoures/ whych are in the body/and it is of more might then is the bathinge it selfe in the water/and worketh more easelye. Doutlesse thys kinde of perfuminge is a singuler remedye to melte and dryue awaye the waterishnes of the dropsye/for all weakerye diseases of the ioyntes/and for to make them lener that are to fat and to grosse.

Of the Calderane bathes beside Verona.

THe Calderane bathe is in a village/called Ganderinum/as Nicolaus Massa sayeth in the land or felde of Verona/ almoste ten miles from the cytie towarde the East/at the skirtes or bottomes of certayn hillockes/whych are pleasant and lusty to loke vnto. And there are two places out of the whych the waters that make the bathes do spring. The one is lyke a Theatre/compassed round about with a wal/ and hath certayn greeses to go doune by. The other is open and not defended aboute wyth anye wall or other defence/ into the whyche they go that will bath them selues. The one is but a good stone caste from the other. The ground of these bathes is sandye/and the sande is rustye to a mans syghte. The water floweth not continuallye / nether in one place colde/but rather blood warme. It is exceding clere/and doth not excede in any taste/for it is nether swete nor bitter. Yet it semeth to shewe a littel saltishes. If there be anye thinge besyde/it maye be layde to the smell and qualitie of brimstone. Therfore thys minorall water is cleare (and not manifestlye hoote) & springeth out of sande. Whose taste is nether muche saltish/ nor swete nor bitter/ but in a meane with some mengynge with mixture of brimstone. It hath a muddye taste in a mannis mouth. But wythout all doute the cheafe miner or matter that thys water goeth ouer/or thorowe/ as all the learned men that haue written/beare witnes/ is yron. Bolderius one borne in Verone writeth that these bathes when as they are deuided into ten partes / haue viij. and a halfe of yron/ one parte of naturall salpeter/and halfe a parte of brumstone.

The properties of this bathes.

THis bath doth measurablye coole/and notably drye/and is good for all olde diseases that come of to muche heate/ and for suche also that come of to muche moysture not well ruled/wyth feable heat/and for such as com

meth of a colericke and saltishe humor menged together. Wherefore it is good for all kinde of scabbes and itches / and for all spottes in anye parte of the bodye/for scalde heades and pluckes in the heade. For Leprous in the skinne/and the disease nowe called Lepre / but Elephantiasis of olde writers / if the syckenes be in the begynninge / and haue not taken depe rotes.

ij It is good for a weake stomake if the cause be to much moystnes.

iij Thys bathe is good for to muche heate of the liuer and kidneys/and it prepareth the moysture agaynste nature whyche is in them / and bringeth it furth of the bodye/both by goynge to stoole/and also by makinge of water.

iiij It is good for the sores and blistering of the bladder/and kidnes/and oft tymes healeth them. It healeth also the scabbes of the bladder / and the softning of the same.

v It swageth also the sharpnes of the bladder and the burninge of it/ & oft tymes healeth it.

vj It helpeth also the strangurye/ or makinge of water littell and littel at ones/as it were by droppes / and the goynge oute of the water when a man feleth it not.

vij It stoppeth also the issue or flowyng out of mannis sede or nature.

viij It stoppeth also the bloode that is in the mother/ and the renninge of the Emorroodes.

ix And so lykewise it holdeth and drieth vp ouerflowinge humores in any parte of the body/if it be taken in measure as it should be.

x It healeth fretting/gnawyng/wasting and creping sores.

xj It helpeth the headach/and taketh away roumes and catarres.

xij It stoppeth and drieth vp the watering of the eyes.

xiij It drieth vp the superfluous moisture of the gummes and teth.

xiiij It is good for them ỳ are shortwinded & are stopped in their brestes.

xv It is good for them that are fallen into a consumption/and spit blood out of their brestes.

xvj It healeth also the hitchcock or yiskinge/ and stoppeth vomitinge or perbreakinge.

xvij It healeth and taketh away the heat of the liuer/and helpeth ỳ weknes of the same/it healed also the old flux of the liuer.

xviij It is also somtyme a good remedye against the grene sikneſſe and the dropsey comming by the faut of the liuer.

xix It openeth all kindes of stoppinges both of the milt and liuer.

xx It driueth furth sand and grauell/lumpes of bloode and other grosse matters and flegmatik/and it defendeth afore hand and preserueth the bladder from breadinge of the stone.

xxj It is also good for weake men/that would gladly haue chyldren and haue none.

xxij It is also good for weomen that wold gladly haue chyldrē/& cā haue none by the reason of to much moystnes conteyned in the mother.

xxiij It is good also for the to much lousnes and swerines in the guttes.

xxiiij It is good for weomen that are vexed with the whyte floures.

xxv If

¶ Item If ye take the water of this bath in by a glister/ it is a singuler good remedy agaynst wormes.

For all and euery one of these forsayd diseases is the water of this bath good/fyrst if it be dronken/& afterwardes if the sickues require by bathinge of youre membres in it.

The water of this bath in no wyse will helpe them that are sicke in the Frenche pockes whether they drincke the water or bath themselues in it.

If any man will be deliuered from anye of these aboue named diseases by the drinkinge of this water. Fyrste before he drinke it/ or if he will entre into the bath/before he go into it: it is mete that he purge himselfe before w̄ some light medicine/and to teme or emptye out the ouerflowynge moisture that is in the bellye. As for an example/if the disease be in the breste kidnees or bladder/or in the liuer: Let the sicke purge him selfe with cassia fistula or suche lykewise lenitiue or gentell purger.

If the milte be diseased/let the patient be purged with electuarye lenitiuo or dia sene/or som other like conuenient for the milte.

But if the stomacke be diseased/then maye a man take diacatholicon or Hierapzica Galeni.

If anye man be scabbye/or haue anye other defilinge of the skinne/lette him be purged after the same maner/that is/ether with Cassia/ with Electuario lenitiuo/and suche lyke medicines as serue for the drayinge out of humoures/ that are menged wyth color and fleme or salte water/whereunto maye be put Rebarbe/specially if there be anye flowynge or issue of bloode/ ether oute of the beynes of the fundamente/ whyche is called the Emeroodes/or oute of the mother. Whyche purgation taken/ then let the syke beginne to drincke of the sprynge that is closed aboute wyth the wall and not of the other springe/where as beastes drinke/ or scabby folke bath them selues in.

The moste mete tyme of yeare to bath in these bathes/ and to drinke the water of them/is from the middes of June/to the middes of Auguste or to the ende of August.

Moreouer this water oughte to be dronken immediatlye oute of the springe/and not in places far from the springe/for if it be caried farre of/ as into other landes a greate waye of/ other it hath no strength at all/ or ellis very litle.

The best tyme of day to take this water/is as sone as the Sonne is vp after that ye haue ben at stoole/whyche ether commeth of nature/or by som suppository or clister.

If that ye be disposed to bath in the water/it is best that ye bathe in the Springe of it selfe. But if for any great cause ye can not come to the spring it selfe/ drincke it warme in youre Inne or house/& so lykewyse bath youre selfe in it at home in your house or Inne. And se that ye vse this water ether when ye drincke it/or bath youre selfe in it/in the fyrste houre after the daye springeth.

Furthermore he that will take thys water/ muste take hede that he haue no ague/nether be in all poyntes feable and weake in hys body/& that he haue not wekenes in the synewes/for suche can nether take thys water

into theyr bodies/nor bath themselues in it without great ieperdye.

As touching the quantite of this water that a man shall take in / it ought to be according to the complexion of the sicke/and after the suffrance or tholling of the stomack. For they that haue an euill stomack/ muste take the lesse of it. But they that are stronge/maye beginne to drinke in the fyrst dayes. v. vj. or vij. cuppes full of the weight of viij. or ix. vnces. And as they are in drinckinge of the water/if it can be/they must walke softelye/ that theyr naturall heate be stirred vp/ that it maye go the quicklier doune from the mawe to the guttes.

Som by and by after they haue dronken it/ether pisse much or go much to the stoole/som do both at ones. Some haue one after an other/ and some haue theyr scouring after certayne houres.

But howsoeuer it be/it is most wisdom to walk foure houres after the taking of ỳ water softlye/so that by that walking he nether prouoke sweat/ nether make himselfe faynte or feable.

After that he hath walked then/let him go to meate/and after it also let him reste him selfe. But vpon the daye tyme it shall not be conueniente for him to slepe/but he must playe and talke wyth his merye frendes/ and rede those thinges whych maye make him merye/or let him playe vpon som musicall instrumentes/ or heare som musick or pleasante singinge/if he can not playe him selfe.

Let the takinge of this water increase dayly with putting to of one cup or ij. or iij. according as the sicke is able to abide it/and as the nature of the disease doth require.

Yet for all this a man may not vnaduisedly and withoute deliberation go forward in increasing the numbre of his cuppes of water/ but let al thinges be waighed and ruled after reason. For ther are some/that ether by the meanes of the weaknes of their stomack/or for some other vnknowen cause/in no wise can awaye wyth the drinking of this water. Yea though they drinke but a littel/and kepe as good rule and diet as is possible.

And some there be that can nether auoide the water that they haue receyued oute agayne / nether by pissinge nor by goynge to the stoole/whiche persones if they shoulde go forwarde in drinkinge of this water/ they shuld shortely fall into some disease lyke a dropsey/or into the dropsey it selfe.

Wherefore let suche absteyne and forbeare from the drinkinge of thys water.

But if the nature of the patient be stronge inough/Massa woulde that he shoulde procede/ vntill he come to the numbre of xx. cuppes and not passe that numbre.

If it chaunce that within fyre or seuen dayes that the patientes stomak loth the water/and beginne to faynte/let him forbeare from it/for the space of one daye or two/and when his stomack is comforted agayne/he may returne to his old measure agayne/or to so much as his stomack shall be able conuenientlye to beare.

Let no man drinke shorter tyme of thys water then twintye dayes / for when as it worketh faintly by littel and littell/it can not finish perfectly his working in a fewe dayes/for he must both teeme or emptie out the ouerflo-

wynge humoꝛes/and alter and change into an other diſpoſition the greued & diſeaſed mẽbꝛes/that they may be reſtoꝛed agayn vnto ther old ſoundnes. Wherfoꝛe Maſſa conſeleth if a mans ſtomak can endure w̄ the takinge of ẏ water/that he ſhould continue an hole moneth in the dꝛinking of it.

Let all them that haue nede to dꝛinke of thys water & alſo to be bathed in it/foꝛ the ſpace of certayne dayes / dꝛinke fyꝛſte of the water onlye/beſoꝛe they enter into the bath/vntill they knowe that they be well ſcoured within/ and alſo ſtreingthned. Wꝛych thynge they ſhall knowe by this ſigne/that is/ if both by the fundament/& thoꝛowe the water veſſels the water come furth clere and vnmenged about the ſame quantitie that it was receyued.

But this chaunſeth not at any certayn one tyme/foꝛ ſomtyme thys woꝛke is finiſhed ſoner/and ſomtyme latter/ but moſte commenlye it chaunſeth aboute the xiiij. oꝛ xx. daye.

Beſoꝛe that by theſe ſignes a man knowe perfectlye that he is well ſcoured wythin: in no caſe anye man oughte to goo into the bathe/to bathe oꝛ waſhe him.

Thys alſo muſt be well kepte / that no man ſhall go into the bath the ſame daye that he dꝛinketh of the water/and that he dꝛincke not that daye of the water after that he hath bene in the bath.

The moſte parte of it that I haue wꝛitten hytherto of thys bathe: I haue tranſlated it oute of Nicolaus Maſſa. But becauſe ſome will not beleue one man alone/be he neuer ſo honeſt/oꝛ well learned / excepte he haue ſome to beare witnes wyth him. I will bꝛing furth the iudgemente of two Phyſicians of Uerona/in whoſe dominion thys noble bath is/concerninge the pꝛoperties and vertues of thys bath.

Aleardus Phiſicion of Verona.

The calderan bathes are good foꝛ all diſeaſes wꝛych come of moyſture as are the diſeaſes of the ioyntes comminge of a waterye cauſe.

They are good foꝛ all the diſeaſes of the kidneis.

They helpe all colde and moyſt goute.

They are good foꝛ the burſtinge of the pꝛiuie membꝛes.

They are good foꝛ impoſtumes and olde ſoꝛes.

They are good foꝛ a moyſt oꝛ waterish ſtomack/foꝛ they ſtreinghthen it.

They are good foꝛ hardnes of the milte called of ſome the cake in ẏ ſyde.

They are good foꝛ the bꝛeſt/foꝛ they inlarge the longes/ and make moꝛe roume foꝛ the bꝛeath.

They are good foꝛ the head ache.

They are good both foꝛ the waterye and windye dꝛopſye.

They are good foꝛ the ſynewes in taking awaye crampes/and the ache that commeth of them.

They cleanſe the ſkinne from all kinde of ſcabbes/ ſcuruines/maunginеs/ſpottes/ markes and frekels/and from both the wꝛyte moꝛphew and the black.

They waſte awaye the vnpꝛofitable ouerflowing humoꝛes that fall into the milte and liuer/and ingender diſeaſes ther.

They

They are good for fallinge doune of to much moyſture into the mother/ and helpeth to make women fruytfull.

They are good for paynes in the ſmall guttes.

They are good ether to be dronken or bathed in for them that haue falſe or priuye increpinge woundes called fiſtule.

The water of the bath is good to purge the bellye both taken in at the mouth or beneth in a cliſter.

The bathes are good for them that piſſe blood.

They are good for the hardnes of the pappes.

They are good to be dronken for ſuch weomen as caſt their childern before the due tyme/and if they will ſwyme in the bathes / they ſhall haue the lyke helpe as they haue of drinckinge of the water.

The water is good to be dronken in the beginninge of a reume.

They kepe a man yonge like and luſtye that drinketh euerye yeare xb. dayes at the leſte of theſe bathes.

They are good for the burſtinge/for the dieſynes in the head/for the glowyng or ſounde of the eares/for pockes/and for the iſſew of nature.

Although they be euill for the payne of the ioyntes of them that haue the French pockes/yet for all that it is knowen by experience/ that they are good for the outbroken ſores of it/if a man bath hym ſelfe in them.

Let men vſe theſe bathes from the middeſt of Julye vnto the ende of Auguſte.

Of the maner of vſinge the ſame Calderan bath out of Aleardus.

THe maner of vſinge of this bathe/is ether to go doune into the water/or to drincke it/or haue it poured vpon a man/or by prouoking ſweate by the vapores of it.

But as for the ſweatinge that can not be / becauſe the water wanteth heat to prouoke ſweat wythall/becauſe the yron beareth ſuch rule ouer the ſalpeter and brimſtone.

Pouringe of water vpon any membre or bathyng of it wyth ſponges or warme clothes/may be well done if a man will heate the water/ and make it ſo warme as is meate for that purpoſe. Be maye bath the ſike parte with warme clothes a good while/and afterwarde take a ſponge dipped in ſomthynge hoter water/and let it lye a good whyle vpon ỹ place vntill ye think that the water beginneth to be colde/then dippe it in warm water agayn/ and this maye ye do iij. or iiij. tymes / or ofter as nede ſhall require. And when ye leaue of bathinge/dryye the ſycke place well and laye a warm cloth vpon it.

The ſeconde daye or thyrde that a man is commed to the bath and reſted well there/he maye at thre of the clock(after the Italian tellinge of houres)enter into the bath/and there tarye an houre or a littel more or leſſe/ accordinge vnto the ſtreingth of the patient/and the nature of the diſeaſe/euē vntill the ſicke man perceyue the endes of his fingers to be kurled or wrinkled.

And then let him go out/and be dryed wyth a metelye warme cloth/ and after that let him relte in hys bed the space of an houre/and then let him dine. And so likewyse two houres before supper he maye go into the bath and do likewise/and go to supper/and at dewe tyme after go to bed.

The next day after ye haue ben in the bath/then may ye drink at diuers tymes ij.pounds/but not w̄ one dreth or ij.as some vse to do. But ye muste take it in by litle and litle/and walke and exercise your selfe in the taking of it/and after iiij.houres ye may go to a feable diner/ & ther eat of good meates/and easye of digestion. And thesame maye ye do before supper/a dewe tyme goynge betwene.

The next day after that ye may go into the bath agayn/as ye dyd before & so by parting of tymes and courses/ after this maner ye may continue xv. dayes or more/or at the most xx.daies.But it is better to continue xv.dayes or more.But because thys water hauinge but littel salpeter and lesse brimstone/it purgeth not much:yet seyng that it is somthing lousing/ it is better to go forward in the bathing/then in the drincking of the water. But both the wayes are good for the afore named diseases.

If that ye will continue in the drinking of the water/ye must drincke so long/vntil the water come out/be as clere as it is receyued in.

If that it chaunce ẏ the patient be not holpen of his disease ẏ first tyme/ let hym come the next yere agayn/& he shall se maruelous working.

When as ye returne homeward from this bath/whether ye go or ryde/ ye must take easye iourneys/and eat at dewe tyme good meat and easye of digestion/and chawe your meate well/for that helpeth muche to digestion. Ye must eschewe slepe vpon the daye tyme.

Let your wine be whit/but not swete/& for a certayn dayes let it not be mẽged with water/ I mean about viij.dayes.But if it be to fumish/thẽ lay for a certayne time a peare of bread in ẏ wine/& it will delay ẏ fumes & heat of it.For bread is the brydell & chayn of wine.And when as these viij.dayes are passed/then maye ye vse your old accustomed wyne agayne.

The yookes of freshe egges/are good and holsome meate for you at that tyme.

After your meat ye must rest you a good whyle/and before meat again/ ye must walke in an euen grounde vntill ye be fullye werye.

Your supper must be but light of boyled chyckens.

After that xv.dayes be passed/then may ye eat veal and wethers flesshe/ sodden rather then rosted/and such other good flesshe.

Ye may vse both at dinner and supper the broth of a chycken wyth suppes put in it.

Washe your handes for thys tyme wyth whyte wine/and beware that ye touch no colde water.

Beware that for the space of a monthe/ye eat any other meate then these aboue named.

Forbeare from all fruytes/from all pulses/as beanes/ peasen/ and suche lyke/ from onyones/ leakes/ garleke/ from all sharpe spices and from vinegre.

Forbeare also from coole/ figges/ and all baken meates/and especiallye from

from the cruſtes of pyes and paſtyes/and tartes and ſuch like.

For the ſame ſpace ye muſte kepe youre ſelfe from the companye of all weomen.

The properties of all bathes where in Iron is the chefe ruler, and eſpecialy of the Calderan bath, out of Anthonius Fumanellus a Phyſician of Verona nere vnto the Calderan Bathes.

THe bathes where as yron beareth the chefe rule & ſtroke are good for the falling of the heare/for the runninge ſores of the heade/ for the ſcabbes/for the lepre/and for all the foulnes of the ſkinne.

They are good for all moyſture that is aboute the ſkinne/for the euill ſmell of the bodye / for windye ſwellinges/for bladders in the ſkinne/ for impoſtemes wyth ſores or botches/for ſmall wheales/ for ytch/ and for ſtinckinge and moyſte botches.

They are good for the hardnes and vpblowyng of the milte.

They are good for all the diſeaſes of the ioyntes/for the ſofteninge of the ſynewes/for crampes that come of moiſtnes/ for numnes and the vnfelinges or ſlepinge of membres.

They are good for the moyſtnes of the heade/for the dulynes of ỹ head/ for mattery and rinning eares/for louſe teth/for to much ſpitting/ and moiſtnes of the mouth.

They are good for a moyſt and watery mother/for the falling of the mother/and for the ouermuch flowyng of the floures.

They are good agaynſt perbreaking/againſt lothſumnes of the ſtomak/ agaynſt the flix/againſt the falling of the fundament.

They are good for them that are weake in doynge the office of encreaſinge of mankind/and for them that can not make water well.

They are good for the kidnes that are much wekened and are to wide/ for the piſſinge of blood/for the ſofteninge of the bladder/for the ſcab of the bladder/for the ſtrangurye/and the burninge of the water/for the offte makinge of water to muche/called Diabetes/for the iſſue of mans nature / for the Emorodes.

They are alſo good for to ſtrengthen a place that hath ben broken / and to make it growe faſter together then it dyd before.

They are good for them that are ſhortwinded/and for them that haue gnawynges/and payne in the bellye.

Nowe after that I haue brought thre ſufficient witneſſes to proue that the Calderan bath hath the propertyes aboue written/ſuppoſynge that no man will doute anye more of it that hath bene alledged. I will tell you the properties of one other notable bathe in Italye not farre from the vniuerſitye of Bononye.

Of the bath Porret.

The

THe bath of Porret is in the countrie of Bononye/which is the Popes toune/and a famous vniuersitie. The bath is about xj. Italian miles from this citye/ in a wilde place nere vnto the Pistozian alpes oz high mountaynes By reason whereof the place is so colde ẏ men must vse it not before the xv. of Julye. noz latter then the first of Septembze. The mine oz vayne that this bath runneth thozow oz ouer/is alume wyth some brimstone/and not without salt and salpeter. Gentilis also sayth that this bath is alumishe / but he maketh no mention nether of brimstone/ noz of anye kinde of salt. Sauonozola by repozte telleth that the chefe ruler is alume/and that it is not without brimstone and salte and salpeter. Vgalinus writing of this bath/sayth/that he will not holde that this bath is alumish as others do affirme and wzite / but because he sheweth no sufficiente reason of his dissention from other/beyng mozе in numbze and better learned then he/ I dissent from him. Mengus Fauentinus rekeneth that alume beareth the chefe rule/ and that next vnto him brimstone.

The properties of this bath.

THis bath is good agaynst ẏ vnmeasurable running out of ẏ Emrodes.

It is good foz the whyte floures and the read to stop them.

It is good agaynst vomiting and lothsumnes of the stomack.

It is a good remedy foz them that are cumbzed offt wyth to much swea tynge.

It is good agaynst all diseases of the synewes/ comming of to much fylling oz stopping wyth to many humozes.

It is good foz moyst mothers/and Gentilis sayth that he hath good experience/that it is verye excellently good foz weomen that are baren to make them shoztlye after to conceyue.

It is good foz the stoppinge of the liuer and the milte/and of any beyne in the hole bodye.

It is good foz the stone/and the paynes of the loynes / the reumaticke matter scoured fyrst awaye.

Other wziters geue a great deale mo of pzoperties vnto this bath then I haue reherſed/but because diuers learned Phisicianes do speake agaynst the great numbze of vertues/that the Bononians gyue vnto these bathes/ I will reherse no mozе then such as all learned men do agre that it hath.

The maner of vsinge of this bath.

THis ozder must ye kepe if ye will go into the bath of Pozret. After that ye are commed to the bath of Porret / ye must rest you well an hole daye / and do nothynge concerninge Physicke all that tyme.

Upon the second daye about the risinge of the Sunne/go to the bath and dzinke vj. ciathes of water/which shall conteyne two small pottes. A ciath as Agricola sayeth/holdeth after moyste measure/an vnce and an halfe. When ye haue

Dronken out your forenamed measure/then go home to youre Inne agayne/ and walke hyther and thyther/& so do ye for the space of an houre. In the meane tyme ye shall auoyde the water that ye haue receyued or els a great parte of it. When the houre is passed/then come to the bath agayn/& drinke iiij.ciathes and an halfe/then stand or rest after that the space of iij.houres/ and then go to dyner.viij.houres after diner take a light supper/& an houre and halfe after supper go to bedde.

Upon the next daye folowyng/which is the thyrde daye after the Sun be risen/ye shall drinke two pottes of water conteyning ix.vnces by water measure/and from that tyme for the space of an houre/ye shall stande / and afterwarde shall ye enter into the bath/ if it be not colde/and in it shall ye stande one houre. And when ye come out/ye shall go to bed / and couer you metelye well wyth clothes/but ye maye not slepe / and ye shall se whether nature will assaye to sweate or no. If that ye do sweate/ make youre bodye be dryed wyth warme clothes / and an houre after that/let thys clister be ministred vnto you.

Take of the water of the bath one pound and an halfe/ two vnces of honye. Thre vnces of sallet oyle/of salt two dramines. Put all these together/ and put them into youre bodye.

After that ye haue auoyded out the clister/then go to dinner/and at cõuenient time go to supper/ and let your supper then be lenger then it is vpon that daye that ye drincke so muche water. And thys order shall ye kepe as longe as ye be at thys bath. That is to witt/to drinke vpon one daye at iij. tymes v.pottes of water/and the other daye ye must drinke two/and go in to the bath if it be not colde. For I saye if it be colde/ as most communlye it is/ye shall let it alone/and take the forsayd clister. And se in no wyse that ye leaue the vsinge of the clister/for doutles it doth more good/ then the drinking of the water doth.

And this order must ye holde for the space of xx.dayes.

After that ye haue dronken iiij.dayes of the water/cause this ointmente folowyng to be made for you/of some learned potecarye.

℞. Olei de Absinthio	}	añ. ℥ s
Olei de Spica		
Olei Mastichini		
Gallie muscate	}	añ. ℈ j
Caryophyllorum		
Macis		
Galange		
Carei		
Ameos		
Coralli rubri	}	añ. ʒ s
Coriandri preparati		
Cere albe.q.s. fiat vnguentum molle.		

Anoynt your stomack wyth this oyntment an houre before supper/ and let it be layd on wyth a warme hande.

And

And because your stomak shall be oft in great daunger/at diuerse tymes ye shall by myne aduise sprinkle this pouder vpon your meate/and put it into youre sauce which ye shall vse.

Take of good and chosen cynamome two drammes.
Of Ginger two scrupels.
Of cloues/of clary seade/of fenel sede/ of eche one scrupel.
Of read sanders one dram.
Of saffran halffe a dram.

Beate all these into fyne pouder/and cast it vpon your meat/and at som tymes take a littell comfectes of anise seade before meat/and coriandre confites after meat.

Let youre drinke be small whyte wyne.

Let your meat be chickens/kiddes flesh/or wethers fleshe.

Let your bread be one daye or two dayes olde.

Ye must eate no other meat then I haue spoken of/ sauing if ye wil eate a softe egge or a potched egge.

Beware of rawe herbes/fruytes and fishes/butter milke and chese/and from pies and pasticrustes and all vnleuened breade.

The most of all this that I haue rehersed of this bath/I haue taken out of Bauerius. It that foloweth is taken out of Hugo Senencis.

THe mine or vayne of Porretta/belonging vnto the lordship of Bonony/ that is best knowen/ is salpeter naturall/for the tast of it is saltishe and a littel binding/it hath also some brimstone.

The cheafe help that a man can get of this water/is most openlye perceyued in healinge of flegmatique diseases/and in amendinge of tough and grosse humores.

Because it is surely knowen by experience that this water shortely after that it is dronken/entreth into the veynes/some rules had nede to be kepte at suche tyme as it is dronken.

Where as salte peter by it selfe is not able to purge stronglye/ther muste be muche of this water taken before it will purge. But ye must whilliste ye drinke of this water/forbeare from al other commune water/ because it hindreth the digestion of the other/from salte beafe/from pastye crustes/and al other baken meates.

There was one of Bononye/named Thura/whych wrote that so much of this water ought to be dronken before meat/vntill it come furth clere agayne as it was receyued ether by the water vessels/ or by the fundament/ or ellis by perbreakinge/ but that oughte not to be done that he councelled. But so much of the water is to be takē as wil purge a man of sufficiēt helth and complexion bj.or bij.tymes. Let them that are weaker take accordinge vnto their nature so much as shall be inough for them.

If this water be taken in a sufficient quātite/and purge them/it is wel/ but if it purge not/then make clisters of the same water to purge them.

Aboute thre houres after that ye haue auoyded oute the clister/ye maye take a sober diner. But if the water worke wythout a clister/if ye be not ye weake/go into the bath that the parte of the water / whyche is entred

into the baynes maye be melted and dissolued awaye.

Continue halfe an houre in a warm bed after that ye haue bene in bath/ & ther be well wyped and dryed wyth warme clothes/ and after an halfe houre put on your clothes and go to diner. After diner if that ye thinke that your legges be heauye by the reason of the abiding of the water ther in: enter into the bath agayne thesame day before supper. And ij. houres after supper go to bed & slepe if ye can/the space of viij. houres. And if ye sweat/ wype it well of/and in any case beware of colde.

If that ye made weake with your purgation/then reste you two or thre dayes. After that begin of fresh to take your water/ earlye in the morninge as ye did before. And let the forsayd rules be kepte. And vpon those dayes wherein ye take not the water/go euery day in the morning in to the bath/ and continue there for the space of halfe an houre/and afterwarde go into a warme bedde/ and wype and drye youre selfe well/and afterwarde eate and drinke as ye were taught before. If the water when it is taken do not worke/nether by the stole nor makinge of water/wythin the space of thre dayes/ then take a clister/ and after that go into the bathe/ and tarye in it halfe an houre/then go into your warm bed and drye your selfe wel. And after thre dayes/take the water agayn/and kepe thesame order that ye kept before.

Ye muste tarye so longe in the bath of Borret vntill ye haue dronken of the water vj. or vij. tymes.

Let your meates be easye of digestion as chikens/ and mutton of weathers/and suche lyke holsome meates.

All the tyme that ye are in this bath/ye must take hede that ye touch no commun water/because your baynes are not yet well ryd of the water of the bath.

Certayn generall rules to be obserued of all them that will entre into anye bath or drinke the water of anye bath.

The councel of wise and learned Physicions is/that ye should not at any tyme go into any bath to seke remedye their for any sickness/ excepte it be such one / that almoste the learned Physicians dispayre of the healinge of it. If God hath smitten you any disease/before ye go to any bath/for ỳ healing of it/call to youre remembraunce/how oft and wher in ye haue displeased God. And if any notable synne come to youre remembraunce/ occuppye ỳ same no more/but be earnestlye sorye for it/and aske God mercy for it/ intending and promising by hys mercye and grace / neuer to fall into that synne agayne. This counsell is agreynge wyth that which is written in ỳ xxxviij. chapter of Ecclesiasticus in this maner. My sonne in the tyme of thy sycknes fayl not/but that thou praye to allmighty God/for he wil helpe the leaue of all thy synninge/and shewe out thy streight handes/ and clenge thyne herte from al synne. and deal almoys/and then geue place to the Physicion/ and let hym come vnto the as one that God hath sent vnto the/etc.

And

And a littel after he doth playnly declare/ꝯ ſickneſ commeth for the puniſh-
ment of ſinne/wher he ſayth:He ꝯ will ſinne agaynſt his maker/vſeth to fall
into the handes of the Phiſicion.As Chriſt in ꝯ v.of John doth alſo meane
when he ſayeth vnto the blinde man whom he had healed:Go and ſinne no
more/leſt worſe thinges yet chaunce vnto the.Howbeit we maye not iudge
a man to be a greater ſinner then other/becauſe he is ofter ſicke then ꝯ com-
mun ſorte be.For God ſendeth vnto good men oft times ſickneſ/not for the
ſynnes that they haue done more then other men:but to kepe them in good
order ꝯ the fleſhe rebell not agaynſt the ſpirit.For if that manye infirmities
had ben a ſure token/that a man were a great ſinner/then ſhould Timothe
which had manye infirmities and ſickneſſes as Paule writeth/ben a verye
great ſinner.But he was not ſo/Therfore that argument is not true.

But whether ſickneſ come for to puniſhe ſinne/or to hold a man in good
nurture and obedience/all ſickneſſes commeth of God. Wherfore/for what
ſoeuer cauſe it cõmeth of/before ye aſke any helpe of any worldly Phyſician
ye muſt make your prayers to allmighty God/ as the good kinge Ezechias
dyd/and if it be mete for you to be healed/ye ſhall be healed as he was.

Then after that ye haue confeſſed your ſelfe vnto allmightye God / and
to ſuch as ye haue offended/in the name of God aſke councell of ſom learned
Phyſicion who is ſent of God/& not of ſome ſelfe made Idol/ who is onlye
ſent of hym ſelfe. If he vſinge all the lawfull meanes commenlye wont to
heale ſuch diſeaſes as ye are ſicke in/& yet ye feale your ſelfe no better / then
ſhall it be high tyme to go to the bathes as to the ſhot ancre.

But before ye go to the bathes/ in any wyſe ye muſt go vnto ſome lear-
ned Phyſician/& learne of him by the helpe of youre telling/ what cõplexion
ye be of/and what humor or other thinge is the cauſe of your diſeaſe/and by
his aduice maye ye go vnto ſuche bathes/as he ſhall thyncke moſte mete for
youre diſeaſe/and there after his councell vſe ſuche diet/as ſhall be moſt fitt
for your complexion and ſickneſ.

Let no man enter into any bath before his bodye be purged or clenged
ones or twyſe after the aduice of a learned Phyſician.For if any man go vn
prepared and vnpurged to the bath / he maye fortune neuer come home a-
gayne/or if he come home/he commeth home moſt commenly with a worſe
diſeaſe then he brought to the bath wyth him.

Be maye not go into the bath the firſt day that ye are commed to it/but
ye muſt reſt you a daye or ij.and then go into the bath.

Ther is no tyme of yeare that is more fitt to go into the moſt part of all
bathes/then are the moneths of Maye and Septembre. But the ſpring ty-
me is better then any other tyme is.

The beſt time of daye is an houre after the ariſing of the Sunne/or half
an houre.But before ye go into the bath/if youre diſeaſe will ſuffer you / ye
muſte walke an houre / or at the leaſte halfe an houre before yé go into the
bath.

But ye muſt at no tyme go into the bath/except ye haue ben at the ſtole
ether by nature or by crafte. Be maye take a ſuppoſitorye or a cliſter / and
for a greate nede Sauonorola ſuffreth pilles.But he will not ſuffre that he
that is ſo purged/entre into the bath for the ſpace of xiiij. houres after. The

same also would at the leste euerye bather shoulde haue a stole ones in thre dayes. Wherefore if that anye man be harde of nature/and can not well abyde suppositories and clisters/he pardoneth the patiente/if he be ones purged or go to the stole ones in thre dayes: whyche thinge scarselye any other writer that I haue red/will do: nether woulde I councell to differ the goyng to stole so longe/if there be anye meanes possible/ to make a man go to the stole wythout his great payne.

If that ye be councelled to go twyse on a daye into the bath / ye must se that ye go not into it before iij. houres be past after youre diner / and tarye not so longe in it after none as ye did before.

The commune tyme of taryinge in the bath/is communly alowed to be the space of an houre/or more or lesse/according vnto the nature of the bath and patient.

Let no man tary so long in the bath till he be faynte or weyke / but let him come oute before that tyme.

Ye muste alwayes go into the bath wyth an emptye stomack/and as longe as ye are in it/ye must nether eat nor drincke/sauinge that for a great nede require the contrarye. Then some graunte that weake persons maye eate a littell bread stieped in the iuyce of Pomegranates/Berberies/or Ribes / or in the syropes made of the same. Some Physicians suffer a man that can not abyde hunger so longe/ to take or he go in/ ether two spoun fulls of Rasynes/well washed often tymes/wyth two partes of water/one of wine/or so muche of delayed or watered wyne as muche as can he holden in a spoune/or a fewe prunes sodden or steped in water / or two spoun fulls of crumes of bread/washed oft tyme wyth water and wyne / tempered as I told before/or a tooste put in to suche water. But let no man drinke in the bath/excepte he swoume in the bath/or be in daunger of swowynge or els ye muste all the tyme that ye be in the bath/absteyne from all meate and drincke.

As long as ye are in the bath/ye must couer your head wel that ye take no colde/for it is very perillouse to take cold on the heade in the bath/as diuers reasons may be made to proue the same.

When ye come oute of youre bath/so that ye couer your selfe berye well that ye take no colde/and drye of the water of youre bodye wyth warme clothes/and go by and by into a warme bedde / and sweate there if ye can/ and wype of the sweate diligentlye/and afterwarde ye maye slepe : but ye must not drinke anye thinge vntill dyner tyme/ excepte ye be verye faynte. Then maye ye take a littel sugar Candye/or a fewe Rasines/ or anye suche lyke thynge in a small quantitie that will slake thyrste. For Galene in the fourtenth de methodo medendi / commaundeth that a man shall not eate nor drincke by and by after the bath vntill he hath slepte after hys bathinge.

After that ye haue sweate and slepte inough/ and be clerelye delyuered from the heate that ye had before in the bath/and afterwardes in the bed/ then maye you rest and walke a littel/and then go to diner/ for by measurable walkinge the vapours and windynes that is caughte in the bath/ is dryuen awaye.

If the

If the patiente can not walcke/then lette him be rubbed lightely / and if he can suffre no rubbinge / then at some tymes were it good to take a suppositorye ether of the roote of a beate wyth a littel salte vpon it / or a suppositorye of honye/or a suppositorye of floure delice/or of salte bacon / or whyte sope.

After all these thynges/then shall ye go to diner/but ye must nether eate very much good meate/nor any euell meate at all / wherefore ye muste ryse from the table wyth some appetite/so that ye coulde eat more if ye woulde/ and yet ye must not eat to littell.

The meates that are commenly of all Physicians allowed that wyte of diet that belongeth vnto bathers/are bread of one dayes baking or .ij. at the most/well leauened and thorouly baked/smal byrdes and other byrdes of the feldes & mountaynes that are of easy digestion. But waterhaunters must ye not touche/kid flesh/beal/and mutton of a lamb of an yere old new layd egges/phesaunts/pertriges/capons/chykens/and yong roese.

The meates that are forbidden/are salt beafe and bacon/pigeons/ quales pies and pasties/and such like meates/chyries/and all such lyke fruites/ garleke/onyons/& al hote spicies/& all cold meates as are the most parte of fishes/howbeit diuers maye be well alowed if they be well dressed.

Milke is not to be alowed much/but if ẏ the patient be so greadye of it/ ẏ in a maner he longe for it/then let him take it .ij. houres or thereabout/ before he take any other meat/and he must not drincke after it.

Whyte wyne ẏ is small/is alowable/or wine being delayed w̄ the third or fourth part of sodde̅ water according vnto ẏ cōplexion of ẏ patiēt. Som vse to stepe bread in strong wyne/when as they can get none other wine.

Beware that in no wyse ye drink any water/and especially cold water. And so should ye forbeare from all thinges that are presently colde/ namely when ye beginne first to eat or drincke. Let therfore your both meat & drinke be in such temper/that they be not cold but warme/least when as ye are hote wythin by your bathinge and sweatinge/the colde stricke sodenly into som principall membre and hurte it.

They that are of an hote complexion/and of an open nature / and not well fastened together/ought not to tarye so long in ẏ bath/as other ought that are of colder and faster complexion.

If that any man betwene meal tymes be vexed with thyrst/he may not drinke any thing/sauing for a great nede he take a littel barly water or water sodde̅ w̄ the fourth part of ẏ iuyce/ether of soure or middel swete pōgranats with a littel suger. A man may vse for a nede a littel vineger with water & suger/if he haue no disease nother in the synewes nor in the ioyntes.

A man that is ether very weake or accustomed muche to slepe after diner/an houre and an halfe after that he is risen from the table he may take a reasonable slepe.

All the tyme that a man is in the bath/he muste kepe hymselfe chaste from all women. And so must he do a moneth after/after the councell of diuers learned Physicions/and some for the space of xl. Dayes/as Pantheus and Aleardus woulde / namelye if they come oute of the Calderan bath.

Generall rules to be obserued in all theſe bathes.

It were that in euery xxiiij. houres the bath ſhould be letten out/& freſhe water receyued into the pitt agayne/for ſo ſhall ye ſoner be healed and better abyde wyth leſſe ieoperdye abyding in the bath.

It is moſt mete for them that haue any diſeaſe in the head as a catar or rheum/comming of a cold and moyſt cauſe/or of a moyſt cauſe/and not very hote/for them that haue palſeys or ſuche like diſeaſes / that they cauſe a bucket be holden ouer their heades wt an hole in it/of the bignes of a mans littell finger aboute iiij. fote aboue their heades/ſo that by a reade or a pipe made for the nones/ the water maye come doune wyth great mighte vpon the mould of the head/if they haue the catar/and vpon the nape of the neck if the patient be ſicke in the palſey or any ſuche lyke diſeaſes.

The claye or groundes of the bath is better for the dropſye / then is the water alone. It is alſo good for ſhronken ſwelled and harde places/ and for all olde and diſeaſed places/which can not well be healed wyth other medicines. The maner is to laye the groundes vpon the place/and to holde the ſame agaynſte the hote Sonne/or a warme fyre vntill it be ſomthing hard/ and then to waſhe awaye the foulnes of the claye wyth the water of the bath. This maye a man do as oft as he liſte. Some Phyſicianes councell that betwene the bathinges/when a man is twyſe bathed vpon one daye/ in the tyme that the patiente is oute of the bath to vſe this plaſtringe wyth the claye. But if the perſon be any thynge weake/I councell not to go twiſe into the bath/but ether ones/or els to be content onelye wyth the plaſtring of the mudde or groundes of the bathe. It were good wyſdome for them that can not tarye longe in the bathes/or can not be holpen in ſo ſhorte time as they maye tarye at the bathes / ether for heate or colde/to take home wyth them ſome of the groundes/and there occuppye it/as is afore tolde.

There are certayne learned men/ whyche reken that the hote breth or vapore / that ryſeth vp from the bath / is muche more mightye then the water of the bath is/and it is true. Wherfore it were mete that they which haue anye dropſye/and ſpecially a tympanye ſhoulde ſitte ouer ſuch a place of the bathe/that they myghte receyue into the moyſte diſeaſed place the vapoure of the bath/ether by an holed bourde or an holed ſtole/or by ſom other ſuche lyke maner of thinge well deuiſed for that purpoſe.

If anye pore man by the reaſon of the heate and drynes of the bath can not ſleepe inough/let him eat Lettice or Porcellayne/ or the ſedes of poppye called Chesboule in ſome places of England/or let him eate ſugar and poppye ſede together: let this be done at night. He maye alſo if he can not gette the foreſayd thinges/ſeth violet leaues and mallowes / and bath the vttermoſte partes wyth the water that they are ſodden in. These are remedies for poure folke that are not able to haue a Phyſicion wyth them to gyue them councell. Lette the ryche vſe ſuche remedies as theyr Phyſicians ſhall councell them.

If any poure man be vexed with an vnſufferable thyrſte/ let him take a littel barley and ſeth it long/and put a littel ſugar vnto it/or let him take the iuyce of an Orenge/and take a littel of it wyth a littel ſugar.

If any poure man catch the headache/ let him take a littel Marmelade

if he

if he can get it/or coriander cõfites/or if he cã get none of these / let him take the whyte of an egge/& beat it with vinegre & rosewater / or w̃ the broth of violettes or night shade/or wyth any of them/& a littel vinegre/and laye thẽ in a cloth vnto the temples of hys head and forehead.

If anye poure man be burned to much/let him take a clisster made wyth malowes/beates/and violet leaues/or let him seath prunes longe wyth barleye and reshynes/and put awaye the stone/and eate of them / or let him vse suppositories/somtyme made of the rootes ether of betes of floure de lice/or of whyte sope/or of salt bacon.

If any man sweat to much/let him vse colder meates then he vsed before/and vineger/verivyce/let them also eate shepes fete/& calues sete with verivyce or vineger.

If any man haue the burning of his water when he maketh it / let him an houre after that he is commed furth of the bathe/anoynte his kidneys wyth some colde oyntemente / as is Infrigidaus Galeni/or if he can not come by that / lette hym sethe violett leaues/ Poppye heades/Rasins/Liquores and Malowes together/strayne them and put som sugar to ỹ broth/ and drinke of it a draught before supper.

If anye man be troubled wyth the rheume which he hath caught in the bath/let him perche or bristell at the fyre Nigella Romana/and holde it in a cloth to his nose/or let hym set cuppes or borynge glasses vpon his shulders without anye scotching. And let him drinke sodden water with barley/and wyth a littel sugar.

If that a man haue an euill appetite to eate/let him vse the syrope of rybes or berberis/or the syrope of vnripe grapes/or vse verivyce and vinegre to prouoke appetite in dewe measure and nowe and then / if he can get it/ let hym take a littell Marmelade/or of the syrope of Minte/ or of Wormwode Romayne. These haue I written for poure folke. These that are ryche by the aduyse of theyr Physiciones / maye haue other remedies inough agaynst the forenamed tokalles/that chaunce in the tyme of theyr bathinge.

If thou be rid of thy disease by the bathinge/offer vnto Christe in hys poure membres/suche offeringes of thanckes geuing/as thou mayst spare/ and geue him hartye thankes/both in worde / minde and deade/and synne no more/but walke in all clenenes of lyfe and honestie/as farr as thou shalt be able to do/as long as thou shalt lyue after.

But if thou be not healed the fyrste tyme/be patient and liue vertuously vntill the next bathynge tyme. And then if it be to the glorie of God/and for the most profitable/thou shalt the nexte bathinge time be healed by the grace of God of whom commeth all helth both of body and soule.

Some if they be not healed whilse they are in the bathinge / crye oute both vpon the bath whyche healeth manye other syke in the same diseases/ that they are sicke in/and the Physician also that councelled to come to the bath. Such men must learne ỹ they must not apoint God no tyme to heale them by the bath. And that when as the bath hath dryed vp / and wasteth vp by sweatinge & subtill thorowe blowinge the euell matter of the disease/

that

that it is not one dayes woꝛke oꝛ two to make good humoꝛes to occupy the place of ſuch euill humoꝛes as haue bene in them beꝛoꝛe.

Theꝛfoꝛe let ſuche be patient/and foꝛ the ſpace of a moneth kepe the ſame diet that they kepte in the bathe / and if God will they ſhall haue theyꝛ deſyꝛe. But not onlye theſe / but all other that are healed foꝛ a moneth/at the leaſt(the longer the better)muſt kepe the ſame diet that they kept in the bathe/as touchynge meate and dꝛinke / and if it be/alſo from the vſe of all wymen.

When as ye go homewarde/make but ſmall iourneys/ and beware of ſurfetinge and colde/and when ye are at home / vſe meaſurable exerciſe daylye/and honeſt myꝛthe and paſtyme wyth honeſt companye.And beware of ſurfeting in anye wyſe/ and of anger/and of to muche ſtudye oꝛ carfulnes.

FINIS.

Thankes to God foꝛ all his giftes.
AMEN.

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Annoq Domini 1674 pᵗᵉ 5ᵒ 6ᵒ

A moſt excellent and perfecte

homiſh apothecarye or homely phyſick booke/
for all the grefes and diſeaſes
of the bodye.

Tranſlated out the Almaine ſpeche into
Engliſh by Jhon Hollybuſh.

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BIBLIOTECA CENTRAL

The first chapter is concerning the head and his partes.

For fallinge of the heyre of the head.

MAke lye of the aſhes burnt of doues dounge/and waſhe the heade therewyth. But if ye can not get doues dounge/take leaues of oken tre/and ſeth the middelmoſt rippes of them in water/ & waſh the head oft there wͭ/letting it dry by it ſelfe / ẏ helpeth very well. Fallynge of heyre.

Or els take the aſhes burnt of litle frogges/make a lye therwyth/ waſh the head oft therewyth/that hindreth the falling of the heyre.

But for ẏ drye ſkaldes of it/called in Latin Furfur/Porrigo or Pityra/ ſeth the rotes of Malowes in water/& waſh ẏ head oft therwith/ and they ſhall fall of. Drye ſkaldes.

He ẏ hath a ſcalfering head/let theſame take ẏ courſe brãne or wheat/& caſt ſething hote water vpon thẽ/let thẽ ſtand one day & night: after ẏ let it be ſtrayned through a cloth/& put a litle vinegre thereto/& ſtrake it vpon the head/& moyſtẽ it oft therwͭ/ẏ doth drive the ſcelfering away. Scelfferinge of the head.

If one hath a head that can not be healed/let him take thick creme/and anoynte the head therewith well in the euening and morning thre weekes continually/but let the head be firſt wel and bare ſhauen/ẏ the creme maye the better pearſe in/waſhe the head euery thryde daye wyth ſtrong warme lye/that the head may be chaſed therwyth:at the laſt renſch the head with colde lye/theſame draweth the heate out of it/after that let it drye/ & anoint it agayn as before. Of thys woyſe mayeſt thou heale & clenſe a head/though it were harde cruſted with corruption. Vncurable ſores

But if any hath had vnclene ſcurfes or ſcabbes vpon the head/ & is healed of thẽ/howbeit it pilleth as though it wold break vp agayn/let him ſtrake or anoynt it with oyle of flaxe ſede or lyne ſede/let him frot the heade fore therewyth : theſame maketh the ſkin ſtronge/harde and alſo cleane/that it breake vp no more.

For lyſe and nittes.

TAke the heades of herbe Gitt or Nigella/and burne them to aſhes/ put ſwynes greſe thereto/and ſtrake or kemme the heyres therewyth/that dryueth awaye lyſe and nittes. For lyſe and nittes.

Or els bye quickſiluer for a penny/and ſlake it with faſtinge ſpatle/ put thereto half an vnce of ſwines greſe or butter/anoynte therewyth a kamb/ and kembe thy head therewyth/theſame driueth awaye and killeth all the nittes. But if it is in ſummer or harueſt / that thou mayeſt haue the rootes of wilde ſaffron/take the iuyce of them: wher theſame is ſtraked/ ther ſlayeth and driueth it away the liſte/and alſo liſe of the priuy membres.

Or els take a litle pece of the clothe that goldſmythes waſhe the gylted veſſels wyth/and ſtrake the place therewyth where they are/ and they do fall of: and thys cloth mayeſt thou vſe to twenty men/ and it maye be kepte yearly and dayly/and remayneth good to vſe/ſpecially for ouerbrowes and

Lise of priuye mẽbres.

eye liddes / wherein the same vermin called the lise of priuye membres do growe/and maye be vsed without daunger.

For the lise of the head/take a penny wozth of lozel oz baye berries/ bray thẽ to pouder/tye thẽ in a linnen cloth/seth thesame in running water/ and wash the head there with. Thesame vertue hath also the roote of Bearfote beaten to pouder.

Of payne in the head.

Of payn in the heade.

The payn of the head cõmeth somtime of his oune disease/ somtime of other mẽbres/as of the stamake: somtime of outward accidentes / as of beating/falling oz sunheat: somtime of wounding/somtime of colde: sõtyme of heat/somtime of superfluitie of blood/somtime cã it not be sayde by what occasion/somtime cõmeth ẏ sickues oz diseas by it selfe/& thesame lasteth cõtinually. But most chefely cometh it by ẏ vpbrayding of ẏ stomak into the head: to heal this/is necessary to know of what complexion the disease is/ ẏ thou mayst purge & clẽse it therafter. If thou wilt than help him/ take hede of what complexion ẏ disease is. If it cometh of ẏ blood/the same is hote & moyst/ẏ shalt thou know therby/if the payne is most in ẏ forpart of ẏ head/ & then are those veynes read ẏ are by the eyes/the face rede and hote/ẏ veynes vnder the eyes are pale/the veynes of the tẽples beate fearcely/ẏ veyne of the puls beateth fast and sore/and is great/his vrine is reade and thicke/ hys bodye louse. These are the euident tokens of the blood.

Tokẽs of headake caused of bloode.

Tokẽs of headake caused of Cholera.

If the headake cometh of Colera/that is/of hote and drye complexion/ẏ shalt thou know therby: The nose is hote and aketh for heate/the tounge is great and drye/he is thyrsty/and can slepe but litle: and when he slepeth/ he fighteth & is vnquiet/the veyne of his pulse is litle and feble/& feleth ẏ grefe most in the right side. Thesame nedeth not to blow his nose/ for nothing issueth out of it/by reason of the great heate.

Tokẽs of headake caused of Flegma.

If the headake commeth of flegma/that is/of colde and moyst complexion oz nature/the same hath greater grefe in the hindermost part of ẏ head then the for part/and can slepe better: he is heuy in all his members/he is litle thyrsty/the veynes of his pulse are greate and feble.

Tokẽs of headake caused of Melancoly.

But if ẏ headake cometh of Melãcoly/thẽ hath he ẏ most grefe in ẏ left syde of the head. Galen sayth: the head is diuided into foure partes: In the fore parte hath blood the dominion/Colera in the right syde / Melãcoly in the left syde/& flegma beareth rule in the hindermost part.

Headake of blood

If the headake cometh of blood/then let him blood in ẏ head veyne called Cephalica/in ẏ hand by the thumbe/oz els in the forhead. Take hede also lest his age of youth (wherby he might be to feble) hinder the: oz els ẏ tyme: the same must be kept wyth dietynge/as I shall teache hereafter.

Headake of Colera.

If the headake cometh of Colera/thesame must be let blood at the lyuer veyne/and geue him to eate prunes of Damaske/and soure cheries though they be dryed/take oyle of roses oz violettes/put thereto as much vinegre/ anoynte his head therwyth wher it greueth oz aketh/dip two hẽpẽ clothes therin/& let him hold thẽ in his hand/ẏ same draweth out ẏ euil heat: but if ye can not haue the oyle of roses/take the whyte of egges / rose water and

vinegre

vinegre/and do thus: Set his fete in hote water/and rub his legges well doun warde: and if he will not haue thē waſhed/then let him dyppe the fete in colde water/and lay him doune to reſt/and not ſlepe by day time/but beware for heate and wyne. Howbeit if he will drincke wyne/ let it be ſoure/ and wel mixt/let him alſo drinke water ſodden wyth barlye/ theſame doth coole him/& let him take otherwhyles ſugar candy into his mouth/ to ſlake the thyrſt/or els agayne cōfect of cheries or prunes. But he muſt beware of ſalt meates and fleſh/without it were of chycken/or els let him eat ſoure vn rype grapes/or els the iuyce of them/or ſorel. Let him vſe a litle vinegre in his meat/but no ſpice nor ought ẏ chafeth: & take hede he be loſe in ẏ bellye. If nede conſtrayne the/ take Venice ſope or alume/make pilles of it/& vſe it for a ſuppoſitory. But if ye haue ẏ rootes of betes/ſtrake thē a litle w̄ ſalte/& put them vp into the fundament/or els ſeth hony till it be black in an earthē veſſel/put a litle ſalt thereto/& make pilles of it/and vſe them likewiſe. If ye haue not hony/take the iolke of an egge/& as muche ſalt/ſeth theſame together/and make pillets thereof/the bigneſſe of a haſelnut or filberte/ and put that into the bodye/theſame retayneth the ſege. If it is a man/ let him beware of women/for they are hurtfull for him/alſo of moſtarde/garleke/ onyons/lekes and ſuche lyke. If the headake cōmeth of ſuperfluity of blood/ then make him thus to bleth at the noſe without ſmarte: Take ſedes of red nettels/and braye them to pouder in a morter/blow a littel of the ſame pouder into his noſe with a quill. But if ye can not get ſedes of nettels/put a hole of the herbe called Millefoyl or Barbe into the noſe / and rubbe ẏ noſe outwardly ſoftly/and then ſhal it bleth. But if it be in winter/and canſt get nether Chyrurgeon to let blood/nor nettels/nor nettels ſede/nor yet no millefoyle/and wouldeſt gladly drawe the blood from the head/then take two ſack bandes/and binde or tye them firſt about the legges aboue the knye/& let it ſo abyde the ſpace of halfe a Pater noſter: then loſe it agayne/and tye it agayne. Do this the ſpace of a quarter of an houre: than tye his armes aboue the elbowe lykewyſe/thus ſhalt thou drawe al the blood from ẏ head. But ye muſt handle thys thing warelye/ leſte ye let the numbre to longe to be tyed/whereby the membre might be aſconnyed or choked.

Suppoſitory

But if the heade burne to ſore/take the iuyce of Porceleyne / and ſtrake the head and tempels therewyth/or where the moſt heate is.

Heate in the head

If the heade doth ake ſo ſore/(by reaſon of a morre or runninge) that he can not ſnoffe hys noſe/than were it good to vſe confectes made of the apothecaries/called Naſalia/and put them thereinto/ or els Margerim wrechen together/and put into the noſe/for the ſame draweth out all euell humors. If ye can not haue the ſame nother/thē take a grene rote of betes/ as longe as a finger and a halfe / ſharped a litle and bruſed/put theſame into the noſe/and let it abide the ſpace of a quarter of an hour/theſame draweth out alſo all euell humors.

Headake of a mor.

But if ye can not haue theſame nother/than take the ſede of Cokle/that is founde in the corne/beate it to pouder/put the ſame into the noyſe / that draweth ſore. Or els take a pot/and put rapes into it/and ſeth them/ than holde thy noſe ouer it/that the vapor or hote breth aſcende ſo into thy head/ that thou do euen ſweat with it.

Super-fluity of blood.

To make the noſe to bleth.

Or take water cresses dryed/not in the sunne/ but in the ayer/braye the same to pouder in a morter/or within your handes/syft it through a lynnen cloth. Howbeit if it would be to long to drye it in the ayer/then drye it in an ouen/when the bread is drawen/or els in a stoue or hote house.

Headake of Melancoly.

But if one hath payne in the head of Melancoly / his disease is come by colde/and of drye complexion. Dicte thesame and gyue him to eat meates ỹ are hote and moyst/to chafe hys nature and moyst hys body. If he haue no sieges/then geue him the fourth part of an vnce or iij. drames of Diacarthami/before daye breake/and let him walke vp and doune/vntill he get a siege. But when the siege is done/then gyue hym some thynge to comfort him or that may restore hys strength/as suppunge or broth of chekins / or yonge beafe/and mixe somtime a litle beaten saffron in hys meate. After that may ye geue him a fewe pigges fete/for the same make hys beynes tender and moyst/& geue him somtyme in the morning or daye tyme milke to drincke/ỹ is sodden with egges: that strengtheneth hym/and geueth nature force. Also oughte he to bath somtime a litle in a bath made with Fenel or Heysede/ gathered vpon a heye loft/& otes straw: but ye may not bath to long nor to hote. If in bathing the sweat will not in short space issue/thē go out: for thē is not the bath good for thy/& kepe thy selfe warm after it/lest thou do take colde vpon it/& beware of all meates that may coole & dry the/ as mustard/ garleke/onyons/lekes/also of harde or olde chese/ Martinmasse beafe / Haringe/read haringe/Lynge and suche lyke.

Headake of flegma.

But if the headake commeth of flegma/namely of cold and superfluous moysture/then is it necessary to purge the heade wyth pilles Cochie / and pilles De iera. Beware of suche thinges as coole/and bringe corrupte moisture/as fruyte/water/fleshe/fresh chese/new bread/and all that is of euel digestion. His temples ought to be anoynted wyth oyl of Camomille. But if thou hast not oyle of Camomill/then take two egges shelles full of floures of Camomil/grene or seere/and seth them in wine and water together/ and when it is sodden to the halfe/then strayne it through a cloth/and put therto butter/so much as a gouse egge/and then boyle the water and wyne awaye: Bath his fete also in a depe tob / euen vntill the knees/that the hote breth maye thorow warme his body/& he may sweat. Into this water put two handfulles of floures of Camomille/and a handful of heysede well sodden. If he do sweat well/laye hym to slepe/& couer him warme: if he coulde sweat in the bed/that should do hym good/then gyue hym a litle grene ginger/and a litle coriander stiped a night longe in vinegre and dryed agayne/ thesame doth chafe his head and stomack/and consumeth the euel humors/ that rise out of the stomack into the head/and trouble the braynes/ that same doth it swage. Geue him also in the morninge fastinge/if he can bear it/ and let him fast two houres there vpon: Take thre quarters of an vnce of aqua vite/a peny weyght of beaten saffron/ and a peny weyghte of beaten Cinamon/half an vnce of Buglossen or Dretunge water/ mixe these together/let them stand a day and night/then shall it be tempered the one with the other. Thys doth warme hys stomack/riseth into hys head/ dryeth hys moyst braynes/wherof his disease commeth in the heade. Let him eat meates of good digestion / and not to muche at ones: for so longe the stomack is

Nota.

colde

colde and moyſt can it not digeſt wel/and if he eate much/therof wareth it full of ſlyme and filth/and many diſeaſes growe of it/as payne in the head/ greuous cougynges/agues/gripynges in the belly/wormes/payne in ỹ mother or matrice/and many other:and if the payne lieth in the heade/then let him be bathed/ſpecially wyth theſe herbes:Take of Valeriane and Fenell of eche a hand full/Dotes ſtraw two handfull/a peck of Dotes/but if thou haſt no Dotes/take the ſtraw only/Heyſede/of euerye one iij.handfull/ put theſame into a litle ſack/and ſeth it in a kettel wyth water/ bath therwith/ and when he is thorow warm and ſweateth/then renſch hym wyth louke or bloode warm water/and caſt a cloth or twayne ouer hym for coolinge/ laye hym doune/couer hys body and head warme/that he may alſo ſweate in the bed:afterwarde take ſome of the couerynge awaye/let him ſlepe a litle in the bedde/and after that geue him a good broth of a pollet or chycken/ or els a ſupping of yong beaſe or beele that is not ouerfat/or els the broth of graye peaſen/with beaten ſaffron the bignes of a peaſe:but he maye nether eat nor drink to much/& then reſt a litle. If he can/let him ſweat a litle after it/& be alway ſtill/both in the bath and alſo bed/as he is in the heat or ſweating/leſt he become to fel. The head waſhen wyth lye/wherin are ſodden ỹ floures of Camomil/taketh away the euill humors of the head and braines ỹ are gathered ther in with cold:theſame doth alſo the water where in floures of Camomil are ſoddē/& put vpon the head. But if ỹ head did thus ake/ by reaſon of a conſtipacion or ſtopping/ſo ỹ ye could not wel take breth/thē bye halfe an vnce of Cinomon vnbeaten/ and eate oft a litle thereof/or els take a pece of bread/ſtipe it in wine/and ſtrowe Cinamon beaten vpon it/ eate the ſame/that taketh awaye the ſtoppinge/miniſheth the ſlyme / of the whych the ſtoppinge is engendred. Headake of ſtoppinge.

This medicin doth alſo miniſh greatly/and taketh awaye the payne in the head:Take a pint of wine/warme theſame/then take four yolkes of egges/beate theſame in the wine/and moyſten hys head well therewith: theſame drawoth out the heat/and alayeth the payne.

But if the head ake were come of cold ayer or windes/ thē waſh ỹ head with water/wherin are ſodden ỹ floures & herle of Camomil/after ỹ ſtrake ỹ forhead/tēples & ſtomak wyth ỹ foreſayd oyle or butter/or els ſtipe ſoft clothes therin/ & lay thē into the neck/the ſame drawoth out the euil moyſtnes & cold/& warmeth ỹ head. Water diſtilled of Betony/& a cloth dipped therein/& preſſed wel out agayne/and then wrapped or tyed hard about ỹ head/ reſtoreth the head that was diſtempered wyth cold moyſture (euen ỹ ſome fall into frenſy)ryght well to his former eſtate. But if thou canſt not get the water/but canſt haue the herbe/then ſeth the ſame in wyne/mixt wyth the third deal water/and vſe the ſame in ſtede of the diſtilled water. Headake of colde ayer.

A wounderfull experience for the headacke.

SEt a diſh or platter of tynne vpon the bare head filled with water/putte an vnce and an halfe/ or two vnces of molten leade therein / whyle he hath it vpon the head. Or els make a garlande of Veruayne/ and wear it daye and night/that helpeth wounderfully.

Lykewyse mayest thou take two hand full of Veruayn/ thesame mayst thou chappe small/& seth them in a quart of wine/put thē into a littel sack/& laye them hote vpon the heade/twise or iij.tymes/that healeth well.

A slouggish or slepery disease.

A slepery disease.

THys disease commeth gladly and lightely of colde & much moystnesse/ specially to a good folke/because their naturall heate is gone. This disease is thus knowen:they haue alway great heat/ whereof the cause is an impostumacion/ ẏ lieth in the head behinde/and his vrine is pale and thick. By reason of ẏ disease & ẏ trublinge of his head & braynes/he lieth or sitteth/ makinge semblance as though he dyd slepe/and yet doth not:he wendeth & waltereth/& happely his head & fete do mete together:thesame must be healed of thys wise:Bye a litle nysing pouder/or els take the sede of ẏ Nigella that is founde in the corne feldes/beate and vse them in stede of the nysinge pouder/or els vse the floures of mustarde sede / or take beaten Mergerim gentle/put any of these into hys noyse oft tymes / and cause him oft to nyse. Rubbe also the soles of his fete oft wyth warme water/vinegre & salt/with a woollen cloth/the palme of his handes also/and kepe his belly louse wyth suppositories of alum/or other/as I haue taught before/and let him be layd in a place where much light is:let also much communication be had wyth hym/to hinder him of his slepe/and kepe him from slepinge. But if he hath great heate/then maye he be bathed in a bath / that the vncleane heat and moystnesse maye auoyde from him/ and anoynte hys heade wyth water/ wherein are sodden Camomille/Anis and Wormwood.Roses drye or grene were good also/of eche a few/that the water be not to stronge: for the washynge and bathynge doth muche good to the heade/ by reason it doth comfort the same.

To the patient may bē gyuen Diapenidion/Diagalanga or Piris cum musco/made in the Apothecarye.

But if the vrine is rede/and the pulse beateth sore/then commeth the disease by heate:let him then vse colde medicines/as confect of roses or violettes.Also were it good ofte to burne the heyre of a man before hys nose/and he so to receyue the sent thereof.

Galen sayth:He that hath payne in the hindermost part of his head/ the same must be let bloode vnder the chynne/specially on the ryght syde.

A medecin awaking a man sore, and withstandeth slepe greatly.

To driue slype away and to avvake a man.

SEth or boyle Rew or Herbe grace and vinegre of lyke quantite in a coue red vessel/and when it is sodden/put a litle more vinegre to it/and put ẏ Rew into a litle cloth/& put it then agayn into the vessel wher ẏ vinegre is: & when thou wilt awake hym/then take the cloth/holde it to his nose / and browes/& to his temples/thesame awaketh hym continentlye/ & causeth to slepe nomore.Stronge vinegre holden to his nose/so that he holdeth in hys breth/doth lykewyse:for he awaketh / and specially a fether dipped in strōg vinegre/and thrust into the nose so far that he be constrayned to nyse.

Peyreal dipped in vinegre/and holden to the nose/doth likewyse.

Two thinges hinder a man of his ſlepe/the one is natural/the other vn natural. The vnnatural hindrance of ſlepe weryeth a man/ and coleth him inwardely. ij. Thinges hinderinge ſlepe.

But he that hath payne in the heade by reaſon of exhalation or vpbraythinge oute of the ſtomak into the head/let the ſame eate ripe quinces after breakfaſt/ that are well roſted/the ſame refrayne the vpbraythinge into the head/and driue downward to the ſiege.

But if the vpbraythinge come by reaſon of a colde ſtomacke/then were it good to eate Coriander ſede/after breakfaſt/the whych is ſtiped in vinegre a daye and a night/and dryed agayne/thys withſtandeth the vpbraytynge of the ſtomack.

Or els gyue him to drinke the iuyce of Wormewoode/ſo muche as conteyne an egges ſhell/with as much wyne: this ſame is good for the euil euapozacion or riſinge vp into the head.

They whyche are inclined to this diſeaſe of the heade/ oughte to be litle ſturringe/ and beware of meates that be of euell digeſtion/as Martimaſſe beefe/ſalt fiſhes/or moulberries: for they cauſe euel euapozacions to riſe into the head.

Him alſo that hath headake/and woteth not whereof it is/mayeſt thou heale of thys wyſe: Take a peny wozth of pepper/& as much beatē muſtard ſede that is not ſteped/mixe theſe two together/ let him take there of in hys mouth ſo great as a ſmall beane/and remoue it wyth his tonge hyther and thyther/ let him kepe it thus in hys mouth a whyle/and it ſhall drawe the euell humozs out of the head into the mouth. Thys muſt be done faſtinge/ and thze houres in the daye. Headake vvhoſe cauſe is not knovven.

Headake of muche niſinge.

If a man doth nyſe much/that cometh by reaſon of colde in the head/ him mayeſt thou heale of this wiſe: Purge the head with pillule auree/ or pillule de hiera picra/after that let hym eat nutmegges/Coriāder and Clares/ and let him oft ſmell at Caſtoreum/or els put a drop of Oleum benedictum into his noſe and eares in the morning/that chafeth/& let him eate oetmeel gruell/and drinke wyne or ſtale bier or ale/nother let him eat meates that be moyſt of complexion/but drye. Headake of much niſinge.

Of apoſtemation in the head and braynes.

The brayne are greued many waies/ſomtime of ỹ ſtomak/whē a man eateth meates/that the ſtomake can not digeſt/and lye ſlimynge & rotting in the ſtomack/yelding an vpbraythinge into the head/ wherof ỹ head hath euer payne/and thereof are the braynes diſeaſed. Apoſtematiō in the head and braynes.

Somtime engendreth an apoſtemaciō in the braynes of ſome litle ſkinnes/that enuiron the braynes/theſame are called Phreneſis. He that hath ỹ ſame apoſtemation/can not ſlepe/and becommeth ſomtyme mad. Theſame apoſtemation commeth ſomtyme of Colera/when ỹ ſame is inflamed/ and breateth vp into the heade. It commeth alſo of hote bloode/ that lyeth in Phreneſis.

the

the harte/and bratheth vp into the braynes:he that hath thesame apostema cion/hath also great drought in the mouth/and the tounge waxeth black/& he becõmeth read vnder ẏ eyes/& specially about ẏ nose/& such apostemaciõ haue they most/ẏ are of hote & drye complexion/whẽ they labour or trauail to much. He ẏ hath this disease/ẏ first iii.dayes when it ouertaketh him/ must he let blood in ẏ Cephalica/that is the veyne of the head/and the same daye ought he to let blood in ẏ forehead/or els set horselcaches or blood suckers thereto.But if the horselcaches will not sucke/then anoynte the temples wyth wyne/then do they sit to by and by.

Good hede ought to be takẽ to them and wel kept/geue thẽ none other meat/thẽ bread steped in almondes milke.Geue thẽ almond milke to drink & beware of meates of hote complexion/let thẽ be still & quiet / & beware of vexynge and anger/or els becomme they lightly franticke and madde.

Beanes are not good for feable braynes nor lentilles.

All men ẏ haue feble braynes ought to beware of beanes / for they trouble the braynes/and cause heuy dreames/the braynes and head sycke. The lentilles do lykewyse/for they cause euell bloode/and stop the bowels & veynes/that they can not sweate/& that in such men as labour not/ tender and sycke feble/they hurte the breste/the lightes/the eyes/ the skinne aboute the braynes/and all the veynes of the body:Contrary to this are spices/ which comforte and fortifye the bodye/head and brayes.

Of whirling in the heade.

VVhyrlinge in the head.

Many are whom the heade whyrleth so sore/ẏ he thinketh the earth turneth vpsyde doune/ẏ same also hath payne in ẏ eyẽ/he thinketh ẏ a sorte of flyes do flye before his eyen:those may be healed of this wyse:They maye drinke no stronge drinkes nor wine/without it be wel alayed wyth water/& to thẽ ought to be geuẽ pilles made of half an vnce of Aloe/& a peny weyght of Mastix/geue him of them euery night fyue/ẏ bignes of smal beanes/and geue him after ẏ Diamargariton or Dianthos / or els Diapliris/for thesame comforte the head and stomack/and anoynte his head wyth oyle of Camomille.

Or els take Betony/whose leaues must be dryed in the shadowe / and made to pouder/thesame strowe or strake vpon a pece of bread / beyng stiped ni wyne/and eate thesame in the morninge and at euen/thesame restoreth the braynes. Or els take Cerfoil or Cheruill sodden in water/ and lay it to the temples and forehead/thesame warmeth the braynes and heade/& take Pennyreal made to pouder/and drinke it wyth water of Pennyreal. Comin refraineth the whyrling/comforteth the braynes/and maketh them to growe agayne or encrease.

Another for the whyrlinge.

Commen stiped in vinegre thre dayes longe/and after dried agayn/& at night when one will go to bed/kept hole in the mouth / & chawed as longe as a man can/at the last swalowed doune/ete.Some eat it made to pouder/but it is not so good.

If it were a sickness feruent/by reason of an exceding colde or whyrling/ then

then take the brayns of a hogge/roſt the ſame vpon a grede yron / and cut ſlices therof/& ſtrowe a pouder there vpon made of Cummin/Peonye ſede & Penny real in like quātite: this is very good/put therto ſo much muſceldē of an oke/as any of ẏ other ſpices made to pouder alſo/& geue it to ẏ patiēt/ let him vſe this iij. or iiij. tymes after another/& he ſhall be healed. For it driueth out all ſuperfluous humours of the brains/and drieth & ſharpeneth it.

VVhen a man can not ſlepe.

OFt tymes commeth that a man can not ſlepe by reaſon of the heat of ẏ brayns mouing/ſomtyme by reaſon of the read colera / whiche is hote and drye/ſomtyme by reaſon of the black colera/which is colde & drye/ when melancoly is riſen into the head/ſomtime commeth it by reaſon of exceding heate/that is riſen into the head of ſwete moyſtineſſe. vvaking vnnaturall.

If the waking come of melancolia or ſorowfulneſſe/ then becommeth a man ſtraycht about the cheſte or ſtomake/& his heat is dry: ẏ colour alſo of his ſkin is altered. But if ẏ waking come of ẏ rede colera/ then wareth hys ſkin rede colored alſo/then gyue him barly water to drinke. But if the waking come of the black colera/then becommeth the ſkin of the patient pale/ and he hath muche carefulneſſe/anguiſh and penſifneſſe. But if it commeth of phlegma/then becommeth the patient heuy and ſlouggiſh. vvaking of melancolia. vvaking of reade colera.

It is to be conſidered/that if a man watche much/it maketh him heauy of courage/and that commeth by reaſon hys membres drye / wherein lieth the power of the bodye / and it hindreth alſo the digeſtion of the ſtomacke/ whereof are engendred euill moyſtures in the bodye. Nota.

If the weaking is cauſed by colera/then waſhe hys head wyth water/ wherein are ſodden leaues of violettes/or els Lettis/or the ſede of it/& ſtrake the heade wyth women milcke. Cure of the vvakinge of colera.

Alume the bignes of a great bean kept in the mouth/draweth the moiſtneſſe out of the heade: after that waſhe the mouth with water/and beware of all thynges that are hote of complexion.

If the waking be cauſed by reaſon of heate/take whyte or black poppy ſede/braye theſame in a morter/poure water therin/and make a milke of it/ which geue him to drinke. Or els ſeth the toppes of black poppye in milke/ and let him drinke it. Take a diſh of black poppy ſede/beate it well/ temper it wyth water blood warme/that it ware as a thick milke/ moyſten therein a fyne linnen cloth a hand broade / and as longe that it maye go aboute hys heade: theſame doeth coole hys heade/and if he awake aboute mydnighte/do it agayne. Howbeit ye muſt take hede/that if he haue no ſtoges/ then geue hym to bedwarde halfe an vnce of ſyrope of Violettes/wyth an vnce of warme water / mixte together / but let it be colde when ye wyll miniſtre hym theſame: geue hym alſo to drinke creame/ or potage of peaſen ſodden wythout anye ſalte or fatneſſe/onlye peaſen/and let hym drincke theſame blood warme in the mornynge / lett hym after thys lye hygh wyth the head/well couered/and let him faſt herevpon fyre houres. Neuertheleſſe if he ware faynte/and hath had a ſtege/then maye he eate and drinke a litle, but beware of exceſſe. vvaking of heate.

The

The crounes vpon the poppy heades ſodden in milke/ make of the ſame a pappe/and thereof at night:the ſame maye be geuen a yonge childe / and it cauſeth to ſlepe faſt and reſtlye. Or els take Betony/and laye it vpon hys heade.

If one ſlepeth vnreſtly/let him eat lettice:but is it a chylde / let the Lettice be well ſodden in water/and geue him the ſame to drinke.

Of one that hath the palſye.

The palſey.

The palſey taketh men ſundery wyſe/for ſomtime commeth the diſeaſe by anger/ſomtyme by colde/ſomtyme by ſuperfluous eatinge and drinkinge/whereof is engendred in man ouermuche ſlyme/whereby the veynes are ſtopped/or els that the blood encreaſeth exceſſiuely / and ouercommeth the harte/or els ſtrayth in the membres/of the which is cauſed the palſeye. It taketh men alſo that be lecherous/whoſe mary in the bones wayſteth & cooleth/ſo that vnwares all his force fayleth/and he finally doth dye.

Somtyme doth it take anye of the membres that haue ben maymed/ and not well healed / whereof they ware ſomtyme ſere/and can not ſuffre the heate of the harte / whiche is cauſe of theyr death and deſtruction/and the membre becommeth lame and wrye.

The cauſes of the palſey.

This diſeaſe taketh ſomtyme the one membre/as hand or fote/ſomtyme the halfe body/or the tonge/ſo that a man can not ſpeake : ſomtyme cõmeth it of ouermuche ioye/ heuineſſe/meate or drincke/ouermuche labour/reſte/ ſlouthfulneſſe/feare/ſwounynge/hartequake/and of ſuperfluitye of bloode/ flegma/colera or melancoly.

Somtyme is the cauſe/that the two ſtrynges / comminge doune from the brayne through the backbone into the fete:through the one goeth the naturall heate/and through the other the colde/that the ſame ſtringes(I ſaye) are ſtopped/ether the one or both. Wherfore/in whatſoeuer membre is ſtopped thys ſtringe/that the naturall ſpirit can not come into the ſame/it warreth lame. Let euery Phyſicion or Chirurgeon therfore rule him after this/ and well and exactly knowe/and ſerche the cauſe of the diſeaſe/that he may the more certaynly knowe how to heale the patient.

Superfluitye moyſture.

If moyſture is cauſe of the diſeaſe / then muſte the ſame be miniſhed by ſuche thynges as conſume it/warme and comforte the bodye/of thys wyſe: Take Lauender/Sage/Couſloppe called herba Paraliſis/ Reu/ Juniper berryes/of eche a handfull/a pint of Aqua vite/ a quarte of ſtronge whyte wine/putt all theſe into a greate potte/ and ſet it into a kettel wyth water/ and let it ſeth well. Wyth thys wyne ſtreke the lymmes greued twyſe in the daye/and let them drye agayne by them ſelues/and drinke twyſe in the day of this wyne/at euery tyme ſo much as an egges ſhell conteyneth.

Superfluity of bloode.

But if the diſeaſe is comme by reaſon of ſuperfluitye of blood/then muſt he be letten bloode incontinentlye. And if the diſeaſe is in the righte ſyde/ then let him bloode in the lefte ſyde : If it is in the lefte ſyde/then lette him bloode in the ryght ſyde/in the arme/and geue hym halfe a dragme or triakle in a bath / wyth warme wyne / wherein Caſtoreum hath ben ſodden. But if thou haſte not Caſtoreum / then take Lauender or Sage water/

drinke

dzinke that/the ſame helpeth. But if thou haſte not the water alſo/ſeeth the herbe ether of them in good wyne/and dzincke it. Oz els take fyne Sage/ Lauender/of eche thze handfull/let them ſtepe in thze pintes of wyne xiiij. dayes/after that ſtyll and dzinke it. If ye can not ſtylle it/then ſeth the wine wyth the herbes/and geue hym to dzinke of it.

If the palſey hath taken a man, and his membres were ſo holye taken, that he doth not feale when he is touched vpon the ſame, then let him be bathed drye of this wiſe.

COuer a bathynge veſſell well and cloſe/laye bzickeſtones in the fyze/ that they ware glowynge hote. Take alſo Juniper berries/Mullen called Tapſus barbatus/and reade Dzgan/of eche foure hand full/ſeth the ſame well in a kettel well couered/oz els in a pot/and putte fize quartes of good wyne thereto/put hote water in the bathynge veſſell/that it be well warmed. And befoze thou entreſt into the veſſel/take two tyles that be hoted/put them into a tobbe/and poure of thys fozeſayde wyne vpon them/ſo that euen the very bathynge veſſell be warmed wyth it: then ſet the patient in the veſſell/and take alwaye a ſtone out and into the tobbe/and poure of the wyne vpon it/vntill he do ſweate. But ye muſt beware leſt he do bath to hote/that he faynt not/oz that he bath not to longe. Of thys bath are all hys membzes chafed/and that helpeth hym very well. Whē he goeth furth out of the bath/then let him laye himſelfe vpon a bedde: and if his ſtrēgth is ſo good/that he can ſweat in the bed/that is very good foz him. Let him alſo beware foz takynge colde. And when he wareth dzye/then let hys lamed lymmes be ſtraked wyth water of Lauender. If ye haue not the water/ then take the wyne wherein Lauender hath ben ſodden wyth Sage/oz eke Sage alone/do thys thze tymes in the daye. If he hath ſtreingth ſufficient/then let him be bathed ix. dayes longe/euerye daye ones. He ought alſo to be anoynted wyth halfe an vnce of Caſtozeum made to pouder/with ij. vnces of oyle of oliue warmed/let hys limmes be anoynted therewith thzeſe in the daye/if he can ſuffre it.

A bathe for the Palſye.

¶ To reſtoze agayne membzes that be lamed oz taken.

TAke Sage and ſeth it in water/put it into a longe pott: if the diſeaſe is in the handes/then putte alwaye one hande into the pott/that the erhalacion come to it ſo hote as ye can ſuffre it/tyll it do ſweate. After that take halfe a pounde of Aqua vite/and a hand full of Sage/and as muche Rue/cut them ſmall/and ſeth them in the Aqua vite/in a pott wyth a narowe mouth/well ſtopped/and ſo putte into ſethynge water.

If the Aqua vite is dzonke in of the herbes/than put moze therin/& ſeth it vntil it boyleth/then put a litle therof into a gobblet oz other crewyſe/wel cloſe/and chafe it ſo warme as ye can ſuffre it: ſtype a ſofte oz fyne cloth therein/

To reſtore agayn membres that be lamed or taken.

therein/and strake the patientes lymmes therewyth by a fyre. After ỳ take oyle of Camomille/and put thereto as much Aqua vite/and strake thesame wyth a soft linnen cloth about the ioyntes of the paciente. The cloth oughte to be made of thys wyse / that it be as longe/that it maye couer the ioynte holy: then winde a black shepes skinne about the ioynture/ euery euen and morow/xiiij.dayes continually.

But if the Palsye hath taken a foote/arme or knee/ then put the herbes out into a tob/laye a pece of wood therevpon/set the fete ther on/ and couer the tob close. And when it wareth colde / then chafe it agayne wyth a hote bricke/and bath the membre/as afore. But if the disease were in ether of the houkels or shoulders/then must the foresayd herbes be putt into a litle sack or bagge/beynge brode and longe halfe a yarde/and then seth it/ and laye it hote vpon the taken membre: and when it wareth colde / then to laye another strayghte waye in the place/ and anoynte hym as before/and kepe the membre that is taken allwaye warme. Lette hys meat and drincke be allwaye seasoned wyth beaten saffron/according as he couled. Lette him also eate oft yonge hogges or porckes fete/sodden wyth rapes: the same comfort the synewes. Or els let him vse in stede of saffron/Cinamon/or els the soueraygne Buglosse.

¶ For trembling or shakinge of the handes.

Trẽblige or shakinge of handes.

Washe thy handes oute of a Lauor wyth colde water/ and let them dry by them selues/as oft as thou doest wash them: but it were better if ye layd Sage there in.

If a man standeth in feare of the Palsye / let the same eate euerye morninge two or thre mustard sedes/and two pepper cornes. Thesame is assured for the same disease that daye.

¶ Of dronkennesse.

Dronkẽnesse

Dronkennesse commeth oft by superfluous and vndigested vapor/brayethynge vp/and troubling the braynes. Lykewise doth also the Son/ wyth ouerchafynge heade/whereof the braynes ware feble/ and mans heade aketh: which accident dronken folke doth ouertake also. Dronkennesse doth also weaken the wytte and body of man wyth the memorye so sore/ that he knoweth nomore what he doth/then an vnreasonable beast.

To vvax dronken and yet drincke not ouer muche.

It chaunceth otherwhyles to some folke/to be dronken/and yet do not drinke ouermuche: and that happeneth two maner of wayes: Fyrste that they haue so great payne/or wept so much/that thereby their braynes and head are become feble: and when they drinke/the drinkinge doth so muche the soner strike into theyr braynes. Besydes thys are many men/that by nature haue a feble head and braynes/though they are no great drinkes/ and therfore doth the drinke runne sone into theyr heades. This also happeneth diuerse wayes: First/because the drinkes are to stronge for them. Secondly/because the wedder or place where they drinke / are to hote for them / or els the Sonne hath febled their braynes. Thyrdelye/if they are in a whote

place

place and much noyſe/whych they are not accoſtumed/wyth that doth the dzinke ſwetely ouercomme them/etc.

If the dzonkenneſſe is of hote complexion/then anoynte hys head with oyle of roſes/ oz oyle of violettes / oz both mixte together/anoynte (I ſaye) hys head and temples there wyth: after ẏ geue him to dzinke water of Poppy/beaten wyth water of roſes/and mixte together lyke milke. After that ſet his fete into a warme water/rub them wyth ſalt/wyth a wollen cloth/& then anoynte them wyth oyle of violettes/that the vapozs maye ſynke doune out of the head. After the ſame cauſe him ſieges with pilles of alume oz ſope/oz els wyth the yolke of an egge and ſalte. Let hys dzinke be barly water/oz els ſyzop of violettes/wyth as muche agayne blood warme water to dzinke. All thys haue I chefelye ſhewed therefoze/that if a man douteth/he maye knowe howo to helpe him ſelfe. Dronkēneſſe of hote cōplexion.

I rede/that if a man do eat thze carnels of Almondes/he doth not lightely waxe dzonken. He ẏ knoweth he is greued wyth that impediment/ the ſame ought ſo much the moze take hede to him ſelfe/ leſt that rudeneſſe and misbehaucour happen to hym: foz it maketh feble euery mannis body and ſoule/his vnderſtandynge/witte and honeſtie/etc. Nota.

If a man is greatly thyrſtinge/and dare not dzinke his fill/the ſame ſhal ſlake hys thyrſte of thys wyſe: Lette him take flint ſtones/the bigneſſe of a Wallnut/and laye them in colde water/and nowe and than lette him take one of them into his mouth/that ſhall make hym moyſte. To ſlake thyrſte.

¶ Foz the fallinge euell.

AGaynſt the falling euell oz ſyknneſſe / take miſceſden of oken tre wyth the barke an vnce miſcelden/of Pere tre half an vnce/ the parynge of the toppet of hertes hozne a quarter of an vnce: make of theſe thynges a pouder/and geue the patient thereof to dzincke/the moze he dzinketh therof/the better it is/and thys muſt he do faſtinge. Fallinge ſickneſſe.

Putte alſo of the pouder into a cloth/and laye it vnder hys head wythoute hys knoweledge/ and lette hym ſlepe there vpon.

Thys pouder muſt he vſe in the mozning faſtynge/and to bedwarde at euen/and lette the pouder be refreſhed euerye night. Lette alſo the pouder to be layde vnder hys head/and the pouder that he dzinketh/be of like weighte. Thys doth helpe hym.

Macer writeth that the rootes of Peony be verye good foz the fallinge ſyknneſſe/if they be hanged aboute the necke. Galene dothe alſo write of a chylde/whych had the roote of Peonye hanging about hys neck/ and was fre all that whyle of the fallinge ſickneſſe/that it was about it: and when it was fallen of by chaunce/than gat it his fozmer diſeaſe agayne. Lib. 6. ſimpliciū

Hipocrates ſayth alſo/ that he dyd tye a chylde of fyue yeares the rote of Peony aboute the necke/and it roſe continentlye agayne from the fallinge ſyckneſſe/and was hole: and thus is it twyſe pzoued.

If it be a man ẏ is greued wyth thys diſeaſe/let theſame take a he Wolues harte/and make it to pouder/and let him vſe that agaynſte the diſeaſe: but if it is a woman/let her take a ſhe Wolues harte/&c.

¶ A wounderfull pouder for the falling sycnesse.

Pouder for the fallinge sickneſſe

TAke a liuinge or quick molle/open him/and take out the entrailes/and cast them awaye. After that put the Molle wyth saúne and altogether into an earthen or stone pott/stoppe the same wel and close wyth clay/ set it then by the fyre/and let it stande vntill the moll is consumed holye to pouder. After that laye the same pouder vpon a marbel stone/that is clene washed/& take the iuyce of Coulsloppe leaues or rotes two vnces/& grinde the same wyth the pouder in the Sonne. The nexte daye grinde it agayne wyth the iuyce/& agayne the thyrd daye/and let it alway dye in the Son. After that take the rotes of Basil/and stampe them/ and take an vnce of ỹ same iuyce/and mixe them together wyth the forsayd pouder/as is sayde of the Coulsloppes/but no more saue ones. After take the rotes of Gentian dried/& make a pouder thereof: of thissame pouder mixe a quarter of an vnce with the forsayd pouder. After that take an vnce and an halfe of the rote of Peony/made to pouder/and mixe it wyth ỹ pouder specifyed before. Hange also a root of Peony about the neck. Drinke of the forsayd pouders a quarter of an vnce wyth bloode warme wyne / lye doune to bed/and couer thy selfe warme. After that in thy meate to beddewarde put the other quarter of the pouder/and do so whyle the pouder lasteth. Eate litle at nighte/no entrayles of beastes/as harte/lyuer/&c. nor sucker/and kepe good diet/ and thou shalt be hole.

¶ To knowe whether a man be possessed wyth an euill spryt/and howe he maye be holpen.

Of ragig

INsania/in Latin signifyeth Madnesse/ thesame commeth somtyme of euill meates / somtyme of ouermuche drinkinge/or if a man beynge hote/drinketh colde drinke/somtyme of superfluous slyme that lyeth in the stomacke of meates that be not well digested/somtyme of meates that be hote of complexion/as are garleke/ pepper/and suche lyke. Somtyme doth it come of the bytynge of a mad beast/ or of an infecte ayer/or anger / or ouermuche sorowe/somtyme also of euyll moysture/or that a man hath had no naturall siege a great season / and the corruption is rotten within him/and the vapors are risen vp into his head/ and the brayues are perfumed and corrupte therewyth/whyche causeth a man then to be wytlesse and ragious.

Raginge caused by blood

If the madnesse commeth of the blood/then doth man singe and is merye/somtyme thynketh he/that he is in heauen/or els that some bodye talketh to hym/saynge he is God/or an angel: somtyme that he is ryche and welthy.

Cõgeled bloode.

But if the madnesse commeth of congeled or burnt bloode/ the same are somtyme a litle mery/after that wãre they angrye/crye and beate themselues and another.

Raginge caused by colde and drought.

If it commeth of colde and drought/then doth he alwaye gloome / wepe/and feare hym/that is not to be feared. Somtyme thincketh he that the stickes and strawes he seeth/are serpẽtes/todes or such venemous beastes/ he cre-

he crepeth into the darcke/bendeth his handes together/wening ſome bo-dy will take ought out of them: ſomtyme croweth he like a cocke/ſomtyme barketh he like a dogge/and many ſuch foliſh toyes vſeth he.

But if it commeth of Flegma/then are hys braynes corrupt and ſlymed wyth colde/and thereof becommeth he madde: to ſuche one doth the deuill gladly accompany/and ſo is he poſſeſſed. Raginge cauſed by flegma.

He that is becomme madde wyth ſadneſſe and heuineſſe/to him oughte fayre be ſpoken and made merye/ manye thinges ſhoulde be promiſed him/ and ſome be geuen. If it is a man/theſame ought to be refreſhed wyth wo-men/theſame auoydeth anger. But if it is a woman/theſame ought to be re freſhed wyth men/and to their company admitted: theſame bringeth them to their right minde agayne. It is good alſo to geue them meates of good digeſtion/as mutton/chykens/new layd egges/whyte breade and drinkes not to ſtronge. If they haue no ſieges/then gyue thē pillulas cochie to bed-ward/theſame purge the heade. It is to be conſidered alſo/that if he haue muche blood/then ought he to be letten in the middelmoſt veyne of the for-head: ſixe dayes after ought he to be letten blood vpon both the handes / by the thombe in the Cephalica. Let him vſe meates and drinkes cold of com-plexion/let him not drinke wine. Sadneſſe or heuyneſſe.

¶ Thys drinke were good for ſuche one.

A drinke agaynſte raginge.

Take a diſhe full of barly/ Licoris an vnce and an halfe/cut ỹ ſame ſmal and take an handfull of Waybred/and ſeth all this in a quarte of fayre water/ſtrayne it than through a cloth/and let him drinke of it. It is good al ſo to waſh his head in lye/where in floures of Camomille are ſodden & Ver uine/of eche a hand full in a quarte of water/ theſame comforteth the head.

Cure of raginge cauſed by flegma or colde.

If the madneſſe were of Flegma or of ſuperfluous colde/ whereby the braynes were cooled/then let him eat meates that maye warme him / & let him kepe hym ſelfe warme: but firſt ought he be purged of thys wyſe: Take the leaues of Sena/made to pouder a quarte of an vnce/ fyne ſucker halfe an vnce/and an egges ſhale full of aqua vite, as muche of Bugloſſe water/ as muche of good whyte wyne/and ſo muche broth of Beaſen/as alltoge-ther: lette the ſame be warme/and put all theſe thinges together/and beate them well: of this geue him to drinke in the dawninge/or when the daye breaketh. If he will not take it by him ſelfe/then open his mouth by force/ and poure it into theſame. The thyrde daye after geue hym to bedward iij. pilles of cochia/and let no ayer come to him.

If it is in winter/then kepe him warme in a cloſe chamber both night & daye. But if it is in ſummer/then laye him in a chamber that is ſomwhat high/and make him a fyre of Juniper wood/whercon the berries are/ for ỹ is very good for him. It were good alſo to put ſaffron into his drincke and meates/his beſt meates were old hennes or cockes well ſodden/for they do both warme and comforte him.

Heate.

And if he hath greate heate in his head/then make him thys collyrium: Take Houſleke and leaues of Roſes of like quantitie/well beaten and mixt wyth womens milke/ſtrake the ſame aboute his temples/ theſame couleth

the blood/and alayeth the raginge:let him beware of stronge drinkes.

Ragyng vnknowen. If a man is madde/and it is not knowen wherof it commeth / take the lounge or lightes of a Goate buck / and binde the same warme aboute hys heade/thesame alayeth the rage. Or els take a blacke henne/and open her quicke vpon the backe/and laye the same so warme to the head.But if it is a woman or mayden/then take the lounge or lightes of a Goate.

Ragyng of colde. If a man becommeth madde of colde/then were it good furth wyth to take a black henne quicke/and rippe the same vp vpon the backe / and laye her wyth blood and all vpon the head:for the same doth warme his heade and braynes very well.

¶ A good drinke for one that rageth/and specially if it is come of colde.

A drinke for ragig of colde. TAke a quarter of an vnce of beaten saffron/half an vnce of Cinamon/half an vnce of aqua vite/and put this into a pint of wyne. The speces ought to be knitt in a linnen cloth.And let him drinke a good draught therof in the morning and eueninge.

Speces. It is good also if he vse speces in his drinke prepared of thys wyse: Take a quarter of an vnce of Saffron / Cynamon a quarter of an vnce/Cloues a quarter of an vnce/Sugar an vnce/make thereof a confection: thesame doth comforte the hed and braynes very well. Or els geue hym the sedes of Peony beaten small/temper the same wyth wine/ and geue it hym to drinke/that getteth hym hys wittes.

A fumigation. It is good also to take the harte and liuer of a fyshe called a Pyck / and put thesame into a pott wyth glowyng hote cooles / and holde the same to the patient/so that the smoke maye entre into hym.If he is possessed/he can not abyde that smoke/but rageth and is angry.

It is good also to make a fyre in hys chamber of Juniper wood that is grene / and caste into the fyre Franckincense and S.Jhons grasse or S. Jhons worte : for the euill spretes can not abyde thys sent/ & ware angrye/ wherby may be perceiued whether a mã be possessed of an euel spret or not.

Fuga dæmonũ,or Hypericon. The cure of all these euils is (without God will punishe them of a seuerall wyse.) They shall take and vse two egges shels ful of Aqua vite / & thre tymes as muche of other wine/mixte among it/a quarter of an vnce of powder of Sene / thesame let hym vse thre morninge fastinge. Or els let hym vse Aqua vite/where in is styped fumitory/or the mary of Walwurt/or the stone Lazulus/or Garmander/or Brake of the wall/ whyche all do purge black colera or Melancoly:For wyth purginge black colera / is the splene clensed/and there wyth auoyd the straunge thoughtes and imaginacions/ the pensifnesse and melancoly is dryuen out/and the braynes get agayne theyr force or strength/and are encreased.Wherfore if this be done/ then is the euell spryte or will dryuen out/and all wycked thoughtes are forgetten. If man be thus tended/than commeth he agayne to hys ryght naturall vnderstandinge. Neuertheless the forsayde medecins must be ministred to hym ether whan soeuer the panges come vpon hym/or whan he semeth to be fre of them / that they maye minishe by processe of tyme/or els hinder so

A cure generall.

muche

muche the leſſe. If any chylde weare Peony ſede about hys body / no euell ſpzete can hinder him.

Item x. oz xij. ſedes of Peony beaten wyth wyne / & then dzonke / auoyde the diſeaſe called Incubus / that is the Mare / whych is a ſyckneſſe oz fantaſye oppzeſſinge a man in his ſlepe / that him ſemeth a great weyght lye vpon his body / wherfoze he groneth and ſigheth / but can not ſpeake. Incubus or the Mare.

If a man were deſperate oz frantike by fantaſyes and hys wittes were ſpzed abzode / if thou wilt gather agayn ỳ ſcattered wittes: thē take a greate baſin / ſet it ſedelinges to a wall / ſo that it do leane holy vpon the wall / then take a lauer wyth a cock full of water / ſet that hygh vpon a coupbozde oz other thyng / open ỳ cock a litle / ſo ỳ the water dzop by litle and litle vpon ỳ baſin / and make a ringinge / and runne out of the baſin agayn. Into this chamber oz place lay the patient / ſo that he can not ſe this / noz let not much be ſpoken to him: then doth he muſe and fantaſye ſo much vpon ỳ dzopping & ringing / what it maye be / willing gladly know what it is / ỳ at the laſt he faſteneth his wittes / & gathered them agayne. If the water fayle / thē fill ỳ lauer agayne. Also may be geuen to him the ſouerayne water of Bugloſſe. To gather vvittes ſtravved.

¶ Of diſeaſe in the eyen.

If one haue diſeaſe in ỳ eyen / the ſame cōmeth of ỳ foure cōplexiōs: as namely / if they be moyſt / ỳ cōmeth of ỳ blood / the ſame hys eyē ar heuy / & the filthineſſe ỳ cometh out of thē / is very vnclene / ỳ veynes of ỳ tēples greue him. If it be of read colera / then do his eyes ſmart him ſo ſoze / as though one dyd pzicke hym into the ſame wyth nēdles / & they are very rede and hote. Fyzſt loke the patient haue good ſteges / and let him beware of thinges that are hote / and be quiet. Purge him his head with pilles de hiera picra: the firſt night let him take v. pilles / the ſecond night viij. ỳ thyzd night ix. the ſame do purge his head. Pilles cochie do lykewyſe / but of them muſt he take nomoze / ſaue iij. at ones. Lette him eſchue fleſhe / but eate fiſhes without ſkales. Diſeaſe of the eyen. The cure

Thys collyzium folowynge is a medicine foz the eyen: Take the whyte of egges / and beat them ſo long tyll they waxe ſo thyck / that if ye put a litle ſtrawe there in / it ſtandeth vpryght: than holde the diſhe wherein thou doeſt beat it vpon the one ſyde / and lett the thynne runne out into ſome other veſſell: to the ſame put as muche woman milke that ſucketh a boye / and as muche water of roſes / beate all theſe togither / and wet a fyne linnen cloth therein / pzeſſe it oute a litle / and laye it vpon the eyes / til it wareth dzye the / ſame ſlaketh the euell heate / and dzaweth it oute / and alayeth ſtrayghtwaye the payne and ſmarte of the eyen. Do this euerye houre ones / and whan he will go to bed / then laye them cloth vpon hys eyen / and ſtrake of thys confection wyth a fedder into hys eyen / the ſame taketh awaye the ſmarte alſo. But it were verye good to laye firſte the whyte of an egge and roſe water to his nape of the necke. Collyrium that is a medicin for ſore eyes.

Alſo if the head and eyes do ake / then make a foote bath / and lette hym ſitte there in vntill aboue the calfe of the legge / couer hym well / that the vapoz maye ſtryke vp to hys body / and chafe him / alſo rubbe him his legges A bath for ſore eyes.

whyle he ſitteth in the bath. After that take the whyte of egges / water of Roſes and vinegre/of eche a lyke/and beat them together/then take a fyne linnen cloth/a ſpan long/and a hand bzode/dippe the ſame into it/ and laye that vpon his necke: when the ſame wareth dzye/ then lette him waſhe his fete in cold water/ſo that they be wet no farther/then the ankles/then lette him dzawe them out agayne ſtrayght waye/and let him lye doune vpon a bedde/and let the fete be vncouered/and then lay the collyzium vpon ẏ eye/ and this muſt he do in the mozning/at none and at euen: theſame dzaweth out the euill heate/and alayeth te payne/and is oft tymes pzoued.

Experience. The rote of Pilletozy taken in the mouth in the mozninge and at euen knawed/but not eaten/and then the mouth waſhed wyth halfe vinegre & halfe water: theſame dzaweth doune the heate thzough the mouth/and miniſheth the heat in the head and eyes.

Reed eyes. But if the eyes remayne read/then take of that water that ſtandeth in the leaues of wilde Taſill / and put that into the eyes: oz els the water that dzoppeth out of the veynes in marche/when they be moſt communlye cutte and bound vp/put thereto the thyzde parte as muche whyte of an egge beaten. Alſo if a read ſpott oz a bloody marke dyd remayne in the eyes/thē take the whyte bladder/hauing at the yolke of an egge/called the chycken / put that in the eye in the mozning and euen.

VVeke eyen or ſyght. If a poze body hath weake eyen oz ſight/wilt thou kepe them that they ware no wozſe/take the tounge of a foze/& hange the ſame about his neck/ and ſo longe it haugeth there/ſhall not the ſight ware feable noz weake/ as ſayth Pliny. Lykewyſe doth it alſo to him/ that eateth oz knaweth euerye mozninge faſtinge fyue oz ſixe ſedes of Juniper/and holdeth the nethermoſt lippe aboue the vpper/ and holdinge his hande befoze his mouth/bloweth/ and receyueth the bzeth into his eyen.

Spottes ī the eyē. Foz ſpottes in the eyen / take the herbe Veruayne wyth his rote & hole the ſubſtance/tye the ſame about thy thzote/and weare it/vntill the ſpottes periſhe and fayde: the herbe maye be ſowed with a linnen cloth aboute the necke.

Spurre blinde. If one were ſpurre blinde/which alſo is cauſed by ſuperfluous humiditye of the head/when the veynes of the ſyght are ſtopped wyth payne/& yet are the eyes fayze and clere/ſo that a mā can not perceyue he is ſpurr blind/ wythout one do take good hede. At the laſt getteth he many ſyckely & weke veynes oz ſpottes about the fozhead. The appel oz ball of the eye of ſome men doth breake/ſo that the innermoſt of them doth rotte/and the ſighte of the eye periſheth: the ſame alſo haue oft payne in the heade. But this diſeaſe do lightely gret women whoſe floures fayle befoze it be tyme/and ſpecially women that haue colde heades. If thys were loked to otherwhyles/a man might well be holpen/wyth geuing a quarter of an vnce of Jera pirra that he were purged: he muſte beware alſo of thynges that cauſe euell humozes and of inozdinate meatinge oz dzinkinge.

Runnige eyen. If a mans eyen do runne of ſuperfluous hunniditye / then laye Walnut leaues in colde water/and to bedwarde ſhake the leaues that the water auoyde from the leaues/and laye one of them vpon the one eye: and when it wareth dzye/laye an other vpon it/the ſame dzaweth the euill moyſture

and

and heate out of it/and cleuſeth the eyen.

He that hath a dymme ſyght/let hym take the water of Dandelion or of Cicory/and put theſame into his eyen/and they ſhall ware clere. Dymme ſyghte.

He that hath read or running eyen/let him take the water that ſtãdeth in the wilde Taſſil leaues/or els water of the vyneſtock/the weyght of half an vnce/& the weight of ten cornes or greynes of whyte Amber: put ẏ ſame into a glaſſe/and let it ſtande viij.dayes before ye occupy it/ſhake or ſtere it euery daye thre or foure tymes in the daye:the elder it is/the better is it. Read or running eyen.

The rote of Ueruin or cut Malow/called in Latin Alcea/ hãged about the neck/driueth awaye ſpottes and bleniſhes of the eyen/whether it be in a man/or horſe/as I Jerome of Brunſweig/autor of this treatiſe/ haue ſen my ſelfe. I haue alſo myſelf done it to a blind horſe/ẏ was firſt bought for x. crounes/& was ſold agayn for xl.crounes/the which was hanged the roote about the neck/& gaue him the herbe chapped wyth his meat or prouander. Spottes or bleniſhes i the eyen.

He that hath gotten duſt or ſuch other thynge into hys eyen/let him lye vpon his back/& let him put into his eyẽ iij.or iiij.ſedes of Clary/let him cleſe his eyen/& than do they rolle about into the eyen/ and drawe ẏ duſt with them.This is proued by the wild clary/called communly Oculus Chriſtes ſede/that it doth ſo.The ſtones alſo founde in the mawe of ſwalowes/ and ſpecially yonge ones/do lykewyſe. Duſte in the eyen

¶ To heale all maner diſeaſe of the eares.

Somtyme is the hearing loſt clene/ſo that a man heareth nothinge at al/ or a litle.He that is ſo diſeaſed/muſt be layd in the ſunne in ſummer/ and loke into hys eares/whether ought be fallen into them: or els whether an apoſtemacion/or bluſter/or any other thinge be in it/ whereby his hearinge might fayle.But if nothing is found nor ſene in therein/then is it ſure/ẏ the grefe commeth from within ẏ head/ of ſome vapor ẏ is gathered ther/wher by the hearing is ſtopped/or els of ſome apoſtemacion in ẏ head/wher ẏ organes of hearing are. And he ẏ is ſo diſeaſed/ſpeaketh ſo ſoftly/ẏ he can ſcarſely be vnderſtand/& is troubled with ſlepe.To theſame ought be geuen vj. pilles de iera picra Galeni/the ſame draw the humors from ẏ eares & head/ & cauſe him to nyſe.After ẏ ſet boxes vpon the one eare/to draw the fyit out of ẏ head.But if a man is lettẽ blood in the head out of ſeaſon, theſame hurteth him ſore/and cauſeth hym to become deafe. Diſeas of the eares

Cure.

If a man haue a ſounding or piping in his eares/the ſame cometh ſomtyme of a hote ſlymy fylthyneſſe/or of a hote ſlymy moyſtneſſe. He that is ſo diſeaſed/ought to take pilles de iera picra/& then put oyle of Hempſede warme into his eares/mixt wt a litle vinegre/after ẏ let him leape vpon hys one legge/vpon that ſyde/where the diſeaſe is/than let hym bowe doune ẏ eare of that ſyde/if happely any moyſture or fylth would iſſue out. Soũding in the eares.

This diſeaſe commeth ſomtyme of the Summer heate: he that is diſeaſed therof/hath great heat in hys heade. Put woman milke and Hemſede oyle mixte together into his eare/on that ſyde where he is diſeaſed/ that alayeth the heat.

Let him that is deafe take a hand ful of Rue or Herbe grace/& chappe or cut Cure of deafe.

cut the same snail/and put it into a new pot wyth a pounde of good vinegre/couer it close/and put it to the fyre/ and let it seth / that it tunne ouer. Then let him go into the hote house/and when he doth sweat well / take a chonnel wyth a longe pype/ŷ he maye couer the pot holy therewyth / make hote the pot/and let the vapor go thorow the chonnel into the eare. If it be in winter/and canst haue no Rue/then seth beanes of one yeare in water/ and do lyke wyse. If ye haue no beanes nother / than take Heysede vpon a heyelift sotten in water/and vse the same as is sayd of the Rue/so hote as ye can suffer it.

Soũding in the heade. Agaynst the soundynge and whysperinge in the head/put warme water into a lauer/and let it droppe softely vpon the hindermost of the patientes heade/by thys droppinge is the soundynge and noyse in the head taken awaye. And when the lauer is emptye/then fyll it agayne/ vntill the payne is awaye.

Hearing euill. He that heareth euell / let him seth Juniper berryes and Sauin of lyke quantitie in good wyne/put into a new pot/well dressed and stopped: then let him boze a hole thorough the lidde of it/and laye his eares vpõ the hole/ to receyue the same vapor.

¶ Agaynst soundyng and ringinge in the eares.

Soũding in the eares. I Haue boze a hole in an Ashe tre about the middes/put a rede or suche lyke thinge into the same hole/and set a vessel or pot by the tre/ vnder the rede / let it so stande fyue or sixe dayes/then shall runne clere water oute of the tre. This water put into some vessell and make it warme/holde the eare ouer the vapor of it/and make as it were a tente of a sponge/ wett the same in the water/and clense the eare therewyth in the morninge and euen / and the soundinge or whysperyng in the eare shall go awaye.

¶ Of blethynge at the nose/ and staunchynge of the same.

Blething at the nose. Blething at the nose is somtime good/somtyme euill. He that hath a Catharre/that is a rewme or stillinge doune of humores in the head/or an apostemacion / blethinge at the nose/ is good for him. It is also a good token/if the blood wareth to hote in the bodye/ and runneth vp into the head/and fylleth the veynes so sore / that they do breste. If the blood then come furth at the ryght nose trill/thẽ let him blood at the Cephalica vpon the same syde vpon the hande/by the thombe. But if the blood commeth furth at the left nosetrill/then tye his legge aboue ŷ knee wyth a strong list or swadeling band/then remayneth the blood in ŷ legge: after that beat egges shales to pouder/and syft then through a linnen cloth/ and blewe them into his nose: if the shales were of egges / whereout yonge chickens are hatched/it were so much the better. Or els take the dounge of an asse/mixe the same wyth vinegre/and holde the same at his nose. Lyke-
Stauchig of blood wyse doth the dounge of a Sowe or Swyne that hath eaten grasse.

He that bletheth so sore/ that nothynge can staunche hym/it is good to

rye

tye his fourth finger/or finger nexte the litle finger of the ſame ſyde ſo faſt/ do he do ſo euen ſweil: for that ſtauncheth the bloode/ and ſpecially on the left hande.

It is good alſo to tye ỳ herbe called Shepherdes burſe about his neck/ or els geue it hym to holde in his hande/ vntill it wareth warme/ and dight it in hys meate. Or els take a ſoft linnen cloth/ the length & bredth about of half a yarde/ wett the ſame in cold water: but if ye haue vinegre/ take of lyke quantitie/ and tye it about hys priuy membre. If it is a woman/ then let her holde it to her priuities. And if ye haue no vinegre/ then binde hym the cloth about hys necke/ dipped in water only/ and when it wareth warme/ than wett it agayne. It is to be conſydered/ that thou do loſe hys gyrdel/ & ſet him vpryght/ leſt he do hange forward.

It is to be noted/ that blethyng is cauſed ſomtime in ỳ time of a diſeaſe/ or in the amendinge/ & this laſt is good/ wherfore it ought not to be ſtaunched: without he dyd bleth to ſore/ wherof the patient might be the more feble/ and therfore ought he to be holpen/ leſt he ware to weake. If the blood come out from the head/ ſo that a man hath gotten a riſinge of the blood into the head/ that ſhalt thou know thereby: he hath payne in the forhead: the ſame muſt be letten blood in the Cephalica/ that is ỳ vine of the head. But if the ſuperfluity of blood or blething cõmeth of ỳ liuer/ then hath he payn in ỳ right ſyde wyth a ſtiche: the ſame ought to be lettẽ blood on the right hãd/ by ỳ litle finger/ in ỳ veine of ỳ liuer. But if the blood cõmeth of ỳ ſplene/ thã hath he payne in ỳ left ſyde wyth a ſtich: the ſame ought to be lettẽ blood on the left hand/ by the litle finger in ỳ veyne of the ſplene: the ſame alſo ought not be gyrded/ nor yet weare any weyght about hys body/ nether deck him warme: he muſt beware alſo of all that might warme him/ and be quiet. It is to be marked/ that when he that hath the peſtilence bledeth/ and can not be ſtaunched/ nor ceaſe/ it is an euident and ſure token of death.

The profyte of blething

Tokens of blethyng.

Nota.

¶ Of ſpottes and blemiſhes of the face.

If a man hath ſpottes or blemiſhes in the face or vnder the eyes/ or wher they be/ take the rote of Couckoupintel or Wake robin/ ſtampe the ſame/ and ſtrake the iuyce there of in the morninge and euening vpon them / and they go awaye. Or els take the ſtone growynge of wyne liſe/ beat the ſame very ſmal/ & hang it wyth a cloth in a moyſt ſellar/ ſet ſomthing vnder it/ for out of it ſhall drop water: wyth the ſame anoynt the ſpottes vnder the eyes oft tymes/ but beware it come not into the eyes. Or els anoynt thy ſelfes wt the water ỳ ſtandeth in the wild Taſill leaues/ or els with the water ỳ dropeth out of the Vine/ when he is cutte and bounde vp in March/ the ſame do oft. Or els anoynt the ſpottes oft wyth the iuyce of the rote of Bryony or wilde neppe/ beaten and ſtrayned.

Spottes in the face.

Againſt a fiſtula by the noſe/ take the ſlyme of a ſowes guttes/ and burne that to pouder / put the ſame pouder into the diſeaſe/ it healeth the ſame/ for it hath ben expe imented.

A fiſtula by the noſe.

¶ Againſt euill ſcabbineſſe or ſchilfering chekes/ that will not heale nor fall doune.

Take

Scabbye chekes.

Take onyons and whyte Lily rootes of like quantitie/roſte them in aſhes/ſhell them and make them clene / then ſtrayne them through a cloth/ put thereto oyle of Roſes/and ſtrake this vpon the ſoze.

¶ Agaynſt the fiſtula in the cheke.

A fiſtula in the cheke.

Marke whych touth ſtandeth next to the ſoze/theſame dzawe out/ and clenſe the hole:take the rote of that dzawen touth/ and put it into the ſoze/ hereof is the ſoze healed.

¶ Of all diſeaſes of the mouth and hys appertenances.

Diſeaſes of the mouth.

Agaynſt the ſtinking of the mouth/chawe oft in the daye herbe called Cinkfoly oz fyuefyngered graſſe/and it ſhall go awaye in four dayes.

If ye haue eaten garleke/and your bzeth ſauoureth ſtrong after thē/eat the leaues of Rue oz herbe grace/and it ſhall not be perceyued with you.

If a man haue great heat and dzought in his mouth/ſo that he thinketh hys mouth will burne / then take the water of Warche yſe in thy mouth/ that ſlaketh it. But if thou haſte not that/laye foure oz fiue flinte ſtones/ſo bigge as a Walnut in colde water / and take alwaye one of them into thy mouth/and holde it therein:and when it wareth warme/ take it oute/ and laye it in colde water agayne/and take another into thy mouth. This doth much good/and ſlaketh alſo the thyrſt.

¶ Of all diſeaſes of the teth.

The vſe and diſeaſes of the teth.

The teth are created to chawe the meat therewith/ that it maye be the moze apte to digeſtion/they ayde alſo to the ſpeche/to retayn the bzeth/ and to mans adozning oz contineſſe.They haue alſo payne and ſmerte / as other members oz lymmes/namely knawynge/holes/ wozmes/ wagging/ apoſtemation in the gummes/cozrupt humozs and blood of the gummes.

¶ A ſure medicine foz toothake.

A ſure medicin for toth ake.

Take a garlyke head/pil it/beat it in a mozter/that it ware ſoft/ moiſty/ and that it be not hole:and loke on what cheke oz ſyde the toth ake is/ on that arme binde the garlike/vpon the wzeſt of the arme/wher boxes are ſet moſt communly/ſo that it do not touche the mouſſe of the hande/and lay it as nere together as ye can:couer it wyth a ſpoune oz bzode Walnutſhell a hole nyghte/and then will it caſte a bluſter : pearſe theſame through/oz els will it burſt by it ſelfe.But if ye will haue it runne ſoze/take a leafe of Dan-wurt oz Walwurt/and turne the rough ſyde inwardely. And if thou wilt haue it to heale/then take the Walwurt leafe/and turne the ſmoth ſyde inwardely/and it healeth.

¶ To make a tooth ſo fall wythout ſmarte.

Seth

SEth as many litle grene frogges/bzething oz ſitting vpon trees/ as thou canſt get in water/vntill the fleſhe do conſume: take the fatt flowyng vpon them/and kepe it in a clene thyng/and when nede is/ anoynte the teth therwyth. But take hede/that thou do not touche the other lykewyſe/oz els conſumeth it the other alſo. Lykewyſe doth the touth of a dead man / if one touche ther wyth the ſoze touth: but let him that doth it beware/leſt he touche any moze/foz they fall out alſo/wythout any ſmarte. To make teth fall out vvith out ſmart

The graye wozmes bzething vnder wood oz ſtones/hauing many fete/ and when they be touched/do they cluſter together lyke pozkenpickes: theſe perſed through wyth a botken oz lyke thynge/and then put into the touth ꝟ aketh/alayeth the payne. Lykewyſe doth alſo a litle ſlyce of the rote of Acorus/of ſome called in Engliſh Gladen/of other Galanga/ whiche groweth in waters and maraſſes/this muſt be layd grene vpon the touth. A pece of the grene rote of Termentil doth lykewyſe.

¶ Of the ſwellinge in the rote of the mouth/called in Latin Uua oz Uuula.

THe ſwelling that is cauſed of a cold ſlimy humoz/falling out of ꝟ head/ and hangynge in the roſe of a mans mouth/is called in Latine Uuula/ whych hindzeth a man of his ſpeche: thys ſhal be cured of this wyſe: Jf it is of ſuperfluous blood/then is the diſeaſe read/long and greate/& the beynes of the fozheade are groſſe and ſwollen/then let him blood in the Cephalica vpon the hande. But if it commeth of other accidentes/ as of ſuperfluous moyſture and colde/then take whyte dogges tozde that is dzy/and make it to pouder/and take commune ſalt/and dzye it in a panne vpon the fyze/ ſo ꝟ it ware euē bzoune: bzaye theſame of like quantitye together to pouder/put that to the ſwellinge oz diſeaſe: foz it is good and vpzight. Svvellig in the throte.

Oz els bye whyte Frankincenſe/caſt a pece of it vpon hote coles: put a thunnel ouer it/and let the ſmoke therof go into thy thzot/that helpeth/ and is oft tymes experimented oz pzoued.

Oz els take Sal armoniacum/and make a pouder therof / & heaue the ſwelling vp therewyth.

Jt is very good to let him blood vnder the tounge/ oz els vpon both the thumbes/when the diſeaſe beginneth: foz it helpeth him. Some do cut it of: but that is dangerous. They that be ſo diſeaſed/muſt beware foz cold dzinkes/and ſpecially of milke and cheſe.

An other experience foz the ſwelling in the roſe of the mouth/oz els him ꝟ can not wel take bzeth/ whiche J haue oft ſhewed pooze people/namely/to pull ꝟ patient foz by ꝟ earlap vpwardly/& incontinently ſhall he be healed.

¶ How to helpe one that hath the Squince in the thzoate/ called the Squinancia.

THe Squince oz Squinancy is an apoſtem in ꝟ thzote/& is very dangerous. Jf it cometh in a ſikneſſe/then is it dāgerous/& if it cometh in an ague/thē is it not ſo dangerous. To ſuch a patiēt ought to be geuē gruell of otmeel/

otmeel/well tifted through a cloth/and put therto ten or twelue almondes well beaten:and when it is dressed in a vessel/put a litle suker to it/and eate so wyth bread. But if he hath an ague wyth it/geue him of a quillis of a cocke without bread/and make him a drinke of thys wyse: Take of Lycoris/cut small .j. vnces/of suker haf an vnce/seth thē in water/straine it wel/and let him hold it awaye a litle in the mouth/and wambel it roundabout in the mouth. Make him also this playster to laye outwardely.

Cure of squinācy

Take whyte dogges dyrte thre vnces/ Dittanye beaten pouder an vnce/grene Wormwod brayed smal an vnce/halfe an vnce of barly floure: mixe these al together with hony/strake it vpon a cloth/ & lay it warme about hys necke. Thys playster hath healed many/ it healeth a man/ or els dyeth he ỳ fyft daye. Somtyme breaketh ỳ swellynge out outwardely / but ỳ inward is deadly/for it doth lyghtely choke a man. It is therefore diligently to be marked what occasion of ỳ disease hath. Yf it cōmeth of reed Colera/ whiche is hote & drye/ than hath ỳ pacient greate payn & anguyshe/ & wyth ỳ greate heate & thyrste. Make hym a playster outwardely about hys neck of Popular leaues & sede/seeth it well/& temper it wyth oyle of violets & Camomille/ and strake ỳ vpon a clothe/ and laye it warme aboute the necke.

But yf ye can not haue ỳ oyle / take the leaues of Elder / leaues of reed kole/of eche a handefull/chapped smal & brayed/seeth them wyth hony and butter/of eche a spounfull. Laye thys warme about hys necke.

Thyssame hath holpen and healed many : or els make hym any of the playsters of the swalowes nest folowynge.

But yf the Squynce is of superfluous blode and heate/than must he be lett bloude incontinent in the tyght hande vpon ỳ thombe in ỳ Cephalica/& vnder ỳ tunge: In ỳ hand vpon foure vnces/& vnder ỳ tunge vpon two vnces. And as soone he is letten bloude/ must be made thys drynke for hym to gargelle : take about fyue vnces of Diamoron/take one vnce thereof mixte wyth warme water/holde ỳ in the mouth/gargell therewyth & spytt it out/ cause hym to do thys fyue tymes. The next daye let bores be set vpon hys necke/wythout scrappynge/these shulde drawe ỳ bloude from thence. Or els bynde about hys necke/as I haue taught before/and let thys byndynge be thre tymes wythin daye & nyght/at euery tyme a quarter of an houre.

Make hym thys plaster: Take the nest of a swalowe or pye/but ỳ swalowes nest is the beste wyth all the substaunce/ as claye/ grauell/ stycks or fethers/nothynge excepte/beate it/ and syft it through a course syffe/ so that it maye be fined / put thereto hony & greace / and make a playster there of/ strake it vpon a cloth/and laye it about hys necke. Of thys wyse haue I holpen one in iij. houres space. Item make hym thys drynke: Take Licorys/ Anis/ Frygges and greate Raysons/ of eche an vnce/ seeth them in a pottel of water/ and geue hym euery tyme thereof to drynke.

But yf thou canst not haue these thynges/& arte farre from ỳ Phisicion/ & hast a swellinge in thy throte / than is nothynge better than to take warme Pylla & gargel thesame as hote thou canst suffre it: thys done ofte / taketh awaye ỳ sycknesse, and mollifyeth ỳ apostemacion. Lykewyse maye be done wt̄ mylcke or water / wherein is sodden knapwede / otherwyse called Deuels bit. And whē ỳ apostemacion is brokē/ geue him warme yolkes of

egges

egges that be ſoft/and barly gruel/and geue hym to drinke water/wherein Barly is ſodden/that purgeth and healeth hym.

¶ For the hoorſneſſe.

HE ỹ is waren hoorſe by reaſon of an humor deſcending/or coughinge/ of a cold ayer or drinke/of creyng or weping:let the ſame drinke in the morninge warme water/as hote he can ſuffer it/and wet a linnen cloth in half water and half vinegre / wringe it well oute/and winde it aboute the necke/and another that is warmed vpon the ſame:do thys in the morning/ at middaye and to bedwarde / lette hym kepe hym warme and beware of colde ayer. If he coulde ſweate in the bedde/that were very good. Let him alſo beware of cold drinkes/fruytes/grapes/and ſuch lyke. Horſnes and the cauſes thereof.

He maye alſo drinke warme milke/in the morning and euening/ the ſame doth auoyde horſeneſſe alſo. Or elſe take Aqua vite when thou wilt go to bed/ſtipe a pece of bread therin/and eate the ſame at euen and morning: but if he is of hote complexion/then is Aqua vite not good for him.

He that is ſo hoorſe/that the lightes ſeme to aſcende into his throte/ and he is of cold and moyſt complexion/theſame ſhould drinke faſting a quarter of an vnce of oyle Benedicti/mixt wyth a litle water/ though it be vnpleaſant to drinke/yet is it good and without daunger . But if ye can not haue the oyle then eat Anis ſede:theſame is holeſome and good for the horſenes. Or elſ ſede the karnels of Quinches/and drinke that water warme to bed warde. Or elſ take thre vnces & an halfe of flint ſtones/put to them a quart of ſpringing water/and ſeth it to the halfe/drinke thereof blood warme in ỹ morning & at euen/and it ſhall go awaye. Or elſ geue hym this drinke folowyng: Take wyne & oyle of oliue of lyke quantitie/ſeth them in ſome thing & drinke therof ſo hote thou canſt at night/and in the morning a good draught:theſame taketh the horſeneſſe away without danger. But if thou canſt not haue oyle of olyue/then take halfe ſo much butter as the wyne is / and do as is ſayd before.

¶ A confection to holde in the mouth agaynſte hoorſeneſſe.

TAke fyne muſtard ſede mele/put thereto foure tymes the weight of hony/make therof a confection/put it vpon a trenſcher/ and cut in peces: but ſet in a coole place for meltinge/& holde one of theſe flytes in thy mouth in the morning and euenınge/and let them melte by them ſelues.

Or elſ geue him this drinke: Take Penyreal a hand ful/cut it ſmal/and ſeth it with a pint of vinegre/tyll the thyrde parte is ſodden in/then ſtrayne it through *a cloth*/and geue the patient to drinke therof in the morning and euening alwaye a ſpounfull. Or elſ take a great appel/roſte the ſame well/ ſlice it/and laye it hote in a diſhe wyth water/and eat it. This oughte to be done to bedwarde/and couer thy ſelfe wel and warme/put thy head vnder the couering as far thou canſt/or elſ couer thy head and face that no ayer come into thy mouth:theſame is good/and drineth awaye horſeneſſe. A drinke for horſeneſſe.

He that is become hoorſe lately/let him roſte a rape in aſhes or vpon the

fyre/ ỹ she be all black/then pare her clene/ & eate her as warm thou canst: & drinke a draught of water as warm thou canst suffer it. Then wett a cloth in colde water/straine it well out/and winde it so about thy neck: vpõ the same binde another cloth well warmed/ and do thys when thou goest to bedde/& in the morninge/for it driueth hoorseneſſe awaye without danger.

¶ An experimented science for horseneſſe though it hath longe lasted.

Against an olde horsenes

TAke a soft night kerchyf and warme it/ take also a heade pelow/warme the same also/ and bind it wyth the kerchyf about the head & neck/ when thou wilt go to bed/and let it be so about thy head all night. Do this thre nightes one after the other/and kepe thy selfe warme / and beware of colde drinkes and ayer/and it shall surely go from thy wythout hurte. This same is good also for the flixe and cough. Geue the patient also Lycoris in hys mouth.

Agaynst horseneſſe go into the hote house/and when thou hast halk bathed/drinke a good draught of warme water. This is oft proued.

Garlick sodden and eaten maketh a cleare voyce/and driueth away horseneſſe and the olde cough.

¶ Of the yexe or yeringe.

The yex and hys causes.

THe yexe commeth somtyme by reason of the superfluous emptyneſſe of the body: somtyme of superfluous fyll of the stomak. If it commeth by reason of the emptineſſe/that signifyeth the sick or patient sufficiently/whether he hath a long season not eaten or dronken/or els whether he hath had outragious sieges. Him shalt thou helpe of this wise: Seth an old hen with a quarter of an vnce of Cinamome/& a quarter of an vnce of Mastix/ & geue hym that broth to drinke/and the hen to eat. Geue him also Hogges fete and whyte wyne. If he be not hote/geue hym confect of Quinches: but if he hath great heat/then geue hym sukar of Roses.

Fil of the stomake.

But if it is of superfluous eatinge and drinkinge/then make him to perbreake wyth Oken leaues/or els as I shall teach you hereafter in the chapter of vomiting. Or els take a cake of roses and Wormwod/of lyke quantitie/of eche a handfull/and seth that in read wyne/and laye it warme vpon the stomack. Or els let him saye ought wherewyth he may be sore astonied/ and he shalbe ridde of the yeringe. But if a man doth yexe sore in a sycknes/ it signifyeth most communely death.

¶ Of suppuration or matteringe in the breste.

Suppuratiõ in the breſt.

HE that hath a mattering in ỹ brest caused of cold/ought to beware for colde/and eschue the ayer/let him lye high or sitt vpright / let him not slepe much/& in his slepe ought he be waked otherwhiles/ỹ he may himme. Make hym a butter suppe of halfe water and halfe butter/let that be well sodden / and putte not muche breade therein/and eate that broth as hote

as he

as he can. Theſame broth let hym drinke to bedwarde/that weakeneth the corrupcion very well/and maketh it apt to be caſt out. Alſo ought litle meat be geuen hym at ones/and lytle drinke: for the corruption groweth ỳ more of muche eatinge and drinkinge. Let him alwaye be hungery and thyrſtye/ nether eat any fiſhes nor ſpeces/nether drinke any ſoure drinke. A ſyrop of Violettes were good for him: but if ye haue not that ſyrop/thã make a milk of Hempſede/of water and hempſede/or els in ſtede therof take creme/ and eat that/theſame cooleth and ſofteneth the harte wythoute hurte or daunger. After meate ought he to walke a litle/hauinge alwaye a warme cloth before hys mouth/that the ayer do not hurte him: for of the walkinge doth the corruption louſe.

Ye muſt alſo take diligent hede that he haue good ſieges. Alſo were it good he dyd ſweate in the bedde if he be ſo ſtronge/or els to cauſe him to ſweat wyth a bath made in a kettel/and ſo to lay him to bed to ſweat. This bath ought to be made wyth Valerian and Dotſtrawe/and couered wyth warme ſhetes/for theſe thynges weaken the corruption.

Item/roſt onyons/and eate them/a litle butter therin/were very good.

He that hath a drye cough/and doth not caſte out/it is an euident tokẽ/ that theſame hath an euell ſtomack/that doth not well digeſt/whereby are cauſed many greueous diſeaſes. But if he voideth ſpatle that is whyt/ mixt wyth bloode/and that wyth payne/theſame is a ſigne of a payny digeſtion/ and of a diſeaſe of the pulmo or lightes/and that is deadly. A drye cough.

But if he caſteth out afterward wythout smarte/whyche neuertheleſſe is a litle rediſh/theſame is a ſigne of apparance of digeſtion/and nature begynneth to cleanſe/and is perfecte.

He that hath a cough wyth payne in ỳ breſt/the ſame ought not to bath in water/nother eate nuttes/nor oyle of nuttes/ nor poppye ſede oyle: but lette hym drinke water ſodden. If hys cough commeth by colde / then lette hym drinke good wyne. Cough vvyth payne in the breſt

A man that hath great diſeaſe in the breſt/and alſo in the heade / if thou wilt helpe hym/and purge the head and breſte wounderfullye of all ſlymye fleumes and fylth/without any coſt: Take two or thre rotes of Betc/ waſh them clene/and drye them well/ then braye them ſmall/ſtrayne thẽ through a cloth/and a very blewe iuyce ſhall come out of them: vpon that ſhall ye ſe a whyte fome/blowe the ſame awaye/and take of that iuyce thre or foure droppes in a quill/and drawe it into thy head through the noſes: or els fyll a fylberts ſhell full of it/and draw it ſo in through the noſe. Then cliſe thyne eyen and noſe wyth both thy handes/and wythin a quarter of an houre iſſueth a great deale of ſlymye moyſtneſſe oute of thy mouth/whereof a man maye maruayle. I haue ones ſene ſixe vnces runne out of a mans mouth at one tyme. And out of myne owne mouth is of this wyſe four vnces run out/ where I thought I ſhoulde haue had none at all. Payne in the breſt and head

Experience.

¶ Of an impoſteme in the breſte.

The cauſe of an impoſteme is of ſuperfluous euill flegma in the head or ſtomake: wherefore when the head and ſtomake are purged of the flegma/ The cauſe of apoſtemes.

then go the apostemes awaye also by themselues. Let the patient eate litle or nothinge/and that meates of good digestion.

A drinke for apostemes.

Make him this drinke: Take Mayden heyre/called also Colãder/ whyte Endiue/Scabiose/Morsus diaboli/ý is/Deuels bit/of ech a handfull: Barly pilled or puched/an egges shel ful/waters so much as is cõuenient/ or els ij.quartes: seth these ij.fynger bredth awaye. After that streyne thẽ through a cloth: & of ý make a hẽpsede milke/ with a good porenger ful of washẽ hẽpsede: of ý same geue him half a good cruys ful to drinke blood warme in the morning & at night. But if ye haue not ý herbes/then make a hẽpsede milke wyth barly only/and drinke that half a cruys of goblet full.

A salf for apostems

After that make him this salue/and anoynte him therewyth aboute the brest. Take fresh butter or creme/or els both in like quantitie/seth therin leaues/& the sede of Malowes/streyne it than through a cloth/and anoint his brest therwith. If ye put capons grece therto/ý were very good. After that were it good to make him a clister or a suppository as is perteyning hereto. And this oughte euery Physicion know & serche of what cõplexion ý patiẽt is/& whence ý disease commeth/& what medicine is conuenient for it. For if the Physicion doth it not/and ministreth to him that whych is contrary to hys nature or complexion/than doth he misorder the patiẽt/& is gilty of hys payne or happely death. For this cause ought no Physicion to truste to hys sciẽce nor wysdome only/but aske & enquire of ý patiẽt or other al circũstances/to what fashion ý disease doth encline. He ought also to se & bewe ý vrinele ý pulse/& to behold the patientes phisiognomy. Thẽ may the Physicion minister to ý patiẽt so much ý more boldlier medicins/ according to ý sciẽce: & to such a Physicion maye a man trust so much the better: for he may be called a true Physicion. For apostemes in ý brest are dangerous/ & therfore is it true & necessary/to know by what complexion or tẽperatur ý diseases are caused.

Apostés of Colera.

If ý disease cometh of read Colera/or blood/thẽ ought ye to ministrer ý patiẽt al such thinges/as I haue taught in ý precedẽt chapter. But

Apostés for flegma or colde.

if it is caused by flegma or cold/then make him thys salue/and anoynt hym about the brest. Take an vnce of butter/capon or hennes grece an vnce/oile of Baye or sorel half an vnce/and mixe them together/ & anoynt him about the brest therwith/and laye vnwashen wolle therevpon that is black. But he must refrayne from salt meates/and of all soure meates.

Agaynst breakinge vp and vomiting.

Agavnst perbreakynge.

Take a pece of bread stiped in salt and vinegre/bruse it/and make it lyke a thicke playster/& laye it vpon ý cheste or hartes holownesse/wher the mouth of the stomake is. And if ye strake it about ý patientes mouth/ý comforteth him/and geueth hym strength.

Item ý water wherein karnels of quinches haue lyen or stiped/ ý same refrayneth the breaking vp of the stomake: for it comforteth ý stomak/ & maketh good digestion. But whẽ ý tyme of the quinches is/then maye they be sodden alone/without sucker & hony/in stede of confect for ý hart/& so vsed.

The ryght makinge of Ptisana/ that is/ Barly water.

Barly

Barly water/communly called Ptisana/is prayed and commended of all Physicions/and is a souereyne medicine agaynst all coleryk and subtile heate/it openeth the oppilacion or stopping/it moueth sweat & vrine/it mollifyeth ỳ belly bound with hard fylth/it causeth slepe/& alayeth thyrst/it doth also partly norish/it is conuenient for al partes of the breste & the poulmon.

Ptisana is taken somtyme warme/to cause sweat/somtime cold to alay thyrst/somtyme wt̄ suker/somtyme without suker/ somtyme much/ somtime litle. The ministratiō therof at one time is is a cruys full/ that is iiij. vnces/ howbeit it must be ministred to an emptye stomake/ or at the lest not ouercharged. It is somtyme taken by daye of the thirsty diseased/and is conuenient in feruent agues and many other diseases.

Take fulgrowen barly that is heuy/& not wythered/take also clere running water/ỳ hath his course toward the East/whose grounde is stony or sandy. Of this water take x. partes/& of the barly one parte: put them together into a clene pot/make a slowe fyre vnder it of wood twelf houres long tyll the water is colored of the barly yalow rede/like to bierrait. Then take it of and let it coole/and vse it. Makinge of Barly vvater.

¶ Howe he maye be holpen that speweth blood.

Hemoptoica is a disease/whē a man speweth blood at ỳ mouth/wherof the cause is superfluity of blood/& thys shall be knowē of this wise: he is full of body & redish/his veynes are great. Somtyme commeth it out of the stomake/& then hath the patient payne in ỳ breste before. But if it commeth of the leuer/then hath he payne in the ryght side. And if it commeth of the lunges or lightes/then hath he payne in the left syde/& cougheth muche. Somtyme doth it also come of falling or ryottinge/and thē must he be holpen of thys sorte: He must beware of anger/of long fasting/ of sour or bitter meates and drinkes/and of surfetting. He ought to be let blood on the same hande/where the disease is. If it is of the leuer then must he be let blood in the right hand: but if it is of the lunges/then ought he to be let blood on the left hande/and geue hym thys medicine. Spevvīg of blood

The cure

Take Plantayn & wild Tasil/wyth ỳ water ỳ stādeth in the Tasil/ put thereto reyne water/& streyne it through a cloth: of this geue the patient to drinke in the morning fasting and to bedward. But if the wild Tasil haue no iuyce/then seth it in reyne water/bray it/& strayn it through a cloth/ cast the herbe away: then take the broth/put suker therto/& geue it the patiēt to drinke. Geue him also in the morning and euening to drinke goates milke/ or pouder made of moulberries: or els geue him to drinke reyn water wher in are sodden shepeherdes purse/knotgrasse and waybred/ braye them whē they are sodden/streyne them through a cloth/& geue him to drinke thereof thre tymes in the daye/euery tyme a good draught. Geue him also thre dayes one after the other to eate wheat wyth water and butter.

¶ If one speweth oute mater.

Thesame may be holpē of this wise: Geue him Diapenidion or diagagātū.

 He must

note booke 1710:
Anglicus practis
:172:173:

We must marke also/that if ye laye the matter or corruptiō/that he voydeth vpon hote coles/and it stynketh/then signifyeth it the rotting of the poulme or lightes/whych is very euill and deadly:to such one ought no man to mi-nister medicine/for he is to sore sycke.

But if he haue great heat in hys sycknesse/then saye al Physicions/ that nothynge is better/then to geue him to drinke barly water . Thys heate is knowen by the vrine/whether it be great or not/by the chaunce of the vrin/ and the thycke of it synketh to the bottom.But if the disease will last longe/ then geue the pacient what he lysteth/and if he wareth a litle stronger ther of/then geue hym more:if not/geue hym no more.We must marke also/that if he be sycke of an ague or lyke disease/then lette hym be geuen what he lis-teth/whyle the disease lasteth.

¶ When one woulde gladly perbreake/and can not do it.

Perbrea-king of a diseased stomake.

The perbreakinge happeneth manye wayes : somtyme by the disease of the stomake/as namely/when the stomake casteth from the bottom ꝑ meate/and can not kepe it/whyche happeneth that the nethermoste part of the stomake is stronger then the vppermost.The cause of thys must be con-sydered by thesame that is wyded.

Perbrea-kinge by grefe of the stone

Somtyme commeth it by the grefe of the stone / or els the corruption then will growe to matter/that ther of he doth perbreake.Thesame is wel perceyued by the vrine/and also whether he hath payne in the loynes/blad-der/or back.

Perbrea-kinge of colde moyst-nesse.

If the perbreakinge commeth of cold moistnesse or humors/then is it ye-lowe.It is to be knowen/that ye ought not to staunche that perbreakinge vntill the stomack be clensed of the euill humors/ after that oughte it to be prouided.

Perbrea-king that is harde.

If the perbreakinge be sounde and harde/that the patient can haue no sieges/then geue him Cassia fistula/and clense him.

Perbrea-kinge of read Co-lera.

But if the perbreakinge is of the reade Colera / by reason of a hote sto-make/then geue hym soure bitter Pears to eate/or els geue hym Sorell to drynke/or els geue hym syrop of Violettes to drinke with water in the mor nynge and euenynge.

Item medlers eaten fastyng/wythstande perbreakinge caused by heat. Lykewyse doth Minte eaten fastinge/and Anis eaten mornynges and e-ueninges.

Or els take a colde flynt stone/and holde it to the necke of the patient/ꝑ the perbreakinge ceaseth.Or els take a hand full of fethers/and put them in to a pot/and put to them glowynge hote coles/and holde thy mouth ouer it wyde open/that the vapor or smoke may go into it/and then shal the wam-blinge cease.

Perbrea-kinge of black Co lera.

But if the perbreakinge commeth of the black Colera/then set boxes of eche syde of hys necke.

Of Fleg-ma.

But if it is caused of Flegma/then take Wormwod/Mugworte/ Hirse or Millot vnstamped of eche foure vnces. Put all these into a litle sacke or bagge/

bagge/and quilte them ſo/that they cluſter not/and ſeth them in halfe wine and half water/wringe it then out/that it droppe no more/ and laye it then warme vpon hys breſt:the ſame warmeth hys body and colde ſtomak/ and alayeth the wambling and perbreakinge. It helpeth alſo a woman wyth chylde that hath ouermuche wamblinge.Alſo doth it helpe them that haue the ſtone engendred of colde/and muſt bowe themſelues much/ it doth alſo alaye grepinges.

If the perbreaking commeth of colde/or els of cold and moyſt humors/ ether in a man or woman/then take Cumin/and make foute bagges/ eche a ſpan long and broade/put in eche of the bagges an vnce of Cumin/ & quilt the ſame bagges croſwyſe/that the Cumin do not cluſter/& ſeth the ſame in a quart of vinegre/& bind one of thē vpon eche wreſt of the hande as warm as it may be ſuffred/& likewiſe vpon the wraſt or ioynture of the fete. And whē they ware cold/warme thē agayn in ẏ ſame liquor/wherin they were ſodden/& lay thē vp agayn as before/& of this wyſe ceaſeth the perbreaking continently wythout daunger.And geue the patient a broth of gray peaſen wherein Cumin is ſodden/& let him drinke good ſtrong drink/& let him put at euery breakfaſt a peny weight of beaten ſaffron therein/ẏ ſame cōforteth ẏ brayne & ſtomak/& refrayneth ẏ wambling or perbreakinge:but he muſt be war of ſuch thinges as coole him.Howbeit ſome cōplexions cā not away wyth ſaffron & abhorre it: for it cauſeth a lothſomneſſe:let the ſame drincke water of Bugloſſe and Porcelene/theſame comforte the head alſo. Perbreakinge of colde.

But if the perbreaking would not holde vp/then make him a bagge of halfe an elle in length and bredth/and put therein Cumin/ and dreſſe theſame as is ſayd before/ſeth it in vinegre/and laye it warme vpon the nauell/ as warm as thou canſt ſuffer it:and when it wareth cold/ warm it agayn: wyth thys is alayed the perbreakinge/ and alſo doth thys wythſtande the grepinge.

But if one had a wamblinge/and did perbreake/and wiſt not for what cauſe/or whereby it commeth/ let the ſame take the leaues of Quenches/& binde them vpon the wraſt of the hādes/that alayeth it:the grener ẏ leaues be/the better be they.Yet if one would kepe thē in ſtore for winter / let him pluck them of from the trees before our Ladyes day/the xv.day of Auguſt/ and let them drye out of the Sonne. Perbreakinge vvhoſe cauſe is vnknowen.

Againſt perbreakinge take halfe an vnce of Betonye pouder/ and two vnces of hony/make a confection therewyth/and geue the patiente thereof euerye daye faſtinge.

Medlers eaten/do wythſtande perbreakinge/ comfort the ſtomak/and refrayne wamblinge.

I myſelfe haue had a woman/whych was accuſtumed euery morning/ to voyde at the mouth about two egges ſhelles full of vnclene ſlyme of clam my flegmatiſh matter:theſame was taught to take a certayne ſpace euerye morninge a warme ſlyce of breade/roſted wyth ſalte/and that alayeth the perbreakinge.

But if a man had eatē ought/or had ſlymy matter within him/& would fayne be ridde of it:to caſt the ſame out by perbreaking/let hym take white niſynge pouder/called Lingworte/aboute the thyrde parte of a dramme/ and To cauſe perbreakinge.

and vse it in a broth of peasen/and it shall continently breake from him. But if thou canst not haue Lingwort or Nising pouder / then take the roote of Elder/and pyll the vppermost shell of it when it is grene/washe it/and bray it in a morter/and geue hym it in a warme peasebroth. As for nising pouder belonged to strong complexioned folke to vse/and not ouer the weight that I haue aboue specifyed: For I was called by a man/that had taken nisinge pouder or Lingwort/a litle bag full/as is commenly sold/ and had eatē the same/supposinge therewyth to driue awaye from hym/such fylth and slime/ as he had in his stomak. And as sone as he had taken it/furthwyth had he suche a rage and grepyng wythin hym/that easely was sene the stomacke ryse vp and doune/euen to the necke/and a colde sweat brake out: so that he wened to dye straght waye: yea I my selfe iudged him dead also. But as sone as I toke an vnce of wyne/and a dramme (or the fourth part of an vnce) of Castoreum/warmed and mixte together / and gaue him it/by and by was the wamblinge alayed.

Of lyke wyse haue I sene a boye of eight yeares / eate the paringes of whyte nisinge pouder/that were pilled from the roote by a Potekary / and when the chylde was brought to me/not knowynge what had happened/ I aduised by my selfe/that the chylde had eaten Lingwort. For the sweate brake fearcely out/and it waxed pale/as if it wolde dye. Wherefore I gaue hym Castoreum/the bignesse of a filbert wyth a litle warme wyne/and continently was it hole/whych was euen at the poynt of death.

A straunge Apotekary bad my seruaunt smell in a sagge/wherein was beaten Lingworte or nising pouder: and when he smelled therein/he thrust hys head into it/so that hys mouth and nose were full of it. Then ranne he vp and doune in the house/as though he should haue dyed. Wherfore I gaue him straight waye fresh butter/and after that Castoreum wyth wyne/ (as is sayd before) and he was healed incontinently. This haue I written/ that simple folke maye beware of Lingworte or whyte nising pouder/with out it were proued before/wherfore the commune people knoweth not. Lyke I my selfe haue sene a strange peddelapotecary minister to the commun people/that two or three dyed of it. Therfore when one will vse them/he ought not to take aboue the weyght of twintye wheate cornes/wyth a whyt peasebroth. Howbeit for the Lingworte maye be taken the rootes of Elder pilled/as is specifyed before.

To cause to breake vvithout payn

Wilt thou cause one to berbreake lightely wythout smarte or payn/take the sede of Orenge/seth that in water wythout salte / and put a litle oyle of nuttes thereto / and geue hym it wyth some course meate/and let him eate well/that the stomake maye be full. After ỹ geue him of the forsayde broth warme a good draught: after that let him labour a litle/or els walke/ vntil he be chafed/and then shall he berbreake and cast oute whatsoeur euill corrupcion he hath in hys stomacke.

The cough and the causes thereof.

¶ For the cough.

Many wayes getteth a man the cough: somtyme of the brestes mistemperinge/somtyme of a matter that is inward or outwarde of the body.

If it

If it be wythin/as it happeneth oft/that an humor falleth oute of the hed into the breſt/theſame is the woꝛſt to be healed. An humor in the breſt

If the cough commeth of heat/then is the vrine rede/and this throte is dꝛye and rough. To ſuche one ought be geuen barly potage wyth butter to be eaten/and Ptiſana oꝛ Barly water to be dꝛoncken/ wherein Lycoꝛis is ſodden. Geue him alſo to eat potage made wyth Lettis chapped and ſoden in water / and after that well fryed in butter/thys taketh awaye the cough wythout payne.

The cough that is engendꝛed by colde/is knowen by the whyteneſſe of the vrine.

He that hath a feruent cough/let him take Neppe/ that cattes delite in/ ſo much as a Walnut/let him cut it ſmal and ſtampe it/and make a taunſey thereof/wyth two egges beaten therein: let him eat this/ and it ſhall make hun whole. Thys taunſey maye he eate when he will/and is ſpecially good foꝛ hym that hath a cough/cauſed of colde.

Oꝛ els vſe thys medicine: take wyne and oyle of oliue in like quantitye/ put theſame into a cruyſe/and ſeth it a litle/ſtere it together/ and geue hym that to dꝛinke/when he will go to bed/and in the moꝛninge/ ſo warm as he can ſuffer it: do thys two dayes one after another / and thys breaketh the running oꝛ moꝛres/and ſofteneth the cough wythout hurte. It is alſo good foꝛ hoꝛſeneſſe/ cauſed of colde.

The cough doth alſo ouertake a man by reaſon of an euell humoꝛ engendꝛed in the liuer oꝛ the lightes/and ſo do fall into the bꝛeſt: the ſame muſt be holpen of this wyſe as ſhall folowe. An humor in the liuer

Somtyme is the cough cauſed by foꝛen oꝛ outwarde occaſions as are ſmoke/euill vapoꝛs/ſtinking ayꝛes/duſt/colde dꝛinkes/oꝛ of dꝛinkinge cold when a man is chafed/oꝛ els when he dꝛincketh/it falleth into the wꝛonge throte. Ourvvarde occaſions.

The dꝛye cough commeth ſomtyme/that ꝑ patient hath an vnclene pulmen oꝛ lightes & throte/& of fylthy matter/ꝑ is aſſembled about ꝑ pulmon & the griſtels of ꝑ pulmon in the cheſte/& is warē tough: wherby it cōmeth/ ꝑ a man can not caſt it out/& getteth ſomtime a deadly apoſteme. When it is now growē to an apoſteme/then helpe him with ſyꝛopes/ as I ſhall teache you here after to mollifye it. Take alſo diligent hede whence the apoſtemacion commeth/ꝑ therafter ye maye know how to cure him / and let this folowyng be the general cure. Dꝛye cough.

Take a whit cloth/wet ꝑ ſame in cold water/& ſtrayn it wel out again: thā winde it wel about ꝑ patiētes throte. After ꝑ take another warm cloth/ & wind alſo threfold about ꝑ throte: thys do in ꝑ moꝛning/ middaye/ & at night/& geue him thys ſyꝛop: Take a diſhfull of bꝛayded oꝛ beatē barlye/foure vnces of reſines/& xij. figges wel waſhē in warm water: put thē into a new pot/& take iiij. quartes of water. let thē ſeth halfe an houꝛ. Thē ſtrayn this/ & put the dꝛinke agayn into the pot/& caſt into it ſixe vnces of ſuger/ lette it boyle ones/then take it of and ſtande to coole. Dꝛinke of this when ye wil/ eſpecially in ꝑ moꝛning & euen to bedward. Thys moll.fieth very wel/& cauſeth to caſt out/& maketh large about the bꝛeſt: alſo doth it heal ꝑ ſoꝛeneſſe & roughneſſe of the throte. If it waxeth thicke/then put moꝛe water to it. Cure generall of apoſtems in the breſte.

A dꝛinke

¶ A drinke for the cough/for thyrste and roughnesse of the throte.

TAke a quarte of water/put an vnce of suger therein/and seth the thirde part of it awaye/strayne it through a cloth/and let it coole/ and drinke of it so muche thou listest. It is good also to washe thy mouth in the morninge and at none wyth warme water/and to rubbe thy teth:also to wash the forhead and temples wyth warme water/this clenseth and maketh the head lighte.

¶ An other syrop for the cough and apostemacion in the breste and harte/whiche weakeneth and causeth to caste oute.

TAke Violettes a handfull/ fire leaues of Hartes tounge/ put them in a clene cloth and in a pot/ to thys putte a quarte and an halfe of water/ seth it vntill the thyrde parte be sodden away:then presse it through a cloth into a clene pot/put thereto foure vnces and an halfe of suger/steare it well vntil the finger is all molten.Of thys mayest thou drinke when thou wilt.

If the cough commeth of heat then is the throte sore/and very dry/ and the patient is very costyf.The cold ayer doth hym good / when he goeth in it:for he thynketh that his harte is refreshed and quickened. Thissame ought to be let blood in the Epatica or liuer vayne.

But if it is not conueniente to let the same bloode/ then marke whether hys cough be caused by a hote humor/and to what parte it floweth/and on that parte shall ye set boxes/for that is good.

¶ For the hote cough.

GEue him to drinke syrope of Violettes/to bedwarde/at nighte/in the morning/and els when ye will/wyth a litle blood warme water.Thesame cooleth/mollifieth and causeth to cast out: it slaketh hys sti/breaketh apostemacion/minisheth the cough / and comforteth the dyye and hote harte.

¶ But when a man dyd cough/ and were strayght aboute the brest and harte/and had heate therewyth/ so that it were taken for an apostemacion.

TAke a dishe full of Hempe sede/put thereto a litle warm water / braye it well/ and strayne it wyth warme water/so that it become as a thyn parage.After that when it is colde/geue the patient therof to drinke so muche as he listeth wythout hurte:the same doth mollifye & coole very well/slaketh thyrste/ and maketh large aboute the harte.And it is good to seth that hempsede milke wyth butter/

butter/ſuppe there of wyth a ſpoune as hote as ye can ſuffre it / and in thre dayes ye ſhalbe whole without hurte or payne. It is good alſo for ſtich about the hart.

But he that hath a conſuming cough/and were greatly trauayled therwyth/let hym eate at ones halfe a vnce of ſuger Benedicti. Then let hym take thre hoopes of a veſſell/the one alwaye greater then the other / & hang ouer them a couerled or tent cloth/tied to the roofe or plancher/in the forme of a bell downwarde/and aboue narrowe/reachinge wythin a foote to the grounde. Under theſame ſet a ſtoole wyth a hole/but ſitting vpon theſame/ he maye not reache wyth hys head to the chayne or feſteninge. Then take Walowes/Dettrawe of eche a great handfull/ and as much of herbe Valeriane/ſeth theſame in a kettel well couered. After that put them into two fobbes/and put the one vnder the ſtoole wyth a hole/into the other ſet thy fete as hote as thou canſt ſuffer it/ and let the vapor ſtrike vp into the and vpon the naked body/vntill thou be fallen into a ſweat. If the fobbe vnder the ſtole doth caſt no more vapor/then laye a hote flintſtone therein / ſo ofte tyll thou be fallen in a ſweat: and thys ought to be done in a warme chamber/or hote houſe. Ye muſt not trauayl your ſelf to muche/leſt ye waxe to feble: and alſo if ye be fat/like ye haue a ſiege before ye attempt thys dry bath. When ye now do ſweate well/then laye you doun vpon a bedde in ỹ chamber or hote houſe: and if ye haue yet ſtrength to ſweate more/ do ſo/ for it is very good: for it weakeneth the harde matter/and maketh eaſye to be caſte out/whereof the cough is engendred. After the bath muſt ye not go in the wynde/and remayne that nyght in the hote houſe / or ſome cloſe chamber/ and ſhoulde eat ſom thinge that geueth ſtrength/ and drinke good drinkes: the meat muſt be ſuche as nouriſheth well/as are Oetmel gruel/Perſely rotes/and ſuche lyke. This ſhall ye do thre dayes one after another/& ỹ cough ſhalbe mollifyed without grefe: and if he had a running in his head / wherby the congeled matter might be hindered to loſe and breake/thys ſhal breake it/and voyde it. Take alſo oft in thy mouth the roote of the herbe called Pelitory of Spayne or Muſtarde ſede/chawe them/but ſwalowe thē not: that draweth much corruption doune. If the patient is ſtronge of complexion/than put a litle Niſinge pouder into his noſe/to drawe doune the euill humors/and beware of colde. A conſumynge cough.

He ought alſo holde hys mouth oft ouer a pott/wherein are ſodden Rapes or Nauets/that the hote breth or vapor maye go into his mouth / vntill hys face waxe reed/and he do ſweate: and let him kepe himſelfe warm ther vpon. Thus may he do lykewyſe ouer a pott/wherin Appels or Peares are ſodden wyth wyne/Ale or Bire.

Item if ye will be ridde of the running/take ix. matches made of brimſtone/put them into a pot ſtopped cloſe/ſaue a litle hole/make thē to burne/ hang a clock or ſome thing vpon thy head/open thy mouth wyde open ouer the pott/and receyue that breth or vapor into it: thys do in the morning and euening/and the running ſhall breake or fayde.

¶ Thys folowynge is very good for the cough commynge from the lightes.

Agaynst the cough caused of diseased lightes.

Eate a potage made of wheate / water and butter: or els take a dishe full of pure and clene wheate/seth thesame in two quartes of water/ vntill the thyrd parte be sodden in. Thesame broth is good dronken for the cough/ for it clenseth the pulme or lightes / and the pypes of thesame/whereof the cough commeth.

A cough with gripynge.

He ẏ hath the greping in his body with the cough/or els shoulde get an apostemacion with the cough/let him take iiij. vnces of a blacke shepes wol/ put ẏ same as warme vpō his body/as he cā suffer it/iij. tymes in ẏ day/ in ẏ morning/at none & to bedward. That mollifieth ẏ matter / wherof ẏ cough is engendred/so ẏ he may voyd it/& taketh away the grypinge and cough.

Cough of humors.

But if ẏ cough did come of humors/descēding frō the head or other mēbres into ẏ brest or stomake/thē geue him this drink: Take hony the quantitie of an egge/beate thesame with warme water/ drinke it as warme as ẏ canst/in the morning and at euen: that alayeth the humours. Be must beware ye haue good steges/lest ye get a greping therby.

¶ Another drinke for the cough/that cooleth and mollifieth very well/and specially apostemes.

A drinke for the cough.

TAke Hempsede well beaten/mixte wyth water/and strayned through a cloth/so that it ware euen as milk/drinke therof in the nyght and toward night when ye are thyrstye.

Or els take Rapes or Nauettes as much as a fyst/roste the same wel in ashes/ẏ they become as weke as a pere/ẏ reader they be/ ẏ better are they: it greueth not though they be burnt somwhat. Thesame shall ye eate when ye go to bedde/as warm as ye can suffer it/and lykewyse in the morninge. This is good also for hoarsenesse.

The rote of Iris or blewe floure delyce sodden in wyne/& dronke in the morning & at night/taketh awaye the costifnesse/& maketh large in ẏ brest.

He ẏ cougheth/ought oft kepe his breth in/so long as he can: & if ẏ do not help him/then let him dayly blow ẏ fyre vō his mouth/& he wareth whole: if ẏ do not helpe also/then let him eat rosted figges/wheron is strowed ẏ powder of Nep or Catmint/called in Latin Calamentū. But some vse nomore saue foure or fyue Pepper cornes/and chawe them/that taketh awaye the cough.

¶ Of disease of the harte.

Hartes disease.

CArdiaca is a disease of trembling of the harte/when it trembleth/leapeth and beateth/by reason of the humors / that are gathered within the celles or felles that enuiron the harte: and this ouertaketh the patiente sodenlye/when the humors fall to neare the harte.

If the humors are mixte with blood or colera / that causeth ouer greate heat/then trembleth the harte/and the patient waxeth feble/ and thyrsteth very sore/and draweth hys breth heauely.

If the humor be mixt with melancolike blood/then trembleth the hart/ and the patient is werry/thyrsteth not/and is faynt: wherfore ought ẏ hart be hol-

be holpen furthwith/ſeynge it is the moſt nobleſt parte of man.

If the hartes diſeaſe commeth of colerik blood/which is hote and dzye/ then muſt he be let blood in the leuer:oz els(without the ſeaſon do hinder it) geue him a dzincke made of Caſſia fiſtula/tempered wyth Bozage water/ Bugloſſe water/and Medewozt water/called in Latin Meliſſa.

But if the diſeaſe come of Melancolick blood/make him a ſiege vō Diacartami thze quarters of an vnce in the mozning/& let him walke wel vpon it. The third day geue him pilles de iera picra ſeuen in nombze to bedward: theſame cleuſe the hart from fylth and noiaunce. It were good alſo to bath and ſweate/yet not to whote/leſt he ware to feble.

Somtyme commeth it of euill heat and moyſture/and cozrupt blood/& then doth he ſweate ſoze. The ſame ſhall be let blood vpon the left hand in ẏ veyne of the lightes/and anoynte hym wyth Paulinum/ and oyle of Violettes/and geue hym ſuger of Roſes & light meates. Oz els take a good fatt hen/ẏ hath ben killed ij. dayes befoze/ẏ ſhe be tender: of theſame ſeth a quarter very well vō water/in a pot wel cloſed and ſtopped/ẏ no bzeth can come out of it. Then take it out/& hold the quarter befoze the patientes mouth & noſe/& the ſauour therof ſhal comfozte and ſtrengthen him very wel/& lette him dzinke a litle of the bzoth. But if the patient hath taken cold/then put a litle Cinamon in ẏ water to ſeth wyth ẏ henne/foz ẏ geueth good warmth. Thys pot oft tyme ought to be putt in a ſtillitozy/called Balneum Marie/ mixt wyth aſhes/and wel cloſed/and ought to ſeth thze houres/ oz moze/vntill euery water be conſumed: and marke well whan it is inough.

If a man hath a ſtiche about the hart/if it cometh of blood/oz a hote humoz/oz a fall oz bzuſing/than geue him to dzinke Endiue water/Pimpenell water/Moulbery water/oz els Bozage water. If ye haue not the waters/ then ſeth ẏ herbes with water/& dzink it. Oz els take Bozage ẏ herbe/ chap it ſmal/& dight it lyke a thycke potage/put butter therin & eate ẏ in the mozning/ẏ is very good. Bugloſſe is yet a moze ſouerayne herbe to comfozt the harte/dighted of this fozſayd wyſe: but ẏ Bozage potage is good foz ẏ ſtiche about the hart/ſpecially if one maketh a potage therof with the herb of Daſye/ẏ helpeth wel/if a man were fallē oz wounded: foz it dziueth awaye the euell blood/ẏ it auoyd from him wyth a ſiege. Alſo if a man haue any grefe oz heuines about the hert: thē let him vſe ẏ herbe/floures oz root of Bozage/ oz els the water diſtilled therof oz ſodden: foz it comfozteth the harte verye well/and maketh a man mery. Stiche about the harte.

¶ Of hartes febleneſſe oz fayntneſſe.

That commeth thereby/whan the fylth is ſo encreaſed aboute it/ that it can not expell and caſt it from it. Thys fylth is engendzed by great ſurfeting and exceſſe/ſpeciallye in ſuch/as ſurfet & labour not/wherby their ſtomak wareth ſo full/ẏ it can not digeſt it. Oz els if a man had eatē meat euel to digeſt/wherby the body is fylled wyth ouermuch wind/& the hart febeled/whereof man getteth manye diſeaſes and inconueniences/as are ſcabbes/yuſhes oz wheales/mattering ſozes/karnels and the canker. Faintnes of harte.

But if thys filling oz repletion is in the ſtomak/ẏ marke therby: he belketh oz bzeketh much wind vpward/oz perbzeaketh/& hath payn in ẏ head.

Helpe thesame of this wyse: Purge hym wyth a drinke of pouder of Sene/ geue him in the euenynge a quarter of an vnce of pouder of Sene / and in the morninge as much/wyth a pease broth blood warme/ and that shal cause him to haue a siege. The nexte day after/cause him to sweat in a bath / (if hys strength can suffer it) wt̄ these herbes: Take Valerian/ Popular/ Heysede and Dotestraw of eche a lyke/and geue him to eate broth and potages wyth a litle saffron/that comforteth the harte. If ye haue no saffron/then take pouder of Bugloss̄e/or els geue hym potage thereof to eate/ or cause him to perbreake/and tye hys legges wyth litle cordes/thrust a squill dipped in oyle into hys throte/to cause him perbreake. Or els cause hym to perbreake wt̄ Oken leaues/as I haue taught you before. Or els geue hym ten pennye weight of whyt nising pouder/if he can suffer it: Howbeit I wold not gladly cōsel it/therfore beware alway of nising pouder/if ÿ canst forbeare it.

The maners of voyding the body

It is to be noted/marked & knowē/ý great voyding & emptening of the body is by sieges/by perbreaking/blethyng at the nose/sweat/floures of womē/rūning sores/& by letting of blood/which is an abundant emptyninge/ and weakeneth the body/chaungyng a man his colour/& quenchyng his naturall heate/wherof then must the harte nedes waxe fayute/ as well as of excesse of fyllinge or surfetty.

Soudain alteració

A rash or soudayne alteration from heate into colde/stoppeth ý sweate/ and encloseth the fylth wythin the body/ whereby a man wareth faynt and feble. It fortuneth also ý a mās harte wareth faynt of soudayn ioye/& ý happeneth most to aged folke/whose nature cōstumeth. The harte also shrink together by reason of excessiue feare/heuinesse & mischange/or els by astōnishment. For great ioy doth the harte so open it selfe/that the natural heat fayleth euen awaye/& then wareth it cold and feble/that men do somtime dye for ouermuch ioye and gladnesse. Somtyme wareth the harte faint/by reason of the payne that other membres haue/for the payne striketh to ý harte/ and troubleth the naturall course the body and entrayles.

If nowe ý harte is faint by reason of great emptinesse/then let his face be cooled wt̄ water/pul him by the nose/& scratch him about ý holow or pit of ý stomak. But if the emptinesse be in the vpper membres / then binde the nethermost membres.

Nota for vvarmīg and comfortynge the hart.

It is to be noted/ý nothing is better for faintnesse of harte/thē ý a mā put hole saffrō in his drinke/& put alway a litle in his broth or potage: ý comforteth the harte very well/& warmeth a man: lykewyse also doth Aqua vite/ wherin is put hole saffrō & then dronke. Or els take euery day about one or two of ý clock at after none an egge/& rost it/ý the whyte ther of ware a litle hard: then take the yolke out of it/& put it into a dishe alone/ and poure a good ladel full of fleshe broth/ and put beaten saffron therein/as muche as though thou woldest salt an egge/put thereto also a litle salte/ and drinke it then oute: that same is a greate comfortinge of the harte / and not only the harte/but also the whole body.

Voidnes in the nethermost mēbres.

But if the voydnesse or emptinesse is in the nethermost membres / then tye hys vpper membres.

And if his head do ake so sore therof/that he thinketh to be raging therby/then helpe him of thys wyse: Bath him softelye / and he shall lyghtely sweat.

ſweate. And yf he hath heate in the heade/then make hym thys: Take an vnce of oyle of Roſes/vineagre halfe an vnce/beate thē well together/ ſtrake thys oft about hys heade / thys alayeth the heate and ragynge of ẏ heade. Geue hym pilles de iera picra/ and ſet hys fote oft in warm water/ and rubbe them downward. And when he taketh them out/then let hym rynſch them in colde water/ and laye hym doune and reſt: but let hym haue the ſoles of hys fete vncouerd/ that the euel humors and heate may drawe downwarde towarde the fete. Geue hym to eate meates confortatiue: howbeit not to muche at once/ vntyll he haue recouered ſtrength. If he be a man/he muſt beware of women: for that ſhulde hurte hym.

If ẏ febleneſſe is come of heate or of vapor/helpe theſame of thys wyſe: Kepe him from anger or whote meates and from wyne/wythout it be very well alayed/and geue hym thys folowyng: Take the karnels of the Pomgranate / and as muche Barley meel/ mixe theſame together/ and make a potage thereof/lett hym eate that. Thys cooleth the harte/and conforteth it: it is alſo good for the ſtomake that is ouerchafed. But yf ye can not haue Pomegranates/than take in ſteade thereof Berberis. Faintnes of heate.

If the fayneneſſe commeth by trouble and colde/ thē geue him ſuch thinges as warme him/and bath him in warme water / to warme him naturally/and let him drinke good wyne. Take alſo Saffron / Cinamon/ Cloues/of eche a quarter of an vnce/ Suger two vnces/ Aqua vite half an vnce/water of Bugloſſe an vnce/whyte wyne a quarter of an vnce / put theſe together in a glaſſe/and let them ſtand a day and a nighte. After that drinke thre mornynges therof faſtinge/that chafeth and warmeth the ſtomake/ and comforteth the patient. And in hys meat ought he to put of the forſayd ſpices/and kepe him ſelfe warme/and beware of ſuch thinges as coole. Faintnes by trouble and colde.

¶ Of all accidentes and diſeaſes of the ſtomake / and howe it maye be healed.

Of the accidences and diſeaſes of the ſtomack.

When the ſtomake is full/and can not digeſt / it is to be marcked/ whether the matter indigeſted commeth of ſuperfluous eatinge and drinkinge: for that weakeneth the ſtomake and hys naturall operacion. And theſe are the tokens/whereby it is knowen/ whether the diſeaſe commeth therof: the vapors come out of the ſtomake/ & clim vp into the head: or els is hys mouth bitter/and he is thyrſty/ & hath greate payn in hys eyen. Somtyme commeth the diſeaſe by vnmeaſurable and inordinate eatinge of colde meetes/and thereby is the naturall operation of the ſtomake altered and weakened: and in the bottom of the ſtomacke engendre euill humores/cauſinge that man can not digeſt. And theſe are ẏ ſignes whereby this is knowen: the vrine is whyte/thick and pale: aboue & in the midde is it clere/and in the bottom is it whyte as whey of milcke/ſynckinge and cleuinge to the bottom as it were corrupt matter. The patiente hath greate payne in the kidneys and backbone toward the lefte ſyde. He hath alſo great colde in hys braynes/whych commeth thereby/ that the ſtomak and braynes be farre aſunder/and the vapors drawe vp out of the ſtomake into the heade/and thereby is the colde of the braynes augmented. Tokens of the euill digeſtion in the ſtomack.

If the stomake were full of euell humors/that are hote/and were engendred of such hote meates/as are Garleke/Onyons/Mustard/Pepper/and suche lyke/then are these the tokens of it: The paciente hath greate payne in the heade/he hath greate heate in the leuer/ whyche is by reason of the hote meates that he hath eaten: for they inflamme the leuer/and consume hyr moysture. And if the paciente is of Sanguine or read Colera complexion/ and eate suche hote meates / then getteth he feruente heate/ and burneth lyke fyre: he consumeth his naturall heate / and getteth an vnnaturall heate in al his body/and at the last getteth he a feruente ague/called stinkinge febres/by reason the naturall heate and the natural moystnes which manteyn the body/are consumed.

If the patiente is sycke of the heate/ then muste he beware of all maner of hote meates/and that he eate not muche at ones/ nor surfet. Hypocrates sayeth:Lyke to lyke/mistempereth the bodye: and therefore oughte colde meates be geuen hym / that is hote: and contrarywyse hoate meates to hym that is colde/to sette the bodye agayne in a frame. Therefore also is it conueniente to geue the patient lyghte meates of digestion/and colde/ to restrayne the heate of the bloode and the read Colera.

And if the disease were of flegma or black colera/or els of surfeting, thē must he be holpen of thys wyse:He ought not to eate nor drinke muche/ but hys meates ought to be suche/as warme & comforte the stomak. He oughte also to eat cōfectes of quinches/made with quinches/suger/or cheries/or wō suger & appels:thesame augment and restore agayn naturall moysture.

Item when a man hath hys stomake full of superfluous hote moysture/ of sanguin or reade Colera complexion: then must the euill humors be digested and prepared wyth anye of these drinckes/whyche ye can best gett. Take Barlye halfe a pounde / thre quartes of water/and seth them to the fourth parte/then strayne it / and put therein the rootes of Succorye two vnces/Fenel rootes an vnce / Wayden heyre/ Endyue of eche an vnce/the herbe Bugloss/the herbe Borage of eche half an vnce: poure ouer thys the foresayde Barly water/and seth the fourth parte awaye/and then strayne it agayne/put an vnce or an vnce and an halfe of suger to it / and geue the patient to drinke of it in the mornyng and euenynge. And when the matter beginneth to be ready/then purge the stomake of thys wyse: Take electuarium de succo Rosarum thre quarters of an vnce/a quarter of an vnce Diaprunis laxatiui/Cassie fistule extracte halfe an vnce/Hony of roses half an vnce/water of Bugloss / Borage and Endiue of eche thre quarters of an vnce. Myxe all this together/and geue ỳ patient the one half at euening/ and the other in the morning in the dawning/let him walk vpon this/ and not lye doune agayne vntill nyne or ten of the clocke: for assone as the hote moysture is prepared and digested/then is she easy to be caste oute/and wyded. And if the patient sweat muche/then is it to be marked/that the bodye is full of superfluous humours:and wyth digestyng of the humours/ according to mans complexion/is he cured and made whole:and this aforementioned drinke and purgacion is the digestion and auoydinge of suche fylth. After that ought some conserues and Electuaries be ministred to him.

The stomake doth somtyme wābel & is quasy by reason of a heate / that is en-

is engendred by vndigeſted meates/or vnwholſom meates/ and the vapor thereof beateth vp into the head. Theſame diſeaſe happeneth ſomtyme of rawe humors in the ſtomake/and if ye take the patient by the body/then is it outwardly weake/and yet feble. Geue to theſame in the morninge halfe an vnce of Diacarthami/or elſ geue him halfe an vnce of Electuarij de ſuc co roſarum: theſame clenſeth the rough moyſture out of the ſtomak.

But if the ſtomak doth wamble of Melancoly/ then is hys bodye hard and drye/when a man grypeth thereon. He that hath that diſeaſe/ ought to anoynt the body wᵗ oyle of oliue/wherin are ſodden Fenkel ſede or Kumin.

If a man had ſome euell matter/vpon the mouth of the ſtomak/whiche he wolde gladly vomite out: or elſ dyd perceyue/ he had muche ſlymy fylth within him/& wold fayne be rid therof by perbreakinge: or that his ſtomak did wamble: let him take grene Oken leafe in hys mouth/and chawe it. If ye can haue no grene leafe/then take a drye or ſeer oken leafe/and laye it in water/and then put it into thy mouth. Do this twiſe/thryſe or foure times/ and it ſhall drawe much ſlyme and fylth. And if he hath any matter within him/then doth he caſt it out by perbreakinge. Or elſ take a litle ſpringinge water / and vinegre of lyke quantitie/and drinke thereof as muche as an egge conteyneth.

If a man had gotten vnluſtyneſſe/that he had no appetite to meat/ and wareth heuy & faynt/nether can tell wherby it commeth/nor yet hath great heat: then is nothing better for him/then that he take thre hennes egges in the morning/and let them be thorow warmed. After ỹ let him breake them vp/and take away the whyte therof/and ſuppe out the yolkes / and drinke therevpon a good draughte of wyne/and faſte thereon vntill the euenınge/ & walke ſomtyme: ỹ conſumeth the euill humors/ whych cauſe vnluſtineſſe. To auoyde quaſi-ueſſe and euell ap-petite.

But if he had gotten this vnluſtineſſe after meate/then let him eate no more after that vntill the euen/ and then lette him eate a thynne pappe of oetmeel/made wyth wine/ and let him drincke litle/for that is good. And when he will go to bed/then let hys fete be rubbed wyth vinegre/ wherein is ſodden Wormwod: thys wil happely caſt him in a ſweate/that were very good.

If the vnluſtineſſe commeth by aduerſitye and heuineſſe/then is he holye diſmade and heauy/and all what he doth/that greueth him. Theſame muſte be cured of thys wyſe: Lette him reſorte oft wher myrth is vſed/ and eate meates good of digeſtion / and in all hys meates lette a litle ſaffron be put: for that comforteth the harte / but it cauſeth vnluſte in the ſtomacke/ therefore oughte but a litle be put therein/yet cauſeth it good blood/and re-ioyceth the harte.

He that hath an vnmeaſurable luſt to meate or drinke/the ſame hath alſo ſomtyme vnmeaſurable ſieges: for the meat goeth oft from him not well digeſted/ſeynge the ſtomake nedeth not ouermuch meate/to digeſt well/ & that it leaue not at the laſt euil humors. Theſame ought to drink good read wyne/and eat meates that do not ouerchafe the ſtomake. Gredy-neſſe to meat and drinke.

They that haue many cold humors in their ſtomake/let the ſame eat faſting rawe onyons wyth ſalte and courſe breade. Garlike doth alſo cõſume ſuperfluous humors in the ſtomacke / and helpeth it to digeſte: wherefore Cold hu mours in the ſto-make.

it is good for labourers/that drinke much water/and eate colde meates: it driueth awaye also the dropsey.

But if the stomack had ouermuch slymy humors in it/then oughte it be losed wyth Diacartami/or pilles of iera picra. But if it hath ouermuch heat then purge it wyth Electuarium de sucro rosarum/ in the morninge / wyth a peasebreth. And after two or thre houres geue him yet peasebroth that is not salted nor sauoured/and let him walke / and not lye doune if he haue so muche strength. Be maye also eate grene ginger agaynst a slymy stomake/ the same warmeth it/and maketh digestion. Or els make a potage of yong Nettels/thesame warmeth the stomake/and consumeth euill humors in it/ and causeth good digestion. Grene Calmus doth lykewise eaten in the morning and euening/and purgeth the stomack.

But if it is in winter/then eate in the morning and euenинge Anis sede vpon breade/dipped in wyne/thesame clenseth the stomak from slyme/ and maketh good digestion. S. Jhons beries called in Latine Berberis / slake thyrste/specially that commeth of Colera or the gal/and stoppe the flixe/and make appetite to eate and drinke: they be good for the quauering harte / refrayne vomitinge/and are good eaten agaynst blusters or reed pustuls / agaynst the pestilence/ speciallye when they are rype/stamped and strayned through a cloth/and sodden to the thyckneſſe of a pappe: kepe this through the whole yeare/and take therof a Walnut shell full at ones.

¶ When a man can not sweat/or els sweateth ouermuche/ howe that maye be caused/ or refrayned.

Of svvea tinge.

Some men sweat muche/and when they sweat not/ then are they euill disposed/and fynde none other grefe nor disease anoynge thē. This sweate must be wythstande / or els maketh it the membres feable/ and dryeth hym wythoute his knowledge. He that doth so sweat/be sure that it is a token that he is full of euill humors/ wherwyth he is chafed and warmed/that he must nedes sweate. Thesame ought to be cured of thys wyse: he must be purged/after that ye perceyue hys complexion: and when he is in purgynge/ make hym a bath/to drawe furth suche humors/ of thys wyse:

Cure.

Take a pounde of Gentiane rootes/slyce them as small as grotes/putte them into a litle bagge/put thereto two vnces of salt/ and eyght quartes of water/and let the Gentian be well sodden: and if thou nedest more water/ take more of the fyrste water. In thys bathe let him bath sixe houres in the morning fresh and fasting/or according as he can suffre it. And if he would gladly eate or drinke/let him boldely eat a suppe/and drinke ones / to make hym stronge. When he hath now bathed ynough/then let him lye doune to bedde/and rest or slepe well: and if a sweate came vpon him/ without procuringe/that were very good for hym/and that he might euen so rest or slepe a litle. Then let hym eate that/wherto his minde standeth best/whether it be Chekens or Pollets sodden or rosted/Ryss potage and other good potages. He must be sober in eatinge and drinkinge/lest he take a surfet / and the stomake be stopped/whereof is caused a lothsomnesse to hys meat/ and

conse-

conſequently the yalow iaundes oꝛ other diſeaſe / foꝛ the whiche he nedeth not to bath any moꝛe.

¶ Of ſweatynge.

ONe maner of ſweate is naturall/ the other vnnaturall. The naturall ſweat commeth by it ſelf / ſo that a man ſweateth ouer all his bodye/ and ſe that his nethermoſt partes are warme/and that his ſweat is warm/ and that man wareth not faynte of it/ye he reſteth better after it/and is lyghter than befoꝛe. This is a token/that that man hath many humoꝛs with in hym/and that hys nature is ſo ſtronge/that it can expell and dꝛyue oute theſame humoꝛs/and therfoꝛe is ſweatinge foꝛ ſuche one. They are alſo naturall ſweates/when a man goeth in hote houſes that are not ouer whote/ and that man doth than beginne to ſweate: oꝛ els when one bathyth in waters that are not ouer hote / and that he beginneth then to ſweate aboute the head and eyen. Thys ought not to be refrayned/foꝛ it is wholſome. Oꝛ els is it a naturall ſweate/when a man laboureth meaſurably / and is not ſo ſoꝛe chafed therwyth. All theſe are good and holſome/foꝛ they dꝛiue awaye from man the ſuperfluous humoꝛs.

Tvvo maner of ſvveates naturall and vnnaturall.

The vnnaturall oꝛ euell ſweate is it / that commeth towarde the euenynge/and is colde/and waltereth only about the harte. Theſame though it be not good/yet is it not ſo greately to be wythſtande. But when a man hath a greate diſeaſe oꝛ febleneſſe/and a colde ſweate breaketh oute onely aboute the noſe/that is a very deadlye ſigne/ſpecially when the noſethyrilles open and cloſe fearcely/and the noſe wareth ſharpe.

Tokens of death.

But when he ſweateth onely aboute the harte/that is ſomtyme a token that a man is verye contrarye to hys nature/and that the heate is inwarde in hys bodye / and nature oute of fraime / and the poꝛies (whyche are the iſſues of the ſweate) ſtopped / whereby nature is not ſtronge inough to dꝛyue oute the ſweate thꝛough the ſkynne. Beſyde thys are thoſe naturall ſweates/when men ſweate muche euerye daye: and that cometh thereby/that men haue ouermuche moyſtneſſe oꝛ humoꝛs wythin thē / and that muſt be abated then and letted.

Thinges cauſyng to ſvveat

Theſe thynges cauſe to ſweate wythoute daunger: The floures and herbe of Camomille/oꝛ els Malowes/putte them into a cloſe tobbe / and make a bath ſo/that the vapoꝛ maye ſtryke vp into the. And ſuche a bath is good foꝛ them/that will not gladlye wet theyꝛ fete. Lyke vertue alſo hath Fenell/Penyreal/the floures of Hoppes/Bꝛanck vlſyne the toppets of the floure/Saluye oꝛ Sage wyth the floure/Smalage/and wild Clarye/called otherwyſe Oculus Chriſti.

¶ A good bathe foꝛ them that haue taken colde.

Of thys wyſe oughte they be bathed dꝛye/whyche haue taken colde/ befoꝛe

before they do bath in water: Take Mugworte/Sauge/Fenel/Penyreal/ of eche a hand full/chappe them small/and put them into two bagges/ seth them well/and make a sweating therewyth when ye will bath. And when ye will bath/then wet a long cloth in colde lye/wringe it well oute/and tye it about thy head. Then put the water that the herbes haue ben sodden in/ into a tob/and set thy fete therein/as hote as ye can suffre it/and lay one of the bagges vnder you/and sitte thereon/ and laye the other vpon youre stomacke/retchynge doune tyll youre priuye membres: but looke ye bathe not to hote.

Floures causyng to svveat

These floures cause sweatinge also: The floures of Almondes/Cheris/ Violets/Langedbeif/Whyte poppy/Whyte lylyes/Benes/Cocles/ great Malowes/or Holy hockes/Filbertes/Blewlylyes/or Appels. Of these flou res maye ye seth some in water/to make a sweatinge bath/ or els seth them in a bagge/and presse it well oute/and laye it as hote vpon your body as ye can suffre it/and tye an other bagge aboute thy fete/for that shall cause you to sweate so muche the soner and wythoute hurte.

Svveatig herbes hote of cõplexió

These herbes folowynge are of warme complexion/and cause him that is colde of complexion to sweate lightely: Take Penyreal/ Lauender flou res/Mustarde floures/Cousloppes/Sauge/Mugwort/the floures of Ele campane/the leaues of Lorel or Baye / Selandine or the floures of it/and Fitches: all these/or part of them may ye seth in half water halfe wyne/ and mayest prouoke sweat therewyth/as is sayde.

Herbes causinge to svveat lightely.

These herbes cause to sweate lyghtely: Malowes/Holyhockes/Brank brsine/Houndes tonge/the rotes of whyte lilies / Longeworte growynge by Okentrees/Louage/Pelitory of the wall/Millefoyle/the herbe of Vio lettes/Lettis and the floures of Hathorne.

To svvet easely.

Thys folowyng causeth to sweat easely/nother nedeth a man to be co uered therefore the more: Take the leaues and floures of Elder tre/ the lea ues of Lilies/of eche two handful/put the same vnder the patientes shites/ and let hym lye vpon hys back vpon the herbes/if he fall a slepe there on/ he shall sweate.

An oint mente to cause to svveate.

Thys folowyng causeth to sweate also: Seth Nettels in oyle of nuttes/ anoynt hym well therewyth at night/that it maye strike in through ỹ skin/ and after hys slepe toward the morning shal he fal in a sweate. Also if a mã taketh Rue or herbe grace/Salt and vinegre/and rub the patients hands inwardly/and the soles of his fete/whan he will go to bed/in the morninge after his slepe shall he fall to sweatinge.

Thys also causeth to sweate: Take a white and harde dogges dounge/ braye and syft thesame through a cloth/of that take as muche as a Filberts shell can conteyne / putte to thesame as muche Oetmeel as two egges can holde/and a dish full of Vinegre/and foure tymes as much water: make of thys a thynne broth/and geue it the patient to suppe to bedwardē / and he shall sweat continently: and that sweating is souerayne good for them that haue feruent heate/as in a pestilence or feruent ague.

A bath to make fruitfull.

If ye will make a good naturall bath/that chafeth and warmeth well/ and warmeth also baren women/that they become fruytefull: Take thre quartes of the rootes of Sloes/or sixe good handfulles/cut them smal/and seth

ſeth them vntill the water wareth reade: put thereto a pounde of Alume/ and halfe a pounde of Brimſtone beaten to pouder/ but lette theſe be put or tyed in a cloth.

Be muſt knowe alſo/that if a woman were ſore colde/ then take twyſe as manye rootes/nether muſt anye other water be putte thereto / then the ſame that is ſodden wyth the thre forſayde thynges. It is good alſo to put thre hande full of ſalte into the kettel where they are boyled. And ſhe muſte beware of takinge colde/and vſe meates that warme.

If the man be colde of complexion / then muſte he bath therein alſo / for the woman becommeth ſo muche the more fruytefull: for when a man bathеth wyth a baren woman / they ware ſo muche the more abler/and ſhe the more fruytefull. It were good to take the forſayde rootes of Slos/ as muche grene flaxe wyth the rootes chapped ſmall / and bounde together in a bagge / and than laye that bagge behynde vpon the womannis backe/as warme as ſhe can ſuffre it: and whan the bagge wareth colde/ to warme it agayne in the forſayde water/and laye it agayne to hyr bodye in the bath. Thys muſte be done ofte/for there wyth is hyr matrice or mother chafed/and made apte to conceyue and be fruytefull.

Howe a man maye be reſtored agayne that hath loſt hys ſtrength by ſyckneſſe.

If a man were become verye weake and feable by reaſon of a longe ſyckneſſe/euen that he ſemeth to be conſumed/nether can recouer / then take twentye olde cockes/dreſſe and dighte them as though they ſhoulde be eaten/ſeth them in the thyrde parte of a tonne of water/ſtampe them in a morter/ ſo that the bones be al to bruſed and make a bath therewyth/and let hym bathe therein. When he hath bathed inough/laye him to bed / and reſte. A reſtoringe of mans naturall ſtrength

Or els bath hym in Ferne or brake/for that reſtoreth ỹ ſenowes to their former ſtrength/and comforteth the patient. The Ferne ought to be chapped ſmall/and put into a bagge/and to a meane baſket ful/muſt ye take the thyrde parte of a tonne of water.

Thys bath folowynge is good for them that haue ben longe ſycke/or whoſe mary in the bones is corrupt/or els their bloode in the veynes is corrupt and become noughte/ by reaſon of colde: for it is a ſtronge bath/and is the bath of Maiſter William of Vallis. Another reſtoringe bath.

Take Sauge/Rue/Wormwoode/Betonye / Reed mynte / the rootes of Nettels/ Wylde Mergerum/ Mugworte/ the herbe of Strawberryes / the ſede of Nettels / Louage / Juniper/whereon are manye berryes or cornes/of eche a hande full. Chappe all theſe ſmall / and put them in two bagges / put to them halfe a pound of Bayeberyes / and a pounde of beaten Brimſtone/parte them (I ſaye) into two bagges/ and ſeth them well in water / as muche as is conuenient / and bath thre dayes therein/ nether putte anye more water thereto / and bath in the morninge faſtynge / ſo longe as ye can endure it. After that ſeeth the other bagge alſo/

also / and do as before: thesame strengtheth the lymmes/and geueth them force.

¶ A good drinke that strengtheth the hart and all the membres / if a man drinke halfe an egges shale full in the morninge and eueninge / wyth as muche good wyne.

A drinke to strengthen a man.

TAke the beste Aqua vite that ye can gette/ take also a pece of fyne golde / make it gloynge whote ix.tymes/and quenche it agayne/ the more ye quenche it / the stronger wareth the water and better/put into thesame Aqua vite half a quarter of an vnce of saffrō/ and a quarter of an vnce of Cinamon both beaten/let them stand four dayes well stopped/and steare it euery daye ones/but when thou wilt take it/ then let it stande still vnstered/that it maye be clere. Thys water warmeth the colde stomacke / geueth strength to all the membres/speciallye to aged folke/that haue ben ouerlonge sycke/whose strength is consumed: for it cōforteth and strengtheth the hart out of measur.

¶ Another drinke comfortinge the body and purginge.

A drinke cōfortīg the body

TAke two vnces of Aqua vite / nisynge pouder a quarter of an vnce/let them stande fourten dayes. After that presse it out through a fylte/ and take therof euermore fastinge a quarter of an vnce wyth an vnce of wine.

But if ye will refreshe the body/then take a quarter of an vnce of iera picra/and laye it in Aqua vite as before/and drinke thereof fasting thre dropes/and take a litle in your hande/and put and rubbe it into your nose/and drawe the sent ther of vp into your heade. The water of Bugloss dronken/ is good for them that be sycke at the harte/or els the water stilled wyth an olde henne/thesame geue him to drinke that hath lyen long sycke/ and is feble: for it geueth hym good strength/and it must be taken in the morynge and eueninge.

These meates strengthen well the forsayde diseased/namely/ Hartes fete/Does fete/Bulles fete/or any ruder beastes fete. The elder these beastes be/the more do they strengthen/and they must be sodden so long/till the bones fall from the flesshe/and strowe beaten Saffron vpon them.

¶ Item a good bath and naturall/for it draweth furth euil heat/and strengtheneth well.

A bath to drawv out euil heat and to strengthen.

TAke Heeth or Lynge/Benyreal/Wormwood/Sauge/Fenel / of eche a handfull/put it into a bagge/and laye it into a kettel that it maye be thorow hote. And whan ye bathe/than sit vpon the bagge: howbeit ye nede not to put it agayne into the kettel/for the water should ware to stronge.

¶ A verye holsome confection to strengthen a diseased of the foresayd sycknesse.

Take

TAke the beſt Grapes that ye can get / putte them into a kettel/ſtampe them/and make wyne of them:ſeth that well aboute an houre/ ſteare it/and ſtrayne it thꝛough a copper ſtrayner/ after that ſtrayne it thꝛough a fyner ſtrayner/and ſeth it agayne/that it ware as thycke as a thyck pappe/ and ſteare it tyll it be colde/cutte it than to ſmall peces / and putte it into a pot that is glaſed/and then is it made redy.The ſtaler it is/ the better is it/ and maye be eaten what tyme a man will. A confection to ſtrēgthē.

Kowe mylcke and Rice ſodden together / ſtrengtheneth verye well/oꝛ elꝛ a thycke potage made of grene Perſely and fleſhe/ oꝛ elꝛ wyth Perſelye and a good Hennes broth:theſame ſtrengthen very well: Lykewyſe doth the mary of Hertes/Roes oꝛ rudder beaſtes/dꝛawen out of the bones/ ſodden and eaten. Meates ſtrēgtheninge.

If a man were wholy febled and abated/ and coulde take no maner of ſuſtenaunce/it were good foꝛ hym to dꝛincke warme woman milke / oꝛ elꝛ to ſucke a woman/ſpeciallye in the moꝛninge:theſame doth ſtrengthen and comfoꝛte the harte very ſoꝛe and all the membꝛes/and cauſeth good blood: But if he could eate fleſhe dighted wyth the floures of Boꝛage / that were a ſoueraine thynge. Another to ſtrengthen.

Oꝛ elꝛ take an olde Henne/let her be dꝛeſſed as is conuenient/ putte her into a pottel pot of tynne well cloſed oꝛ ſtopped/put a goblet of wyne thereto/and halfe a quarter of an vnce of beaten Saffron well beaten and ſteared wyth the wyne:ſette the pottel pot in a kettel wyth water / and laye a ſtone oꝛ ſome weyghte vpon the pottel pottes lydde/and let it ſeth two houres continuallye.Then looke whether the henne be fallen a ſunder/ foꝛ then is it inough:if not/lette it ſeth better.Thys ſauoureth very wel/and geueth great ſtrength.If the henne be litle/putte ſo muche the leſſe wyne and Saffron to it.

If anye man hath lyen long ſycke/whereby he is waxen colde / let hym take a hande full of Bugloſſe/ and ſeth it well in a quarte of wyne/ſtrayne that iuyce thꝛough a cloth / and dꝛinke thereof in the moꝛnynge and euenynge : theſame geueth naturall warmth/ and comfoꝛteth the harte verye well.

He that hath hys legges colde by reaſon of longe ſyckneſſe oꝛ age / lette hym take halffe a buſhel of Otes/and ſeeth that well wyth two quartes of water/ and one quarte of wyne / tyll it be halffe conſumed / and ware bꝛowne in the kettel / ſteare it well/ leſte it burne. Putte thys into a ſofte ſack oꝛ pilow bier/halfe an elle longe and bꝛoade / and wꝛappe hys legges and fete therein/as warme as he can ſuffre it:do thys in the moꝛninge and eueninge and none: of thys wyſe maye he be chafed agayne in thꝛe dayes/ and wythout daunger. A Stouīg or bathīg of colde legges.

Of all accidentes of the Lyuer.

MAny diſeaſes come from the Lyuer/as Stopping/Rottinge/ Inflammation/the Palow iaundis/the Dꝛopſy commeth by/that the Lyuer can not digeſt/and that bloode that ſhe ſhould alſo there ſende Diſeaſes cauſed by the lyuer.

sende into the membres/is turned to water:the membres are out of theyr frame/and haue no due operacion/by reason of the Lyuers disease/ that is/ that the veynes commynge from the lyuer to the stomacke / do geue euell heate:Thesame heate dryeth or seereth the stomake/so that he getteth luste to drynke colde water/and that causeth the stomake to digest euill/and causeth dropsey.For the lust of colde water/ weakeneth the digestion wholye/ and the bloode that the lyuer shoulde sende to the vaines / is mixte wyth cold water/by reason of the indigestion/and so is parted thrugh out al the membres/and therof swelleth man/and getteth the dropsey.

Of the Splene.

Otherwyse commeth thys disease of the Splene/that it can not digest the substaunce / whyche the Lyuer hath ministred and sent to hym / and that is Colera nigra: thesame bloode dothe mixe it selfe farther into the other membres/and thereof swelleth a man.

Of the kidneys.

Somtyme is it occasyoned of the kydneys/ or that a man bledth to muche at the nose/or somtyme that a man is to muche bounde in hys belye / and can haue no sieges.

Somtyme of superfluous bloode/whyche lyeth hardened and vndigested in the lyuer / thesame doth mixe it selfe into all the membres / and causeth them to swell.

Remedy for the lyuer.

He that is diseased in the Lyuer/helpe hym of thys wyse: Let hym beware of all meates chafynge or whote of complexion:for chafynge meates to scaulde the lyuer / and bringe it oute of hys complexion. Wherefore it is requisyte to set the Lyuer agayne into hys former digestiue power/ wyth medicines competente to it: that is / that she be purged of Colera/ Blood/ and black Colera.It is reason and requisyte in all diseases/ to mollifye the disease/wyth thys syrop or confection/before a purgation be ministred to hym.

A confection to mollify diseases.

Take the rootes of Fenel/ Percelye/ of eche a handfull: the herbe and rootes of Walworte and Valeriane/of eche an vnce:the sedes of Fenel and Anis of eche halfe an vnce:water two or thre quartes. Bruse the rootes/ and let them all stande stypinge a nyghte/ and geue the pacient to drincke there of in the mornynge and euenynge/at euerye tyme thre vnces / mixte wyth water of the floures of Eldren or Boure tre / and after that purge hym wyth Dia prunis laxatiuo/an vnce at ones/ and that shoulde be ministred to hym after hys fyrste slepe/and he maye slepe safely there vpon.

Item to purge one easely/wythout daunger/ that hath a hoate disease/ in a chafed Lyuer of a whote ague or other disease / geue hym in the mornynge halfe an vnce of Electuarium de succo rosarum/ thre quarters of an vnce Cassie fistule extracte / water of Endiue/ the water of Colander or Maydens heyre/of eche an vnce and an halfe:mixe them together / and geue hym it in the mornynge/but he maye not slepe there vpon.

Geue hym for a confortatiue Diarrhodon abbatis.

Walwort dronken refrayneth the waterish moysture in the bellye.

Nothynge is better in the worlde for the Dropsye / then to drincke the iuyce of Blewlillies rootes an vnce or an halfe/wyth two vnces of whay: or els the roote sodden wyth wyne / and droncke in the euenynge and mornynge

nynge/thesame enlargeth the brest/and taketh awaye fetchyng of the breth wyth payne/wherwyth they that haue the dropsy/are payned.

¶ Of the yalow iaundis.

Ictericia is the yalow Jaundis/and alteracion of ỳ naturall color of the Of the yalowe
shinne into a yalow colour. Thesame commeth somtyme from the Ly- iaundis
uer / somtyme from the Galle/ somtyme from the Sylene. The iaundis and the
commynge from the Lyuer/is caused two wayes: ether by mistemperat- causes
nesse of heate/or by stoppynge in the lyuer. The iaundis caused by mistem- thereof.
peraunce of heate/ is of two sortes: somtyme wyth apostemacion / som-
tyme wythoute apostemacion. But if the iaundis commeth by a waystinge
wyth apostemation/then are the signes in a man strengthynge/ trembling
and a payne in the ryghte syde/ a consumption of the whole bodye/ and
minishynge of the strengthe and the digestion / the water is as reade as
bloode.

The iaundis wythoute apostemacion hath no consumpcion / streyn-
gthynge/nor tremblynge / and they haue also the commune token of ya-
lowneſſe in theyr eyes/the face yalowe/pale or grene/ the water reade and
bloodye.

Fyrste ought medicine to be geuen for the apostemacion/ if the iaundis
is wyth an apostemacion/that it be fyrste taken awaye/after that shalbe ta-
ken awaye the waystinge comming by the heate.

¶ A true medicine for the Jaundis.

Take a handfull of Cherye leaues / seeth them in a pinte of milcke/that
it boyle well/strayne it/and drincke a good draught thereof to bedde-
warde and in the mornynge fastynge/ and the iaundis shall auoyde from
you by siege. Or els drinke in the morninge and euenyng thys folowyng:
Take the wood of Berberis/ pyll the vpper shell wyth the leaues from it/
and take the seconde shell that is yelowe: putte thereof as muche as a wal-
nut in a cloth/and seth it wyth a pinte of water/that it be well boyled/ and
let it coole/and then drinke it. This hath ben experimented/put thereof also
in thy drinke.

¶ Agaynste the desperate iaundis.

Take two handfull of the roote of bletwe. Lilies/cutte them small / and
seeth them in thre quartes of water foure houres longe: and when he
will go to bed/ wett a fyne shete therein/that it be well wett/ folde it toge-
ther/and wynde it all ouer and ouer the pacientes body/euen the head al-
so/when he goeth to bed. If he sweate/ then drawe th the iaundis into the
shete/ and wareth yalowe.

Item that the yalow iaundis taketh/is wel perceyued by hys eyes/ han
des/soles of the fete/and the yalow colour of the whole body.

¶ Agaynst the iaundis that is rooted.

TAke Celidony both the herbe and roote/chappe it smal/and when ye haue a pottel thereof/seeth it in water/ and let it be well couered / that no vapour maye go oute / and make therewyth a sweatynge bath/and if ye sweate well/the iaundis shall auoyde by it.

¶ Another true and hurtlesse science for the iaundis.

TAke the sede of Ancolie or Arcolie beaten to pouder/a quarter of an vnce/put thereto beaten saffron a peny weyght/ and an vnce of vinegre/ and two vnces of water of Celidony / steare them well together: thesame shoulde be dronken fastynge or to bedwarde/and drinke not after it. The same driueth out the iaundis by the vrine harmelesse. In the mornynge draughte putte suger/that maketh it good. It maye also be mixte wyth as muche Southsheen water/as maye be dronke at ones: or take the floures of Cichore and rootes/and seth them in half wyne/halfe water/and drinke therof fastynge/and at euen.

¶ Yet another medicine for the iaundis that is rooted/or elsse hath infect the eyes and skinne.

TAke the herbe of holes/burne it to ashes / and of them make a lye/and wash thy therewyth: wet also a cloth therein/and winde it warme about thy heade to bedwarde: do this eight dayes continually/ and the iaundis shalbe drawen into the cloth throughe the heade.

¶ Another true medicine for the iaundis.

BEat the carnels of Peaches small / put vinegre thereto/ so muche that it ware a thynne broth/drinke that what tyme ye will/ & specially fasting/or to bedwarde/but ye maye not drinke after it: that breaketh the iaundis/lykewyse do the carnels of wild Almondes.

Iaundis which of haue no fleges / then make him thys foluciye. Marke whether he haue a heate / then geue hym to bedwarde halfe an vnce of Diol syrop/wyth as muche colde water/and geue hym in the mornynge halfe an vnce of Electuarium de succo rosarum / tempered wyth a warme Hennes broth/or a broth of Calues flesshe/or elsse a broth of whyte Peasen/and let him drinke a good draught after that.

But if the heate not bitternesse wold go awaye/ then geue hym fastinge a quarter of an vnce of Rebarbara/wyth an vnce and an halfe of water of Mulberryes/and the next daye let hym blood in the Lyuer veyne/ and let hym beware of all meates that warme. Geue hym sometyme warme water into hys mouth/to washe it there wyth/and afterward cold water/ to refreshe it: do thys in the morninge/and let hym wesh his handes lykewyse. Or elsse let him drinke distilled water of Herres tounge/or the herbe sodden in

water/

water/theſame is good dronken agaynſt the iaundes/for the heat of the lyuer. Or els take the pouder of Ancolye ſede/and beaten ſaffron/ of eche a peny weight/and halfe an egges ſhale full of wyne/and as much water/ and as muche vinegre: mixe theſe v. together/and drinke that to bedward/ and in the morning faſtinge: thys helpeth very well/and is experimented.

¶ A good pouder for the iaundis.

A pouder for the iaundis.

Take the ſkinne of a Hennes mawe/waſhe it fayre wyth wyne/drye it/ and make it to pouder. And when thou wilt ryſe from the borde or ſupper/then ſuppe a pece of bread in wyne/and put of that pouder theron / and eate it to bedwarde/and in the morninge faſting: thys is a ſouerayne thing for the iaundis in the ſtomak.

Or els take earth wormes ſo much as halfe a walnutt/cut them ſmall/ and braye them wyth a litle wine or water/ſo that ye may ſwalow it: drinke the ſame faſting/and hold a ſlyce of bread toſted with ſalt warme before thy mouth/and drinke Endiue water therevpon: mixe wine alſo and water of Endiue together/and drinke that to bedward.

He that hath the iaundis vpon the tonge/or that his toung were drye or hote/let him take Pſyllium/that is to ſaye Fleewort/as great as a Filbert/ let him put it in a fyne cloth/and laye it in warme water thre houres long: after that let him ſtrake hys tounge therwyth otherwhyles / theſame draweth out the euill heate/cooleth the tounge / and taketh awaye the bitterneſſe. Lykewyſe doth Sauge layde in colde water/and layeth alwaye a freſhe leafe thereof on it. A Plantayne leafe layd in colde water/and ſo laid wett vpon the tounge/do lykewyſe: for it cooleth the mouth/ and taketh awaye the bitterneſſe. But if it were winter/and ye could not haue the herbes: then take litle flynte ſtones/laye them in water/and do as is ſayde before.

He that hath the iaundis ſo feruently and fore/that he can nether tayſte nor drinke wyne or good drinke: let theſame drinke Barley water at all tymes/for that alayeth the heate of the iaundis and gall/and nouriſheth wel. And if he can eate no meate/yet let him eate a pappe of Barly ſodden wyth water and butter/and let hym vſe that/vntill he can eate other meate: and let hym drinke alſo water of Lillies/or Iſop/or Bugloſſe.

There is an herbe called Herbe of iaundis/it is ſo right grene as graſſe/ and hath a longe ſtalke/and longe leaues/faſhioned lyke Eſula/ſaue that it hath no milcke/ as Eſula doth. Of thys herbe take a hand full/and a quart of water/ſeth them well: of thys water let the patient drink in the morning and eueninge/and temper hys drinke therewyth: theſame breaketh and driueth awaye the iaundis ſore wythout grefe/ſo that it is perceyued in the vrine. Or els take the ſede of Ancolye or Accolye the weight of twinty wheaten cornes/mixt wyth two egges ſhales full wyne/drinke theſame faſtinge in the morninge/and as muche to bedwarde: theſame driueth the iaundis ſtrayght waye from you in the vrine.

If the iaundis were rotted in a man/and had therewyth heat/ thyrſte & a ſtiche/then take his fyrte or ſmoke/and wett it in his oune vrine or cham

berlye/wringe it well out/put it on hym agayne/laye him agayne to bedde/ and couer him warme:then draweth the iaundis out into his shyrt or smoke/and his skin and smoke shalbe as yelowe as a quenche:and this must he do thryse.Thys maye be done also/if the lyuer were inflamed.

It is good also for the iaundis/to strake the weast of the handes berye well wyth warme wyne/in the morning/at none, and eueninge: for it draweth the iaundis from the stomake.

¶ Of the diseases of the Lyuer.

¶ Of inflamacion of the Liuer.

Inflamacio of the lyuer.

Somtyme is the Lyuer diseased of hys oune faute or vice: somtyme also by other membres. When it is diseased of it selfe/that is somtyme of heat or colde/somtyme of superfluous moysture/or els of dryenesse or droughte/ where of the lyuer and bladder get great hurte. When it is so diseased/then let the patiente at the lyuer veyne in the arme:or els lette hym bloode in the small toe of the ryghte foote. But if he hath eaten/then lette hym blood by the litle finger vpon the hande/and geue hym to drinke barley water. Let hym eate no flesshe/nor chafynge or inflamynge meate/no salte meate/ none olde baken breade/no egges/nor none vndigestible meates.

¶ A good pouder for the hote lyuer/hote stomake and for the hote ague.

A pouder for invvarde heate.

Take fyue vnces of beaten or grounde barlye/mixte wyth Endiue water/put thereto an vnce and an halfe beaten Coriander/ stiped before in Vinegre/and a quarter of an vnce of Anis sede beaten/ foure vnces of suger:the same must be eaten wyth breade / dipped in wyne in the morninge fastinge/after meate/and to bedwarde:it causeth also an appetite.

We maye geue him also confect of Cheries in the morninge/ and let him fast thereon sire houres.Geue him Sorel iuyce to drincke/thesame cooleth/ and alayeth the heat of the lyuer and thyrste / or els geue hym water distelled of Sorell/thesame cooleth and alayeth the thyrste wythoute daunger.

¶ When the Lyuer is inflamed.

Inflamacio of the liuer and the remedy therof.

When the lyuer is inflammed / take Oken leaues/make thereof square pyllous / as greate as a heade / and laye one to the ryghte syde:and when thesame wareth hote/take it awaye / and laye an other that is freshe thereon.Thys maye ye do day and nyght/and that draweth the euell heate out/cooleth the lyuer naturally. Or els wett a cannefas in Endiue water/wringe it out/and laye it vpon the lyuer. Eate also the Lyuerworte that groweth in moystye marishes or standinge waters / and drincke of it. We muste beware of anger and sorowe / and when

when ye will eate or take of refection/then rubbe youre tounge and tethe/ and after that waſhe them well wyth cold water. In the morynge/ none and euenynge ſet youre fete in warme water and warme them therein: after that put them ſodenly in colde water/and then laye you doune with the ſoles of your fete vncouered/for then dꝛaweth the euill heate after the cold/ and comforteth you.

He that hath a diſeaſed lyuer of a colde complexion can eate muche better/then he that is diſeaſed of a warme complexion/& yet can not he digeſte it. He hath greate ſtiches in hys ryght ſyde/and hys face chaungeth ſore: his lippes and tounges ware whyte/and he wareth pale vnder hys eyen / hys blood miniſheth/his vrine is pale/clere or whyte/and a litle ſcommynge. It is good to purge theſame wyth Rebarbara/and to anoynte hys lyuer with oyle of Nardus/and oyle of Dyll/of lyke quantitie. Or els geue hym to eat rayſins/and ſuche meates as chafe hym: but let hym beware of ſwete meates/for they hurt the lyuer and ſplene. Sette hys fete alſo in warme water/ wherein Camomille is ſodden/ let him warme them well therein/and beware for takinge colde: for that doth hurte. Marke thys.

Worme woode in meate cõforteth and warmeth the ſtomake and liuer/ and cauſeth luſt to eat/it healeth alſo the ſtoppinge of the liuer/as in the palowe iaundis and dꝛopſye. For thys vſe maye ye dꝛye it/make it to pouder/ and eate thereof in the morning/at none and at eueninge/at euery tyme ſo muche as a cheſt nutt. Lette hym eate Rice potage / and Cicche peaſen ſodden/that the huſke be taken awaye. Lette hym alſo eate the broth of a pollet/wherein whyte breade is ſtiped.

Liuer diſeaſed of ouermuch moiſtneſſe and the rokes of it.

Somtime is the liuer diſeaſed of ouermuch moyſtnes/theſame doth his Splene ſwel/& his vrine wareth as whyte and clere as water/he hath alſo payne in hys loynes/and ſpecially in the left ſyde: he is not a thyrſt/he is heuy minded/his ſtomake wambleth by reaſon of ſtopping of hys lyuer.

Somtyme is the lyuer ſtopped by reaſon of dꝛye blood/whyche can not flowe nor haue courſe thꝛough the other veynes/as it ſhould do: becauſe of hys groſneſſe and thyckneſſe.

It is ſtopped alſo by other humore / that are groſſe and ſlymye/of the whych it hath gotten theyr nature and qualitye.

Somtyme is the lyuer ſtopped by reaſon any member hath not his due courſe/ becauſe it is cut of or mamed/& the bloode paſſinge thꝛough theſame from the lyuer/is ſtopped/and ſo remayneth it in the lyuer. Thoſe that be ſo diſeaſed/ought ye to purge wyth pilles of Iera picra/and let him blood in ẏ lyuer veyne in the arme: and after eight dayes/vpon ẏ right hande betweene the litle finger and the nexte/ and geue him to eat meates that coole/ & dꝛinke ſmall dꝛinkes. He ought alſo at the fyrſt to be let blood in the Median in the arme/and geue him to eate ſuger of Roſes.

¶ Somtyme is the lyuer of a woman ſtopped/when hyr floures dꝛawe vpwarde / before it is due ſeaſon.

She that is in ſuche a caſe/that hyr liuer is ſtopped/becauſe hyr floures are ſtayed before tyme conueniente/ theſame ought to be lette

blood continently at both the fete/and to purge her all maner of wayes/ as it perteyneth women/whose floures are stopped/as it is shewed hereafter. Geue hyr pilles of iera picra/the fyrst night thre/the seconde night fyue / the thyrde night seuen: this is the best recept for them/for they purge hyr well. And thys shoulde be ministred to them furthwyth: for if it be delayed / then is it greuous to ayde them/whych neuertheless is easye at the fyrste.

¶ Of Apostemation of the Liuer.

Apostemátió of the liuer

Somtyme groweth an apostume in the Lyuer/by reason a man is fallen/beaten or striken vpon it: somtime because a moysture is gathered in it: somtyme of an euill heate/ that is gathered in the stomake of vndigested meates.

The diseases or apostemes of the liuer/are somtyme vpon it/and then riseth a swellinge vpon the lyuer. But when the apostemacion is vnder the lyuer/then getteth a man great payne in the tyght syde: and thys is farther knowen thereby/that whan he eateth/he wareth cold/ or els when he draweth hys breth/that doth greue hym betwene the shulders and liuer.

If the apostemacion commeth of heate / then hath the patiente a sore ague and great thyrste/and his tounge is at the fyrst reade/ and afterwarde black: and it that goeth from hym is fyrst Colera/and becommeth grene after that.

¶ A good drinke for the Lyuer/howsoeuer she is diseased.

Cure of the liuer vvith drí kes and other-vvyse.

Take foure rootes of Cicory/but if they are greate/take but thre/ washe them clene/cut of the herbe/seth them in a quarte of water/ vntyll the thyrde part be sodden in/or a litle lesse. Let the same water coole/and drinke it fastinge/howsoeuer ye will: yet not to muche at ones: thesame doth purge the lyuer/and healeth also.

But if the disease is vnder the lyuer/then geue him also pilles of Iera picra/and take hede/lest the apostemacion ware harde. If it wareth to hard/ it can be remedyed wyth no medicine/for the dropsey foloweth it. Yet are some thynges/where wyth it maye be holpen/that are/Liuer wort and the iuyce of Smalage/sodden in wyne or water/if he hath no greate heate. If the apostemacion is comme of heate/ then geue hym to drincke the iuyce of Fenel/the iuyce of Smalage/oyle of Almondes wyth Drizacara. If the apostemacion is come of a fall or brusynge/then geue the patient a quarter of an vnce of Rebarbara wyth milke.

He that hath is lyuer fauty or vnclene/let hym take Santali wood/Endiue water and Cheruel water of eche an vnce and an halfe/mixe them together/and parte it in thre portions/and drinke therof thre morninges fastinge / at eche tyme one portion/and he shalbe whole/and it is experimented and proued.

¶ Of diseases of the Lyghtes or Lunges.

Of euill

Of euill and corrupt ayer/that a man hath drawen into him/ come diseases into the Lightes/and be so feruent/ that a man dyeth thereof. For the lunge or lightes lyeth vpon the harte/and geueth ayer to the harte: and when the corrupt or venemous ayer commeth to the harte/ it infecteth it/and causeth otherwhyles the death of a man. Diseases of the lyghtes or lunges.

Somtymes also fortuneth a man to haue an apostume in the lightes/ whereof is caused another to disease/called Asthma/whē the breth is short/ & that by reason the condutes of the lightes are stopped. Somtyme also getteth a man a disease in his lightes or poulme/that he is costumed to eat vnnaturall and vnkinde meates/as fruytes/soure and salt meates. Asthma.

Such diseased must be kept from all meates/that are not good of digestion/and from soure or salt meates. Also from al maner of frupte/except raysynes and plummes: for they coole and lose the belly. Let him absteyne from Pigeons or Doues/and from all maner of foule that dwelleth in waters: for they are euill of digestion.

For the disease of the poulmon or lyghtes/make thys playster: Take the croume of whyte bread thre vnces / Terpentine two vnces/ Anise two vnces/ Cumine thre vnces/Pony foure vnces: all these seth in whyte wyne/& let them seth/vntill the wyne is neare hand sodden awaye: make a playster hereof/and laye it vpon his poulmon/as warme as he can suffre it/ and the payne shalbe swaged. Thesame playster is good also layde vpon other gresses/and it is good also for the breth. A playster for diseases of the lighte.

If the disease of the lyghtes were come vpon one of a stinkinge or venemous ayer/then must ye geue him within thre dayes a purgation/namelye thre morninges the one after the other a peny weyght of fyne Tyriable in a draught of warme wyne. After ỳ anoynte him wyth thys salue: Take Terpentine/Aqua vite/of ech an vnce/Dialthea thre quarters of an vnce: mixe these together/and strake it vpon his brest. He that hath this disease/it is necessary that he be continently holpen/for he might lightely dye of the infection. Thys drinke folowyng is a speciall medicine for hym euery morninge and euenynge taken two vnces. Take Licoris an vnce and an halfe / Raze of the wall an vnce/the middest pyll or shell of Ground pyne called in Latine Chamepitis thre quarters of an vnce/Figges/Raysins/ sede of Maloes/of ethe thre quarters of an vnce/ Mayden heyre/Isope of ethe a handful/Barly an vnce/water a pottel: Braye them that are to be brayed/ & seth them with the water/that the water be sodden awaye two finger bredth/ then let it stand so al night/and in the morninge strayne it/ and then drinke therof as is sayde before. A drinke for the infect poulmon or lyghtes.

Item they ỳ consume sore/whose eyes ware depe in their heades/ they cough much/and haue payne in the left syde/and about the brest/them may ye helpe of this wyse: Geue them Diapenidion or Diagragantum/ & make them thys drinke: Take thre vnces of Licorise/Anis sede/and Isope/of ethe a handfull/seth these all in a quarte of water/strayne it through a cloth/and put therto at the lest halfe an vnce/or thre quarters of an vnce of Suger. Marke also whether they haue any heate/for then geue them mylk to drinke. Make them also suppositories of honye and salte. If they cough & theyr blood be euill/then let them bloode vpon the hande or in the arme. For a cōsumpciō

Their

Theyr meates maye be hogges fete/thykins/mutton/newe baken breade/ and stale drinkes.

Item when a man can not well drawe hys breth/ then help him of this wyse: Take Syropum de Stirados foure vnces/ Syropum de Calamenta/ and Syropum de Hyssope/ of eche two vnces/ mixe them together and vse it.

A good barlye water for all diseases of the Poulmon or Lyghtes.

A special barlyvvater for many diseases.

Take halfe a pounde of fayre Barly/ a galon of water/ halfe an vnce of Licoryse/ Fenel sede/ Violettes/ Persely sede/ of eche a quarter of an vnce/ Read roses a quarter of an vnce/ Drye Isop/ and Sauge of eche a peny weyght/ fyve leaues of Bartes tounge/ a quarter of an vnce of Figges or Raysins: seeth all these in a newe potte/ that the water be sodden awaye two finger bredth/ and sette the potte in colde water/ and then straine the clere from it/ and drincke it. Thesame cooleth the lyuer and all the membres/ driueth awaye all euill heate/ slaketh thyrste/ causeth to caste out muche/ purgeth the lightes/ the spleine and the kidneys/ the bladder/ and causeth to make well water/ & is specially good for all agues/ that come of heate.

Howe to helpe a man that hath a disease or a stiche in hys syde/ or an euell splene/ or an apostume wyth in vpon hys rybbes.

Payne or stiche in the syde and the tokens of it.

Payne in the syde commeth of euill stinkinge moystnesse/ wherych causeth an impostume in the left syde vpon the ribbes. If the apostume commeth vpon the ribbes/ then dyeth a man lyghtely wythin thre dayes of the stenche of the apostume/ strikinge to the harte/ wythout a spedy remedy be sought. Fyrst ought he to be well letten blood in the Median in the right arme: and if the apostume is in the ryght syde/ thē ought he to be letten bloode in the left arme. And before all is it to be knowen sayeth Galen/ whereby the apostume is occasioned/ afore ye ministre ought to hym/ and also in wherych syde the disease is. If it is in the ryght syde/ then commeth it of the lyuer: If it is in the left syde/ then cometh it of the splene: and therfore haue Hipocrates and Auicenna sayd/ that he that hath this disease/ shoulde be letten blood in great quantitye/ after that hys strength is.

If the disease is in the left syde/ than doth hys harte shake and beat/ and hath great payne in hys left syde/ handes and fete are colde/ payne in the reynes/ strong and ferment agues/ and great tichynge when the ague commeth vpon hym: the disease is come of Flegma and black Colera.

But if the disease is in the right syde/ then commeth it of the lyuer and of superfluus bloods/ and therefore is it requisite to minishe a greate deale of the patientes blood at the begynnynge/ after that he hath strength. And he that hath thys disease/ the same hath febres acutas/ and great payne in the forheade/ and all his membres do ake. He hath also in hys slepe many imagina-

ginacions and dreames/ and thyrſteth: all ſwete meates are contrarye to hym/and liſteth after ſoure meates and eger/he hath alſo great heate in the lyuer. His face and eyes alſo are reade/hys noſe continuallye ſharpe and ſeere or drye:the ſecond daye after that the diſeaſe leaueth hym/than chaungeth hys face/and the nayles of hys fingers become whyte. Theſe forſayde tokens are not good/for they ſignifye the death of the patiente wythin thre dayes. If the patient in the beginning of thys diſeaſe doth liſt to drinke wine/then ought the Phyſicion to beware how to counſel hym.

When a man hath a ſtich in hys ſyde/then geue hym to drynke water of Myrſus diaboli/(that is an herbe/whoſe roote is as it were bitten of)ether diſtilled or ſodden. Lykewiſe alſo doth Saffron dronke. Or els take honye & milke of a Cowe of eche halfe a pinte/let thē be wel warmed together/ wet a linnen cloth of halfe an elle longe and broade therein/and laye it ſo warm therevpon/and the ſtiche will ſtraycht waye be alayed.

Howbeit I haue alwaye put thereto wheaten meel thre quarters of an vnce/and two penny weyght of beaten ſaffron/ſtraked vpon the cloth/ and layd warme vpon it lyke a playſter. But in ſommer did I laye the leaues of whyte Horehunde/chapped ſmall/and put in a bagge/ſodden in milke/ preſſed out/and layed warme vpon the ſyde/theſame ſwaged it. I haue ſomtyme alſo vſed it ſeere.

Or els take a fyne lynnen cloth/and folde it ſo/that it be a ſpanne long/ wet it in the pacients vrine/whyle ſhe is yet warme/preſſe it oute a litle for droppinge/and laye it where the ſtiche is. And when it is drye/then wett it agayne therein:theſame draweth the humours oute/ and alayeth the ſtiche furth wyth. Though thys ſcience doth not ſo wholye ayde/yet doth it not hurte/though it were a woman in chyldes bedde. Or els take a colde flinte ſtone or pauing ſtone and holde it vpon the ſore place/ and the blood draweth back/and the paciente is healed.

The barkes of an Aſhe tree/ſodden in wyne/ and droncken of hym that hath a harde ſplene/theſame doth weaken it wythout doute:Thys may ye proue of thys wyſe:Geue a ſwyne theſame barckes to eate nyne dayes one after the other/and when it is ſlayne/ loke after the ſplene/and ye ſhall not fynde it halfe.

He that hath payne in hys ſyde/let him take a kake of beaten Lineſede/ ſeth it in water/and wet a linnen cloth therein/and laye it warm vpon the ſyde/and it ſhall fayde ſtraycht waye. When a man hath a payne in hys ſyde/ and ſpecially in the left ſyde / then take a quarte of whyte wyne/ the ſixte parte of a quarte of honye/a hande full of Percely/or els two vnces of the ſede thereof: ſeeth theſame in a newe pott / the ſixte parte awaye/geue hym the ſame to drincke when it wareth colde / both in the morninge and eueninge/and he ſhall ware whole doutleſſe. Or els if a man hath greate ſtiches and payne in hys ſyde/ I toke halfe a pounde of milcke/ two vnces of honye/an vnce of wheaten meel/a peny worth of Saffron / and layde it warme thereon.

for ſyde

Of all diſeaſes of the bellye/ and hys partes annexed.

Anis

ANis sede/howsoeuer it is used/driueth out windes/that be strayenge in the guttes/and combre the stomake/and chafe the lyuer: it maketh also good digestion/and is good agaynst belkinge or breakinge vp of soure windes/of a colde and vndigested stomacke.

If any person/ether man or woman had a grepinge in hys guttes/ specially the frettinge in the great guttes/and he or she were poore: let him take a litle ware candle/and make therof a crosse vpright/vpon a pece of papir/the bignes of a groate/festened or clyued vpon the belly/and lightened/ and a litle glasse set thereon:thesame draweth the payne to it. Or els take a bondel of rawe hempe threde/and seth it in water where are manye asshes/ and laye it so warme vpon the belly.

If ye haue no hempe threde/then do as I did when I was called by a woman/that was at the poynt of trauaylinge/ and had so greate payne in her bellye/ that the chylde lept vp and doune/so that all they that were aboute her/were astonnyed/nether durst anye man minister oughte to her: I bande both her legges aboue the kne hard and faste wyth a bande/ and let it so alwaye an Aue Maria/and then losed it agayne a litle space/and band it agayne so oft/tyll the payne was holy taken awaye.

Auicenna sayth/that a man maye well drinke hote water in Colica passide/that is grepinge in the great guttes/ and also when the splene ryseth and swelleth.

If any man were mistempered and hard in hys body/ nother could make water/then take two hand full of Wormwood/cut it small/ and put it in a bagge a quarter of an elle longe and brode/seth the same in halfe water/ halfe wyne/strayne it out a litle/that it droppe not/laye it vpon his body as warme as he can suffre it halfe an houre longe/and let hym eat twelue carnels of Peaches.And when the bagge wareth colde/then let him warme it agayne in the former water and wyne/and thys shal he do in the morning/ at none/and in the euenynge:of thys wyse shall the mistemperaunce of the bodye and hardnesse be alayed/and he shall well make water.

Or els take branne and water Cresses/of eche alyke/aboute two quartes/chappe the water cresses very small / make a bagge large a quarter of an elle/and as longe/that it maye well reche about your loynes/ then putte the water cresses and branne therein/steare them wel/lest they cluster/seth it well in a kettel wyth water / anoynte the loynes wyth Meye butter/or other butter so bigge as an egge/ and it that is left of the butter/laye vpon the nauel/and couer it wyth a litle dishe:then presse the backe a litle out/lest it droppe/and winde it about the patient as warme as he can suffre it : Do thys in the morninge/at none/and to bedwarde/let it lye an houre or more at euery tyme/after that he is stronge and can suffre it.Lette hym lye vpon hys backe for the most parte/for that mollifieth the body well/taketh away the mistempering and the payne/and causeth to make well water : but before any thynge loke he haue sieges.

Dryenes of the digestion.

Somtyme doth it fortune also nature to become so drye and seere / that the meate can not boyde for greate drought/wherof he hath so great payn/ that he euen swelleth. If the disease is of a swellinge / that shall ye knowe thereby/that he is swollen and hath payne/so that he can nether nighte nor

daye

daye haue anye reſt/but crieth continually. Theſame maye ye helpe of thys wyſe: Take Cotton/olde or ſtale butter vinegre/ſalt/of eche thre vnces: put theſame in a panne/& ſtere them together/ſeth them without burninge/vntill they ware a litle thicke: then take a fylt or thyck wollen cloth/vpon the ſame lowe a pece of fuſtein or other linnen cloth/and theron ſtrake this forſayd confection. And when the pacient doth demande it/or hath nede of it/ then warme it by the fyre/and anoynte hym well wyth oyle of Camomille and oyle of Lilye well warmed/wher he hath the greateſt payne/and then laye the playſter thereon as warme as he can ſuffre it. This ſhall ye do in ỹ morninge/at none and eueninge/and it ſhall eaſe him both of the ſwellynge and payne. Marke alſo/that if there be to litle ſalue vpon the playſter / then ſtrake more thereon/or els if it fall of wyth the warmth: for ſhe oughte to be a finger thicke at the leaſt. It were good alſo he dyd bath in water/wherein a baſket ful of Malowes are ſodden/as warm as he can ſuffre it/ and ye muſte take hede that he haue good ſieges/and geue him to eate meates of light digeſtion/as are ſheye or calues heades/chekins/and ſuch lyke. But if he can haue no ſieges then geue him a quarter of an vnce of Electuariũ roſarum/wyth the weyght of fyue barly cornes of Diagridion: mixe thẽ well together with warme wyne/& geue him it before daye/ if he will/ſette hym drinke agayne therevpon: and if he can/let him walke vpon his drinke / for that is good: if not/let him beware of ſlepe. And if he cã haue no ſieges therof/then be ſure/that he is bounde and ſwollen wythin/ and therefore muſte he be holpen ſtrayght waye with ſuppoſitories of Alume: but if they wil not helpe/then ſet him a cliſter therwith: Take milke and halfe an vnce of Frãkincenſe/put theſame into a new pot/wherein are put hote koles: put theſame vnder a ſtole wyth a hole/and ſet the pacient thereon/ that the vapoure maye go vp into hym as hote as he can ſuffre it . But before ye ſet the potte wyth the coles vnder the ſtoole/laye an houre or twayne thys playſter vpõ the pacientes bodye: Take Malowes wyth the rootes / waſhe them clene/ chap them ſmall/ſeth them in water vntill they ware weake: then preſſe thẽ well/and frye them in a pan/in a pint of butter or fat/till it ware a litle dry/ and then let it coole: And when it is ſo dreſſed/than put it into a fyne linnen bagge/lyke a cuſſin: And the ſack muſt be a quarter of an elle broad/and ſowed together and laced/lyke a pillowe. And when ye haue nede of this kuſſin/then put it into a kettel wyth water/and ſeth it/tyll it warcth hote : thẽ preſſe it oute that it do not droppe/and laye it about the pacientes body/ as warme as he can ſuffre it: and ſet hym there wyth vpon a ſtoole / and ſette the potte there vnder/as is ſayde before: this weakeneth the ſwelling with in and wythout/and cauſeth an eaſy ſiege wythoute hurt. This were good for them that haue harde ſieges/ and haue the matter burnte within them/ whereby they voyde it wyth payne . To ſuche oughte to be miniſtred in a draught a ſyrope of Violettes/and in the morninge halfe an vnce of ſuccus Roſarum: If theſame doth not worke within a houre/then laye the forſayd playſter thereon/and ſet hym vpon the ſtoole wyth the pott vnder it / as is ſpecifyed before/and then ſhall he haue ſieges wythout any ſmarte.

To clenſe the guttes.

TAke halfe an vnce of meel of Fenugrecum/seth that with a pint of water/and poure of the clere/mixe to thesame an vnce of hony/and drinke thereof in the morning and eueninge.

¶ For them whose guttes are gnawen or wounded.

Fretting of guttes

THesame shalbe marked thereby / in his sieges issueth bloude also/and that happeneth by two causes/the one is outwarde/the other inward. The inwarde cause is by reason of an vnclene and pearsynge moystnesse/ caused by a salte Flegma/and thesame woūdeth or fretteth the guttes. But the outwarde cause is/some greate laboure/which a man doth / and strayneth hym sore/so that the guttes are thereof so fretted/that the bloude folowth thereafter.

If ye will know whereof it is/then take hede to the matter/ that issueth from him wyth the bloude: If it be reede/then is it of Colera: but if it is as the vnclennesse of the nose/then is it of Flegma. After that must ye take hede whether the bloude commeth of the vpper guttes / or of the nethermost guttes/or els the middelmost guttes. If it commeth from the vppermost guttes/then hath he payne aboue the nauel: if it issueth from the nethermost guttes/then hath he payne beneth the nauel.

When now the bloud commeth from the vppermoste guttes/then geue the pacient his medicine into his mouth. Is it of the reed Colera/then geue him gumme Arabick wyth the iuyce of Porcelen/wyth a syrop of Mirtill/ and geue him syrop of Roses/and geue him bread styped in Almondes beaten/and geue him to drinke water sodden wyth small rasins.

But when the bloud commeth from the nethermost or middelmost guttes/and that of the reed Colera/then geue him a clister wyth these thinges: Take Roses/yolkes of Egges/Porcelene/and pilled Barly sodden in water/and make a clister hereof.

Restraite in the smal guttes, and the signes of it.

Somtyme happeneth a restraynt in the small guttes / by reason the slimye matter strayeth/because she can not voyde beneth/and then riseth it vp toward the throte wyth perbreakinge. This disease happeneth somtyme of an hote apostеme in the stomake. It commeth also of a colde humor/that is gathered in the stomake. The restrayute caused by an apostеme/is knowen thereby/that the belly is swollen/and he drayweth winde or breth vneasely: he getteth also an ague and great thyrst. But if the restraynt were of a cold humor / thesame is not swollen in the bellye/and he is withoute an ague or thyrste: his handes and fete are colde/he is heuy and waketh much/ nother can rest in one place/somtyme will he haue thys/somtyme that. He that is thus diseased/dyeth lightely the third daye/and he is paynfull to heale.

If ye will take in hand to heale such a disease/then take hede first/ wher of such restraynte is caused. If it is caused by an apostеme / then geue hym Cassia fistula with Iera picra/tempered w̄ oyle of Violettes. If the sikneſſe is strong/thē let him bloud in the liuer veyne/and make hym a clister wyth Malowes/Barly/Lentils/and oyle of Violettes. But if the restrainte is come by cold humors/thē clense the pacient Benedicta/& wyth Iera picra/ thesame do expel/ and make him a clister of Dill Fenegreke/Oyle of Camomille

mille/and oyle of Holder. Or els take the floure of Fenegreke halfe an vnce/ and hony a quarter of an vnce: mixe theſame together with warme water/ ſo much as nede is/and geue him theſame to drinke faſting & to bedwarde: the ſame purgeth the guttes of the ſuperfluous ſlyme/wherof is cauſed ſom tyme greate payne and grepinges.

But for the greping as in the great guttes/take ỹ bladder of a Swine/ and put it full of warme wyne/laye it vpon the nauel as hote as ye can ſuffre it/do it oft/and it ſhall take awaye the payne/theſame hath oft ben experimented and proued. Or els take a black Henne/and laye her warm vpon the nauel/cut it in two peces or ſliced quicke. Agaynſte anye maner of other grepinge/take the harte of a Wolffe and the guttes, drye them/& make pouder of them: put theſame into a vore. In that pouder growe litle wormes/ let theſame therin/& when ye will vſe thē/take thē one after the other/ bray or breake thē wyth wyne/and geue it him to drinke.

Or els take half an vnce of oyle of Benedicta/oyle of Camomil/oyle of Meliſſa or Baume/of eche a quarter of an vnce/mixe them together/& bid the pacient lye vpon hys backe/and put foure or ſixe droppes of the oyles into the pacientes noſe/as warme as he can ſuffre it wyth a fether or other thynge: laye a whot cloth vpon it/and let it lye ſtil. Do thys oft/and let him beware of cold thynges in his meates or drinkes.

Or els take whyte cattes dounge/brayed and made fyne to pouder/ſtere that wyth whyt wyne/and geue it him to drinke thre tymes. Or els take reed nettels that haue reed floures/wyth the rootes a good handfull/ſeth them well wyth a pint of good wyne/coole it/and geue him it to drinke.

Howe to dryue awaye the wormes in the bellye.

The wormes called Lumbrici in Latin/growyng in the bodye/ſhall ye know of thys wyſe: the pacient hath payne about the nauel & ỹ guttes/ & ſomtyme do they boyd beneth or aboue. When they are found/howſoeuer they are engendred/ye ſhal help the pacient of this wyſe: Take a quarter of an vnce of Herteshorne/& as much ſalt/& ſeth it with foure ſpounfuls of water/and geue him theſame to drinke: do this oft/and they ſhall all dye. Lũbrici, that is, vvormes in the bellye.

This is alſo a noble medicine and oft proued: Take yolkes of egges/& a litle chalke/& four ſpounfull of ſtrong vinegre: geue theſame the paciente to drinke in the morninge faſting/and do this thre morninges one after the other/and they ſhall dye without dout. After that geue hym a quarter of an vnce of Eſula/and theſame dryueth awaye from hym all the wormes and fylthyneſſe.

This is alſo a ſure and proued medicin: He that hath wormes in his belly/theſame ſhal drinke water ſodden wyth hony/& that ſhal he do twyſe or thre tymes faſtinge/that the wormes maye be drouned therewyth. After ỹ ſhall he drincke the iuyce of Wormwood/Fumiterre/Peaches/& leaues of Beares: hereof muſt they all dye: Or els take ij. vnces of the iuyce of Wormwood/an vnce of Oxes gall mixte together/& ſtraked vpon the belly. And if ye put half an vnce of Aloepaticum & Euphorbium/then helpeth it ſo muche

the better:howbeit the gall of an Hare were better then of an Ore.

Agaynst the wormes in the belly take onyons and pyll them/cut or slyst them small/powre springinge water ouer them/let it stande so all nighte/ & in the morninge drinke that water/and it driueth away al wormes. Poure thesame water vpon the earth where wormes are/& within halfe an houre shall they crepe out of the earth.

Lykewyse if one eate garlike fastinge / it killeth & driueth out wormes out of the bodye. Or els drinke distilled water of knotgrasse or shauegrasse/ thesame killeth wormes also:howbeit it worketh more in yonge then olde folke.

¶ If a man had no sieges and were stopped.

To make sieges.

Are they of middel age/than geue thē thre quarters of an vnce of Diacarthami. But if it is a man of a great & stronge bodye/then geue him halfe an vnce of it halfe an houre before daye/ and walke well vpon it/if he can/nother eat nor drinke before he haue had sieges.

But if he can not walke for sycknes/then let him be caried/or sit vpright in his bed/and let his back/body and legges be softely rubbed: and if he is so strong/let him turne him selfe from the one syde to the other. Let him fast iij.or iiij.houres at the least after that he hath taken it.

But if it were to hard/then let him drink a good draught of warme water/the night before:that helpeth very well/that it may worke so muche the better in the morninge. And if the pacient were of a very hote and drye cōplexion/and that his sieges were harde/then geue him two nightes & two morninges before/euerye mornyng a good draught of syrop of Violettes to drinke/specially the night before he will take the comfecte. But if ye haue no syrop of Violettes/then drinke a good draught of whaye of milke bloud warme/and anoynt the nauell wyth creme/thesame softeneth wel. But I haue somtyme taken for poore people only the Gall of an ore / and swynes fat or grece of lyke quantitie/molten together/and straked their nauel well therewyth and layed thereon of it as bigge as a walnut/& couered a dishe vpon it. But if he was colde/then take I butter in steade of swynes grece/ and did as is specified before/thesame mollifyeth very well. Geue him also in the morning halfe an vnce of Electuarium de succo Rosarum/ mixt with a broth of fresh Byfe/that is not to fatt:geue him a good draught of ỹ same to drinke/as hote as he can brouke it:thesame driueth ỹ matter out/and maketh her apte to voyde. But if he can haue no whaye/then geue him a good broth of whyte vnsalted Pealen in the euening/in steade of the whaye: and in steade of the flesh broth/take an vnsalted broth of whyt Pealen/without anye fatnesse. If ye will haue it to mollifye yet more/put thereto the thyrde parte so much of rootes of Malowes/as is of the Pease broth: this shal ye vse in stead of the syrop of Violettes. When he hath taken the purgacion in the morning/if he is stronge/ then let him walke well therevpon: if not/let hym slepe therevpon/but it were better not.

Rink stone
Rouge 1 stone
:9:
2 stone: 3 lb
35:

Agaynst perbreakinge of cōfections take.

Some men ther are/whych whan they take ỹ Electuaries or cōfortatiue do perbreake/by reason of their sweteneſſe: wherefore ye maye geue them

halfe

halfe an vnce of Diapruns laxatiui/ theſame is ſoure/ and hath theſame operation/and dryueth out very eaſely.

But if ſuch a ſiege dyd tarye vntill the eueuing before it did worke/ then ſeth hym a water with a litle Licoris/and a litle Hony/and when he goeth to bedde/let hym drinke a good draught of thys water/ blood warme: theſame mollifyeth verye well/ that it maye voyde/ and he maye haue a ſiege wythout any harme and vncaſe / and after that geue hym nyne Pyllulas communes.

But if it were a fiſhe day when he would take it/then geue him a peaſe broth in ſtede of a fleſhbroth/as is ſpecified before.

He alſo that hath a wambling in hys ſtomake/or doth lightely perbreake/when he hath taken ought:let theſame holde a pece of toſted breade before hys mouth/as warme as he can ſuffre it. For aſſone as the ſtomake perceyueth the ſauoure of the bread/then doth the wamblinge alaye. Vvãblig of the ſtomake of purgacions take.

If a man had taken oughte/to cauſe hym to haue ſieges / and it woulde not wyde neuertheleſſe/and hym thought he ſhould do hys eaſemente/ and yet coulde not:then take Brenne/Malowes/both the herbe and rootes of lyke quantitie/chappe the herbes ſmall/and ſeth theſe wel in water/ and ſet the pacient in that water vntill the nauel/as warme as he can ſuffre it/and it ſhall weaken in a man/that he ſhall haue ſieges. But if he will not bath/ then put the Branne and herbes together/and put them in two ſmall bagges lyke in kuſſins or pylowbeers/and laye the one of them before vpon his belly and nauel / and the other behynde vpon hys loynes/as warme as he can ſuffer them. Theſame mollifyeth hym well / that he maye haue ſieges wythout hurt.

If a man had taken a medicine laxatiue/and it were to ſtronge for him/ ſo that he muſt do his eaſement to often/wherof he might get a grepinge or other inconuenience: then make a litle ſhete warme/ and laye it vpon hys bellye and loynes/as warme as he can ſuffre it: and let hym lye vpon hys backe/and couer him warme/and lye ſtill a good whyle/and the greppynge ſhall go awaye wythout hurte. Reſtraite of ouermuch ſieges or greping.

When the gutte (where through the ordure paſſeth) goeth out/ howe to ſet it in agayne.

When the laſt or nethermoſt gut/ through the whyche the ordure voydeth from man/goeth out of the bodye alſo/whyche commeth of a ſiege/and if that doth happē oft/it muſt be forſene/ or els doth it bringe to a man greate inconuenience. Helpe hym of thys wiſe: Take the herbe called in Latin Ononis/or Reſta bouis/ both herbe & rote/ chappe it ſmall/ſeth it well in water/tyll it ware ſoft/put it into a litle bag/ ſitte vpon it whyle it is warme: Do thys thre tymes in the daye / and when it wareth colde/warme it agayne in the former water: of thys wyſe remayneth it ſoft and thynne. Or els bake him a litle cake wyth thys forſayd herbe/or wyth hys read floure lyke to a peaſe floure: or if ye will/ geue hym the ſame wyth a ſlyce of breade / and thys hath ben experimented and founde true. Thys muſt be vſed eyght dayes longe. But if ye can not haue thys Of goīg oute of the gutt vvyth ſieges.

herbe/ take twelue hand ful of meel or pouder of Oken barkes/put thē into a bagge/seth them as before/and sit theron/and it goeth in agayne.

¶ In other true and proued science / when the basse or last gut issueth or is swollen.

TAke wormes/chap them small/and braye them well/and put so muche oyle of roses thereto/that it become as a thick broth: stere it well & strake it vpon a linnen cloth/the thyckenesse of a finger/let the cloth be softe/and a hande broade. Laye thys vpon the sycke place as warme as the paciente can suffre it: and when it is colde/then laye straycht waye another thereon/thesame helpeth well and continentlye. It is good also to wette a softe cloth in milke/and laye it vpon the sycke place/where the gut is gone oute: and when thesame is colde/take it awaye/ and laye another warme in the steade of it. If the place is swollen or wared hard/ the gut shall returne into the bodye by litle and litle wythout anye harme. Yet is it better to seth Halowes in goates mylke tyll they be weake/and laye them warm vpon it: thesame mollifye it wythoute anye hurte/ that the gutte entreth agayne easelye.

Towe dypped in the iuyce of Sloes/is very good for hym/ whose basse gut is issued: for layd vpon it/driueth it in agayne wythout any hurt. Or els take the pouder of burnt egges shales/ warm and strow it vpon it/and lay a warme cloth vpon it/and that helpeth.

¶ When a man hath to manye sieges/howe that maye be letted.

SIeges that are ouermuch/are diuerse. The one is/that the stomak doth digest the meat and drinke of a man the better/because he hath a faut in the power retentiue. An other is by reason of superfluous moysture in ỹ stomake or guttes: or els the power retentiue hath force in the stomack/ & so in the guttes/by reason of fylthy moysture/that is hote and prickinge.

If the disease is in the power retentiue/ which shoulde retayn the meat in the stomake/then must it be consydered/what moysture or humors be gathered in ỹ stomake/& whence they come. If the disease cometh of euil complexion then must the pacient be demanded/whether he feleth any heate in hys stomack/& whether he hath great thyrst/& whether he haue a bulkinge or breakinge of wi de: for thereby maye it well be gessed/whether the siege be of ouermuch heat or not. If he haue no thyrste/and eateth well/but digesteth slenderly: then is his siege caused of cold/and therfore doth the stomak digest euill. He that will staye that siege assuredlye/must eat and drinke litle/and vse two or thre dayes nomore but one kinde of meate/and be still: by that shall the stomacke be satled/and also the fundamente/and also the running staunched wythout hurte or daunger.

These meates do bind a man in his belly: hard egges/and Payst made wyth egges/& baken in the herth/rosted Peeres/bakē meates/ Rice made wyth almōde milke/potages of barly/Barly water/Beanes/Peeres dried

in an ouen/Amilum / Medlers/ Suger of roſes. Or els take the ſtones or carnels in the grapes/beate them well/put them in a cloth/laye them in reyne water or ſpringinge water a daye and a nyghte/ then ſtrayne the water well out/and drinke a good draught therof faſting in the morning and at euen to bedwarde:theſame ſtoppeth the hote flure verye well. Or els eate Sloes/that ſtoppeth ſieges whether they be of heate or colde. Or els eate Moulberies dryed / theſame ſtoppe ſieges. Lykewyſe alſo do Bremble beries not fully rype/and dryed and eaten/ſtoppe all maner of ſieges / cauſed of greate heat.

¶ A playſter for ſieges.

TAke a quarte of Akornes dryed and made to pouder / mixte wyth the whyte of an egge and vinegre in maner of a playſter vpon a cloth/and layed about the loynes. But it were better to late ẏ playſter vpon the belly vnder the nauel/ and ſo about ẏ body/as warm as he can ſuffre it:and when it is drye/then refreſhe it agayn wyth ẏ whyte of an egge and vinegre/as is ſayd before/and pouder it fyne agayne. Thys maye be done thre tymes.

¶ A good ſcience for the bloudye flixe and other ſieges or flixes/of what cauſe ſoeuer they be/ and it ſtoppeth verye well.

TAke a Turtel/put it in a potte / and couer it/ſet it in an ouen/tyll it be burnt all to pouder:and if any man hath a flixe/let hym take an egge/ warme it well by the fyre/ open it/ and put awaye the whyte:then take of the pouder/as muche as a cheſt nutte/mixe it wyth the yolke/and eat it faſtynge/do thys thre mornynges/and it ſhalbe ſtaunched/ and it is ſpecially good for all maner of bloudy flixes. Or els ſeth the Turtel wyth water/ ſalt her not to fore/but let her be well ſodden wyth a broth/ and geue it the pacient/and it ſtoppeth him.

Diſenteria is a bloody flixe/cõminge ſomtime from the guttes/ſomtime from the liuer/ſomtime from the ſtomacke. If it is from the liuer/then hath he payne in hys right ſyde/then can he ſcarſely be holpen. But if it is from the ſtomake/then hath he payne in the holowe of the harte/ & that is deadly:for the ſmall guttes are nearehande raſed and gnawen through. But if he hath payn beneth the nauel/then commeth it from the great guttes/ and he maye be yet well holpen. Ye muſt alſo marke/that the bloudye flixe muſt not be ſtaunched ſo ſodenly/till ẏ euill matter is voyded/ & ẏ guttes be clenſed. After that helpe him thus: Geue him whay of Goates milke and barly water of eche lyke much/put a litle hony in the barly water/and ſeth thẽ together/and ſkomme them. After that put the whey thereto/ and ſtere them together/and then take it from the fyre/and geue the pacient alway therof to drinke bloud warme with milke/both in ẏ morning/none and euenynge: thys healeth the guttes inwardly. Lykewiſe alſo doth water of Waybrede dronke in the morning/at none and euenynge.

Agaynst the bloody flixe/take a quarter of an vnce of Sanguis draconis/made to pouder/drinke it in a potage or broth/or els eate in a weake or soft egge:thesame is experimented that it stoppeth: or els geue hym Knotgrasse to eat vpon a soppe/or in some potage/or els howsoeuer he can eat it/ or els in an egge as is sayde before/and that stoppeth the blood/both aboue and beneth.

¶ A true medicine for the bloody flixe.

Take the tappettes or flouringe of walnuttes and Filberts when they florishe/new gathered after that they be fallen from ỳ trees/ and put them into a basin / and drye them in the Sonne or in an ouen/that they rot not:beat them to pouder/ and he that hath the bloudy flixe/geue hym a quarter of an vnce thereof in an egge rosted wyth oyle/tyll it be harde:and eate thre morninges so muche thereof at euery tyme/and fastinge.And if it will not be staunched/then geue hym half an vnce of thys pouder in an egge.

Yet another for the bloudye flixe/whyche comforteth the stomacke/and seasoneth the mouth if it is vnseasoned:for surely it cooleth hym and slaketh thyrste/and dryueth awaye the heate of the lyuer. Take suger of Roses as muche as a chest nut/and a quarter of an vnce of Sanguis draconis made to pouder/and geue hym a good draught of reyne water to drynke vpon it/ or els conduyte water/or yet barly water.And if ye can haue nether of these/then seth well crosted broune breade in water:the courser the bread is/ ỳ better is it:Let the water be a good pint/and the crostes as much as a fist/ and let hym eate thereof oft in the daye/ and speciallye to bedwarde/at nyght/and in the morninge.It were good also that he had somtyme pylled Almondes/that haue lyen longe in colde water / or els to geue hym a slyce of bread styped in colde water/thesame cooleth and stopped very well. Or els take two flynt stones/and a pece of stile/and make them glowynge whote/ and laye them than in milke of a Cowe/ and thereof drinke fastinge a good draught bloud warme. Do thys thre morninges/and it shall auoyde. Ye maye also heate flyntstones and stile/and laye them in milke/& drinke thereof in the morninge and at eueninge. Or els take the rotes of Burres as muche as a penye loaffe/chappe them small/and seth them in a newe pot wyth good wyne/ let the paciente sit ouer them / that the vapor maye go vp into hym:do that oft/ and the flixe shall staunche/whereof soeuer it be. It stoppeth also the floures of women/whē they haue thē to sore. Also take Peers dryed/and seth them in water/and drinke thereof/and it shal staunche/ and after a laxatiue/doth it stoppe the sieges continently.

Binding meates.

These meates oughte they to eate / that haue sieges:roosted Pygeons/ and all meates that drye / as are Lentilles/Rice/Amilum/pared or shauen Herteshorne / or els Beenes sodden wyth vinegre vntill they pearche / and geue hym these to eate thre dayes continuallye/ nether geue him anye other meate.

¶ How the flixes maye be knowen.

Whan

Flixe of the vppermoſt bovvels.

WHen the bloudy flixe commeth from the vppermoſt bowels / thē iſſueth from man pure bloud/with digeſtion of the fylth of mans body/and thereof getteth a man greate payne in the vpperpart of his body or nauel. Him may ye helpe of this wiſe: Take Hēpſede/ braye or beate theſame well/ & put a litle water vpon it/ſtrayne it through a cloth. Then ſeth two egges/ ẏ they remayne very ſofte/ & put of the Hēpſede milke therto/as much as al the egges be/beat thē wel together/ & take ẏ faſting: theſame ſtoppeth the flixe/ & auoydeth the payn. Or els ſeth ẏ rootes of Burres or the ſede in water/or them both/and drinke it faſting: but it were very good to ſeth the ſede in reyne water.

Flixe frō the middelmoſt bovvels.

If it commeth of the middelmoſt bowels or guttes/ than is the ſiege or flixe colored black wyth bloud/or els grene wyth theſame. To cure theſame is/make a vapoꝛaciō beneth wt Rāmes greace or fat/waxe/ pitche & Cumin ech of lyke quantitie/put thē in a new pot/ & couer it cloſe/ ſet it vpon a fire/ tyll it ware thoꝛow hote/and do ſmoke ſoꝛe: than ſet it vnder a ſtole wyth a hole/and ſet the pacient thereon/as hote as he can ſuffre it.

Flixe of the nethermoſt gut tes or bo vvels.

But if the bloud commeth of the nethermoſt bowels/then is the ſiege ẏ iſſueth therewyth yalow/black/pale/or els of a greue deadly coloure. The ſame may be holpen of this wiſe: Geue him roſted Rāmes fleſh to eat/ & olde henn̄s ſodden/and ſpecially the fete/and barly water to drinke. Item Almonde milke wyth water/theſame comfoꝛteth the harte.

But if the ſiege be by reaſon a man hath eaten ought that is vnholſom/ then ought he not be ſtaunched ſo ſone.

Lienteria, and the cauſes of it.

There is alſo a flixe/called the whyte ſiege/in Latin Lienteria/theſame is/when the meate is voyded vndigeſted. Theſame ſiege commeth ſomtyme of ſlymy matter lyenge in the ſtomake/and that is knowen by the heuineſſe of the ſtomake.

Of payne in the Loynes.

Payne in the Loynes.

THeſame commeth ſomtyme of heate/ſomtyme of colde. Whē it cōmeth of heate/then vaniſheth all te pacientes moiſture/ & his vrine becōmeth reed/or els yalow as an Orenge appel. He ẏ hath that diſeaſe/ geue him the milke of a Sh̄eo wt Dragagātum/and Malowes/ make a potage therwith and he muſt beware of all ſuche thynges as chafe or warme hym/ & of ſalte meates/and geue hym all coolinge meates/ or els geue hym potages made of barly and Spinage/that cooleth well/ or els geue hym a Barly potage wyth butter/ for that cooleth & mollifieth hym well: If he hath the power and is able/geue him Triaſandali.

Payne in the back and loynes.

Payne in the loynes and back commeth ſomtyme by ouermuch compaynyenge wyth women. Theſame helpe of thys wyſe: Let him beware of women/and if he hath heate or thyrſte/then geue hym ſuger Candye/and lette him beware of all hote thinges. But if he hath no heate/then geue him ſuch thinges as do warme him moderatly/and let hym go to ſome bath/and eat meates of good digeſtion.

Item if he haue any faulte in hys liuer/let him take hede thereto/for thē muſt he not bathe/before his heate of the Liuer be ſwaged.

But

But if the payne in the loynes commeth of cold / then hath the paciente no luſt vpon womē/and hys back doth ake very ſore/ and alſo hys thyghes: hys vrine is whytyſh as water. Let him beware of oyle/or any fat meates/ whether it be fleſhe or fiſhe/and of all ſuche thinges as coole the ſtomake. Make alſo thys playſter/and laye it vpon hys back and loynes/ as warme as he can ſuffre it: Take Fenel and Smalage alyke muche/ chapped ſmall and beaten in a morter/take of eche as much as mans heade/ and put therto Dyll ſede/oyle of Maſtix/Befe ſuet/of eche two vnces and an halfe: put theſe into a panne/and whan it wareth hote/then caſt the herbes in alſo / & frye them well together/and laye it betwene two fyne clothes / and laye it about hys loynes/as warme as he can ſuffre it: and whē it is colde/warme it agayne in the panne/and laye it vp agayne. Let him do thys thre dayes/ and it ſhall auoyde wythout any harme or payne/and doth ſone helpe.

Cure generall.

If thys diſeaſe ouertaketh yong folke/that be betwene twenty and fyfty yeares/they may well be holpen. They muſt be let blood before all medicines. But if thys diſeas taketh aged folke/that be aboue thre ſcore yeares/ theſame can ſcarſely be holpen/or not: their vrine is ſomtyme yalow & dimme coloured / and when it hath ſtande a whyle/then hath it a cloude as it were a cobbe weble or whyte cloude: theſame are pale vnder their eyghte and leane.

¶ A true medicine for payne in the loynes cauſed of colde.

TAke a quarte of floures of Camomille/ſeeth them in halfe wyne / halfe water/and poure out the licour or water/and braye ỳ floures in a morter/tyll they be all to bruſed. Then put them again into the water / and ſeth them tyll the water be clene ſodden away. After that put them into a clene linnen cloth/a quarter of an elle longe/and halfe a quarter of an elle broad/ and laye it as warme vpon the pacientes loynes/as he can ſuffre it. And when the loynes be well chafed therewyth / then take it awaye/ and drye them wyth a cloth/and anoynt them wyth thys oyntment: Take a quarter of an vnce of Oleum benedictum/oyle of Camomill/oyle of Spicanardi/of eche a quarter of an vnce/oyle of Baye halfe an vnce / Dialthea / Aqua vite/of eche a quarter of an vnce. Put all theſe into a veſſell / and ſet it by the fyre/that it ware warme: then anoynte the loynes therewith: after that lay the floures thereon warme as before/when they be warmed agayne in the forſayd wyne and water: Do thys in the morning and eueninge.

Cure of a vvomā vvyth chylde.

But if a woman were payned in hyr loynes of a cold/when ſhe is with chylde/it were good ſhe were gyrded in hyr flankes/ that the vapor did not ſtryke vp into her to the harte/and let her then ſit vpon the pott/wherin the bath is/that the vapour maye ſticke vp into her backe/as whote as ſhe can ſuffre it/and let her ſet hyr fete in the tobbe/wher in the ſame water is/ and ſo couer her ſelfe wyth a mantel or longe goune/that were good for her.

Take Garleke/Coriander of eche two vnces / ſeth them wyth a quarte of wyne/tyll the thyrde parte be ſodden in: drincke that in the morning and euenynge.

If a

If a man hath payne in his loynes of heate/then ſeth Fenel roote/ with water/and drinke that in the morninge and eueninge. Or els take Cheruel chapped ſmall/as muche as a gouſe egge/ſeth that in a pounde of clarifyed wyne: Drinke that to bedwarde/and eate the herbe alſo faſtinge.

¶ Agaynſte payne in the loynes.

TAke Vernayne/Sauie/Lauender/Wild minte/of eche two handfull/ ſeth them well in a great pot/with thre quartes of whyte wine/wel co uered and ſtopped: put that into a tob/and ſit vpon it/ & let the vapor go vp into thy back/ buttill ye be well warmed. Then cauſe the ſweate be wyped from your back/till ye be dry e. After that anoynt your back with Befe ſuet molten/when ye will go to bed/do thys thre nightes together. This taketh awaye payne in the loynes/and ſpecially cauſed of colde.

Or els take honye and milke of lyke quantitie/put theſame into a newe pot/ſet it by the fyre vpon a treuet/ſeth it well/and laye it as warme vpon thy loynes/as ye can ſuffre it: theſame draweth out the payne. And when it waxeth colde/then warme it agayne.

¶ Another ſcience for payne in the loynes/that helpeth verye well without harme.

TAke Mullen/called Tapſus barbatus/diſtilled/ſtrake theſame well in to his loynes by a fyre/in the morninge/at none and to bedwarde/ and do that nyne dayes continually e.

Somtyme growe apoſtemes in ỹ loynes of humors that are waltering and ſtrayeng in the body/wherwyth doth come ſomtime a ſore ague/ & the pacient hath hys membres ſo heuy/that he thinketh they do hange: and the apoſtem in the loynes doth lightely become ſoft and ſo ripe/ that it runneth. Apoſtemes ī the loynes and the ſignes thereof.

If the apoſteme is in the right ſyde/then let the pacient lye vpon ỹ lefte ſyde. But if it is in the left ſyde/then let him lye vpon the ryght ſyde. After that marke whether it be of a hote humor/for then hath the pacient greate thyrſte/hys vrine is reed/and happely a great moyſture wythall. But if it is of a colde humor/ then is the ague eaſyer/ and hys vrine coloured lyke water.

If it is of a hote humor/then is hys vrine reed/and he hath a duſelynge. Geue him this medicine: Take the iuyce of Nightſhade or Mozel/the iuyce of Fenel/ſeth and ſtrayne them/and put vnder them Caſſia fiſtula and oyle of Almondes/and geue him this.

But if he hath a reſtrayut/that he can haue no ſieges/then make him a cliſter/and thereto take oyle of Violettes/Barly/Malowes/oyle of Roſes/ of eche like quātitie/ & geue him meates ỹ be moyſt & good of digeſtion/ & cooling. He muſt beware of all meates ỹ warm/ & of women/ & be very ſtil and quiet withoute mouinge. Take alſo Colewortes and Fenigreke of eche like much/make thē to ſinal pouder/ & mixe them together/ & laye it vpon his loynes where the payne is. But if ỹ apoſteme doth breake/then bid him drinke of an Aſſe. Take alſo Barlye meel thre vnces/ Figges two vnces/ſixe vnces A reſtraīt or bindynge vvyth apoſtemacion.

ces of Walowes/mixe them well together/and wett a sponge therein/and binde it vpon the apostume/and make hym this clister: Take halfe a pound of Kowe milke/foure vnces oyle of Roses/beat them well together/ and set him a clister wyth it. The seconde daye after make him a bath/wherein are sodden a pecke of barly brayed/thre bushels of the leaues of Walowes: let thesame be well sodden/and bath therein/that mollifieth the apostume wel/ that it maye breake oute and runne. But if the apostume or matter were to thycke/that it coulde not well runne out/than take ỹ iuyce of Fenel/Smalage and Wormwood/of eche lyke muche: these oughte to be sodden & strayned/and geue hym halfe an vnce of them wyth an vnce of mylke of Asses/ beate them well together/and let hym drinke it fastinge/ thesame mollifyeth the apostume/that it maye runne and voyde well: after that heale hym wyth playsters and salues/and clense hym well.

But if hys apostume is come of colde/then geue hym meate of good digestion/and warme moderately/bydde hym rest alwaye/ and kepe hym as is sayde before.

Howe a man shall be holpen that pisseth bloude.

Pissinge of bloud

Somtyme doth passe a hote humor through the loynes/ and lyeth there so longe/till it waxeth slimye/ and raseth or scrapeth them/ ỹ the vrine becommeth reade or bloudy. When that happeneth/ thē laye thys bathynge sponge vpon the loynes: Take oyle of nuttes and warme water lyke much/of eche halfe a pounde/beate them well together/then wet the sponge well therein/and laye it vpon the place/ wher the payne is. After that make him a playster hereof vpon hys loynes/that be halfe an elle longe/and a quarter of an elle broad: Take the leaues of Roses well brayed/the meel of Lentils/ mixe them well together/ that it become like a playster/laye that vpon hys loynes.

When it is drye/then put more of the forsayde oyle thereto/ and moystē it inough therewyth/and laye it vp agayne: thesame taketh awaye ỹ payne well/and geue hym thys drinke fastinge/the weyght of a quarter of an vnce: Take the sedes of a Gourde made to pouder/Cumin beaten/ and the sedes of Walowes of eche lyke muche/so that they be together a quarter of an vnce/seth them in two vnces of milke of Asses in a newe pott. If ye can haue no milke of Asses/then take in stede thereof milke of a Kowe or Neet/ thesame is good also.

It is to be knowen/that milke is holsome for all them that haue thys disease/dronke in the morninge/and eaten in the daye. Geue hym also to eate suppes of Almonde/and the yolkes of soft egges potched in hote water.

Whan a man pisseth bloude.

Pissinge of bloud and hys causes and signes.

Thesame commeth somtyme from the bladder/somtyme of the lyuer/or els of the veynes that are in the backe. If it commeth of the bladder/then stinketh the vrine/and is troubled/and the bloud is coloured lyke matter/ and a man hath payne aboute hys preuye membres.

Flammon's 1 part: 4: 5:

membres. But if it commeth from the lyuer/then is the bloud very thynne/ he hath payne in his right ſyde. But if it commeth frō his loynes or reynes/ then hath he payne in the back and reines. And if it commeth of ſuperfluous bloude/then are hys eyen greate/and then let him bloude in the liuer veyne in the righte arme. But if it commeth from the loynes/then let him bloude by the ankle aboue ẏ foote/if it is a woman: but if it is a man/ let him bloud vnder the foote.

Somtyme foꝛtuneth it/that the veynes that paſſe betwene the flankes & bladder/do breake oꝛ remoue out of their place/ ſo ẏ a man piſſeth bloude therof/theſame may ye helpe of this wiſe: Be muſt firſt let him bloud in the liuer veyne vpon ẏ right hand/& the pacient muſt beware of womē: foꝛ it is not good/& might bꝛinge him to farther inconuenience: & let him beware of all chafing meates/but eat cooling meates that are good of digeſtion.

It happeneth ſomtyme alſo that a man piſſeth bloude/when he hath taken ſtronge medicines foꝛ the ſtone/ſpecially when he hath taken the wyngeſ and head of Cantarides/ (whiche are grene woꝛmes/ſheninge with a gloſſe lyke golde/and a ſcale lyke a bittel.) To theſame geue freſhe Akoꝛnes made to pouder to dꝛinke wyth wine.

When a man piſſeth matter.

Piſſinge of matter and his cure.

If ye will knowe/whether it be of the grauel oꝛ ſtone/then gather a deal of the vꝛine in a veſſel/& let it ſatle ſixe houres. After ẏ ſtreyne it thꝛough a linnen cloth/and that remayneth in the cloth/take with thy finger/ and if ye find ether ſtone oꝛ grauel/ then is the matter alſo of the grauel oꝛ ſtone. Suche a diſeaſed muſt ye helpe of thys wyſe: Take ẏ leſſe Shauing girls/ called alſo Cattes tayle/and Earth puy/of eche two handfull/ and two vnces of Akoꝛnes beaten to pouder/& halfe an vnce of the huſke whereby they hange at the tre/and as much of egges ſhales burnt tyll they be whyte: ſeth theſe with thꝛe pintes of wine/and a pint of water/ tyll the fourth parte is ſodden away. Dꝛinke therof in the moꝛninge/after diner/ and at nighte/at eche tyme two egges ſhales full/and do it ſo longe tyll the paciēt be whole. And if ye haue not inough/then make moꝛe. And if he hath ought/ oꝛ is diſeaſed with the freting oꝛ briſeling ſtone withall/then geue him at euery tyme as much of Eiche peaſebꝛoth withall/and let him dꝛinke them together.

When a man can not piſſe/ how the bladder ought be purged of her ſuperfluous ſlimiſhneſſe.

Diſeaſe of the bladder and the ſignes of it.

When a man is diſeaſed in hys bladder/ then hath he theſe ſignes: He thinketh he is ſatisfyed of meat oꝛ dꝛinke/nother hath luſt to eate/ and the meate bulketh vp agayne/ſomtime is he ouer hote/ſomtime ouer colde/ nether hath any quiet ſlepe/the vꝛine ſtrayneth him: in his belly is he alſo/ as though he were ſwollen. Helpe theſame of this wiſe: Take Fenel ſede/ karnels of Perſely/Radice/Louage/the rootes of Cariottes/ ſeth them verye well in water/ſtrayne thē thꝛough a cloth: then put whyt wyne therto/ſeth theſame wyth pepper/put thys to the fyꝛſt bꝛoth/and ſeth it agayn/ and put it into

it into a pot/and drinke thereof fastinge seuen mornynges one after ꝯ other/ and ye shalbe whole without hurte.

¶ Thys folowyng causeth to pisse easely.

To pisse easelye.

TAke Horse radice as muche as two egges/slice it small/ and seth it in a pint of water very well: strayne it through a cloth into a pott / and put as much hony therto/as is the rote: this may he drinke when he wil. Or els take Horse radice/as much as two fystes/slice it small/stampe it/& put therto thre tynnes as much course branne: then put two quartes of water to it/ and seth it till the water be sodden in. Then laye the pacient vpon this with his belly downward/as warme as he can suffre it: then warme it agayn wᵗ the water/and of this shall he be caused lightely to make water.

The grauel or stone of a chylde.

If a childe had the grauel or stone/& might not therefore make his water/then take a handfull of Akornes/and braye them a litle/seth them wyth a quarte of water tyll the thirde part be consumed: then strayne it through a cloth/and when that wareth colde/geue it the chylde to drinke/ as much it will/and it shall helpe him.

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This doth also make lightely pisse and easely: Take the rotes of Persely the herbe of Daisye/and seth them in water/and geue him thereof to drinke in the mornynge and euenynge. Or els put therto distilled water of Radice/ that maye he drinke when he will. Or els geue him the eyes of Crabbes made to pouder to drinke with wine. And if it is a chylde / that it can not pisse for the stone/then geue hym it wyth milke to drinke.

fyder kornes quarter 2 dici

Another to make easelye pisse: Take Persely/Smalage/Fenel/of lyke quantitie/chap them/and bray them small/and seth them a litle: put butter thereto/& lay it vpon his preuy membre and loynes/as warme as he can suffre it: of that shall he make his water easely.

Or els take Smalage chapped small/as much as two fystes with ones as much course branne/and seth that with water/till it ware drye: laye the same vpon the bladder. Thesame is good for him/ꝯ maketh his water paynfully/and thynketh that hys belly be swollen: and is specially good for them that are grosly stopped in the bladder/for thereby do they pisse.

¶ For to pisse easelye/and for the stiche and smartynge/ and for the Brisynge stone.

TAke two slices of a Garlyke heade/pill them/and braye them well: thē take a good handfull of Malowes wyth the rootes/ wash them fayre/ chappe them small/put them together into a newe pot/put a quart of wine thereto/seth it well halfe an houre/scomme it well / and beware that it do not runne ouer/strayne it through a cloth into a pot/and put therto two vnces of suger: and when it is colde/then drinke therof when nede requireth/ specially in ꝯ morning & euening/at eche tyme a good draught/ holde a pece of tosted bread before hys mouth/lest he perbreake.

This forsayd drinke is specially good for thē/whose bladder is vncleane or stopped / ether of the grauel/stone or vncleane slimye matter/wherefore he can

he can not make his water: for thys drincke mollifieth it/openeth the conduite/and maketh sone to pisse.

But if a man were sore vnclene/that he had ben long without makinge of his water/& thereof had he gotten a greping or sore/or were febled/or els had a wambling and perbreaking/thesame helpe thus without payne: Make him a bagge of soft linnen cloth a quarter of an elle broade/ that it maye reache about his body/from the nauell tyll the priuy membres / and take ij. quartes of bran/water cresses chapped small as much/put thē together in to a bagge & laye them in water:but let the back be quilted/ lest the branne clusker/and seth it well. After that take the bagge out/ and let it drop well/ and laye it as warme vpon his loynes/as he can suffre it: ẏ taketh awaye ẏ griping and payne anone. If ye can get no water cresse/ then take the bran alone. Or els take ij. rylcs full of yarne/& seth thē well with water & asshes/ & lay the yarne as warme about him as he can suffre it. Or els take a shert seth it in asshes/& holde it before him/and winde it about his body & loynes/ that is good and helpeth him well: yet is the firste ẏ best. After that set him vpon a stole wyth a hole/and take a pot/and put two stones gloynge hote/ as bigge as a fyst/sett the pott vnder in the stole/sit thereon/so ẏ the vapour maye go no where out/& poure alwaye a dish ful of water theron/& let that vapour stryke vp into the/as warme as ye can suffre it. And if the stones be not hote inough/then take more stones/ẏ they maye cast heate inough/ ẏ ye maye sweat therof. If it is a man/then maye he take ẏ forsayd drinke made wyth the garlyke before the bath/and bind the bagge about his loynes / for that helpeth very well. This maye also be well vsed alone/ for it doth helpe alone also/and lightely to pisse without hurt.

But if a man can not make his water/or els pisseth very litle/ then take a newe brickstone/that neuer was wett/and make it gloyng hote/and seth Cumin in good wyne/and poure the wyne and Cumin vpon the hote stone/and set it vnder the/and let the vapour stryke vp into the/& the warmth and pissinge shall come agayne to the.

Or els take water Cresses sodden in wyne in a newe pott/sitte vpon it as warme as ye can suffre it/thesame causeth to make water well / and is also experimented.

Or els take a good handfull of the rootes of the herbe called Ononis or Resta bouis in Latine/and seth them in a good quarte of wine / and geue him thereof to drinke in the morning/at none/and to bedward. But if it is winter / that ye can not haue the rootes/then take the toppet of an onyon/ and put thesame into the maus yarde: or els take the innermoste heades of onyons/and gather them together/and put him then into the yarde. But if ye haue not that nother/then take two or thre lyce/so great as ye can gett/ and put them into the yarde/into the innermost hole/that goeth into the bodye/and put a litle cloth therein/that they maye crepe in/and he shall make water verye well.

When a man hath the Stranguria/that is difficultye to make water / or when one pisseth in hys bedde in the nighte.

AGaynſt the Stranguria take Malowes/Garlyke/ of eche a handfull bruſe them/& ſeth them in a quarte of wine/tyll the thyrde part be ſodden away/drinke therof thre tymes in a daye. Or els eate ỹ kernels of Peaches and Akornes made to pouder of eche a like/mixe that with wine/ and drinke it: if he be not healed therewyth/then hath he the ſtone.

When a yonge body doth piſſe in his bedde, ether oft ether ſeldom / if ye will helpe him/take the bladder of a Goate/drye it/that it maye be made to pouder/theſame pouder ought to be geuē to drinke with wine. Or els take ỹ beanes or hinderfallinges of Goates/braye thē to pouder/ & geue hym of ỹ pouder in his meate in ỹ morning & euening/a quarter of an vnce at euerye tyme: Or els geue him a quarter of an vnce or more of Agrimonye/ wyth a litle wine or broth ſayth Bartholomeus de Montagnana: Or els geue him Hedghogges or Orchens made to pouder at euē to bedward in a draughte of wine: his fleſh is alſo wounderfully good eaten agaynſt that.

Or els take the pouder that Montagnana ſetteth in his Antidotarius/ namely: Take halfe an vnce of the inner ſkinne of a hennes mawe/ ỹ aſhes of a burnt Hedghogge thre quarters of an vnce/an vnce of Agrimony/ſtear them together/and geue the pacient therof a quarter of an vnce wyth a litle wine or broth when he goeth to bedde.

When a man getteth the Stranguria or difficultye to make water/thē anoynt him his nauel wō ſuet warmed & no more/& it auoydeth very ſhortly.

Meates cōueniēt for hym that hath the Stranguria.

Such diſeaſed muſt beware of ſalt meates & ſmoked/as Hering/Ling/ Coddes/grene Plaices/ſmouth fiſhes/as Ielles/Lāpryles/Barbels/Tēches: alſo muſt he beware of fat meates as bacō/paſteys or pyes/fatt cheſe/ raw milke: But they may wel eate Pykes/Perches/ Troutes & ſuch like fiſhes/ breding in running waters. Let him alſo eſchue all water foles/both wilde and tame. Let him eate the fleſh of kiddes/potage of great Peaſen/the rootes of Perſely/Fenel the herbe or ſede of Smalage/beaten barly. He muſt alſo not eat his fill/and beware of fruytes. He maye alſo make a bath of the floures of Camomille/Water creſſes/Malowes/Betony/Cinckfoly/of ech a handfull: ſeth theſe well cloſe/& bath therin vntill aboue the nauel.

If ye wil make it yet better/thē put therto the herb of marriſh Malow or Holyhoke/Cinckfoly/Ferne/ſeth of eche a handful/and boyle it wō ỹ firſte bath. This bath is very good for the Strāguria/& cauſeth to piſſe well. Let him beware of ouermuch heat/let him drinke good whyte wine / & ſodden ſwete wine to bedward/& in the morning an houre before breakfaſt/ & temper it a litle with water/wherin is ſodden a quarter of an vnce of Lettuſe ſede/beaten Licoris halfe an vnce/a handful of ỹ leaues of Hertes tounge: ſeth theſe in thre pintes of water/vntill the thirde part be ſodden awaye.

¶ Of the ſtone/ howe he that hath it/maye be healed wyth conuenient medicines.

Somtime doth the ſtone engendre in the bladder/ſomtime in the loynes. Somtime doth it engendre of vnclene ſlymy matter/that is gathered in the ſtomake/and is congeled together with an vnclene ſlymy heate/ and ſo wareth a ſtone or grauel/which cauſeth great payne and grefe.

When the ſtone groweth in the loynes/then aketh his back and loynes/

and

and be ſomtymes as dead. But if the ſtone is engendred in the bladder/ thē hath he payn in ẏ forpart of hys body/ & he can not wel make hys water.

Sometyme commeth the ſtone of heat/ & then is his vrine reade/ & in the bottome of the chambre pott or vrinal lyeth much grauel or ſande/ if it ſtand an houre ſtill: and that grauel or ſand is read and hard when it is touched. Suche a pacient muſt beware of all hote medicines.

But if the ſtone is engendred of colde/ then doth the paciente perbreake oft/ and the ſande ſynkinge in the bottom/ is whyte. His vrine is ſomtyme clere/ and ſomwhat yelowe/ as the whey of cheſe: and to ſuche one are hote medicines good.

This diſeaſe is cured ſomtime by cuttinge Chirurgeons experte in that thinge. But that the grauel or ſandy ſtone maye be voyded frō a man/ that he maye be ridde of the payne or ſmarte / or yet the perbreakinge: ye muſte firſt ſe that the pacient be purged of the vnclene ſlymy fylth/ and ẏ he haue good ſteges/ & geue him this ſyrop to drinke: Take the rootes of Smalage/ Fenel & Perſely/ of ech foure in nombre/ & of their ſedes an vnce/ Grummel two vnces/ ſmal Triſle an vnce & a quarter/ ẏ ſedes of Chiches & Pōpones of eche an vnce/ an vnce of ẏ ſede of ẏ ſharp Burres or Clotes / the herbe of Pinke nedle or Cranes bill/ Colonder or Maydens heyre/ of ech a handfull/ fyue vnces of ẏ rotes of Brak of ẏ wal or Polipody: chap al ẏ rotes & herbes ſmal/ & ſeth thē in a quart of wine/ & a quart of water to the halfe: after that ſtreyne it through a cloth/ and deale it in two partes/ & to the one part put a pounde of hony/ and ſeth it alwaye to the halfe/ and to the other parte put a pounde of ſuger/ & a quarter and a halfe of an vnce of Cantarides without heades and winges/ made to pouder/ and ſeth thys the thyrde part awaye. Of this geue to the pacient at euery fourth day an vnce and an halfe/ with thre vnces of water/ wherein are ſodden ẏ rootes of Smalage & Perſely/ & of the fyrſt ſyrop made woyth hony/ geue him euery morning an vnce and an halfe/ mixt with foure vnces of water made of the rotes afore ſpecified: and of the other ſyrop/ at euery fourth daye an vnce and an halfe/ mixt with iiij. vnces of the foreſayd water/ & then recouereth he. And if he can not be healed there with/ and that the ſtone were great and hard: then were nothing better/ then to cut it/ if weakeneſſe dyd not hinder it.

He that hath had payne of the ſtone a gret ſeaſon/ or els an vnclene bladder/ wherof he hath had a payne or ſhuting in his coddes: or els hath a ſwellinge aboue his preuye membres: if ye will helpe theſame/ then bath him as hote/ as they be coſtumed to be bathed/ which are greued of the ſtone. After that take milke/ and ſeeth theſame with egges/ and drinke theſame blonde warme in the morning and euening/ & ye ſhall perceyue very vnclene fylth to auoyde from you/ both in the ſieges/ and vrine: Do this a fourten night/ and it ſhall auoyde.

If ye will breake ſpedelye the ſtone / that he do bruſe/ take the Goates blonde/ put it into a glaſſe / and ſet it in the ſonne to drye: after that braye it ſmall to pouder. Take euerye eueninge to beddeward of the ſame pouder a quarter of an vnce with wine: and of this ſhall the ſtone be bruſed/ that it maye auoyde without hurt. And whan it auoydeth now from him/ then let him eate both in the morning and euening vpon a ſlyce of bread the ſede of

Persely/and Grummel or Graye mill made to fyne pouder: but the breade must be dipped or wet before in wine. Herewyth is the stone hindered to growe any more/for it driueth it out and bruseth it. Lyke operation hath also the bloude of an Hare/and specially when he is drowned in vinegre.

¶ A confection for the Stone.

A confection for the stone

TAke the pouder of an Hare/burnt in a pott with skinne and heere/so ꝑ nothing be taken from it: of this pouder take an vnce and an halfe/and vi. vnces of hony/& of this make a confection. Hereof take euery morning & euening as much as a chest nut/ and ye shall finde ꝑ the stone shall breake & auoyde frō you. But if the rubbel or shardes of the stone do put the to payn/ then vse that bath/wherof I haue spoken before.

Take the rotes of Persely and herbe/the herbe of Fenel with the rotes/ Dyll with the rootes/Smalage with the rootes/of ech a handfull/ and of eche sede a handfull: chap the rotes and herbes small/and put them altogether into a small fyne linnē bagge/seth thē well in water ꝑ space of an hour/ & make a bath therof/& bath therein. Then lay the bagge a whyle vpon the backe/as warme as ye can suffre it/after that vpon the belly likewyse: after that sit vpon the bagge also as warme as ye can suffre it. And of thys wyse bath in the morning thre houres/at after none two houres/and at night to bedward. Do this thre dayes/and vse to eate the rotes of Persely/ and the sede of Smalage/and the sede of Persely/of eche an vnce/ make pouder of thē/put thereto two vnces of suger/ & when thou wilt depart frō the table/ then dippe a slice of bread in wine/& strowe as much of this pouder theron/ as a chest nutte. Eat this also in the morning fasting/& to bedward: & thus shall the stone auoyde frō thy without any smart or payne/& ye shall make water easely. But beware of all thinges that engendre the stone.

¶ A good commune bath for the stone.

TAke a bushel of Walwurt chapped small/put it into a bagge/ and seth it in water/bath in the same water nyne dayes/and the stone shal sone breake. But if the stone is in the bladder/then let him laye the bagge before him vnder his nauel: & if it is in ꝑ loynes/then laye the bagge behind at his backe/or els where the stone greueth him: this doth ease without hurte.

¶ A bath to breake the stone.

TAke fyre buckettes of water/put thereto two pounde of Wild or Horse radish rotes sliced small & beaten/put thē into a bagge/& seth thē wel in water in a kettel or pot/then put altogether to the other water: but ye may not bath to hote/nother let the water passe your hart/or els should ye ware faynte. It were good also he dyd drinke water of Horse radice/ when he bateth/and also before and after the bath: for that also driueth out the stone.

¶ Thys folowyng is also good for the stone.

Take

Take a kidney of an Hare/burne it to pouder/braye it ſmall/and drinke therof in the morninge and euening/at eche tyme half a quarter of an vnce with Perſely water/or els water of Horſe radice rote. Or els take the roteg of Horſe radice cut checkerwyſe/like to dice/the weight of foure vnces/pou re ouer them a good quarte of the beſt wine ẏ ye can get/and let it ſtande a daye and a night: after that drinke thereof in the morning and eueninge/at eche tyme foure vnces. Theſame driueth out the ſtone in the bladder & rayneſ/preſerueth a man from payne of the bladder and raynes/withſtandeth perbreaking. Some do digge a pott in the grounde / with the Horſe radice roote/the depth of a kne. Or els take commun radice rotes/let them ſtande in the earth/but pare of the vttermoſt croune next to the herbe/and make it holowe/then laye the croune agayne vpon the roote. If a water be gathe-red therein/take and vſe theſame: for it is very good for the Stranguria/ & for them that do make their water wyth difficultye and droppinge/but ſpe-cially for the ſtone in the bladder.

¶ A good true medecine for the ſtone/whiche is good and approued for commune people.

TAke the berries of Iuy/beate them to pouder/and drinke therof in the morninge and eueninge/at eche tyme a quarter of an vnce with an vn ce and an halfe of wine. This hath driuen from women ſtones as bigge/ ſome as a dowes egge/ſome as Walnuttes/ſome as chaſtnuttes / ſome as fylberts or ſmaler/and that with payn and trauayl.

¶ Another true ſcience for the grauel/ when one drinketh therof in the morninge and euenynge at eche time an vnce/ or an vnce and an halfe.

TAke the huſkes wherein Beanes haue growen/and burne them to aſ-ſhes: of theſame aſhes make a lie/and drinke it as is ſayd before.
Plantayne ſodden in wine/and dronke/draweth out the ſtone / and a-uoydeth the diſeaſe of piſſinge/called Dyſuria/beyng ſoddē in a litle bagge/ and layd warme vpon the belly.

¶ Of Agues/and fyrſt howe he maye be cured that is ouertaken wyth Ephemera.

Ephemera is a feuer ſo called/becauſe it is apte to be cured in one dayē/ but if it is not regarded/turneth to ſundery kindes of agues or feuers. This diſeaſe happeneth ſomtyme of the Sonne heate/whereby the head wareth hoter then anye other membres. Somtime commeth it of exceſſe of colde/ and then becommeth a man rediſh vnder hys eyen/& his body wareth colde outwardly/& the head heuy. Somtime commeth it with ſurfettinge wyth meates or drinkes that be hote or colde/and thereof wareth hys vrine reed. Somtime happeneth it of anger/& then wareth his face reed/and his eyen drawe forwarde/and turne very ſwyftlye in his heade. Alſo doth it happen

by heauineſſe and greate perplexitye and aduerſitye/ and then do his eyen ſyncke in his head/and loketh grimly/and hys body wareth feble / and hys pulſe beateth fayntly.

When the ague commeth by the Sonne heate/ then ſet the pacient a litle in a blond warme bath the ſecond/or at the laſt the thyrd daye/that he do ſweat therein: After that ſet him in a coole place/and there ſtrowe leaues & braunches of Wylowes/and ſtype Wyte beries in oyle of Violettes / and ſtrake theſame oyle into hys noſe thrilles/and take oyle of Roſes and vinegre of lyke quantitie/beate them well together/& anoynte his temples & for head therwith/& the wreſtes of his handes & fete. Geue him to drinke milk of Poppy ſede/made of this wiſe: Put water to ẏ ſede/then beat it / & mixe it with water/ẏ it become like an almond milke/& ſtrayn it through a cloth into a glaſſe/& geue him it to drinke when he wil go to bed/ in the morning & in the day tyme a good draught. Be muſt alſo coole him firſt: and whē he is otherwhyles thyrſty/geue him bread ſtiped in colde water to eat/ and he muſt beware of all ſuch thinges as maye chafe him/if he drinketh wine/ let him alaye it well/or let it be ſoure.

If the ague commeth or is cauſed by colde/& that the pacient beginneth to conſume/then ſet him aboue a tobbe with hote water/wherin are ſoddē Camomille floures/Dyll & Baſil: put alſo of that water into a pot/ & let the pacient receiue the vapour of it into his body beneth & at the mouth. Or els ſet him in a tobbe with the forſayd herbes/that were better for him: Or els make him a bath with the forſaid herbes/and let him warme himſelfe wel/ after that anoint him well with oyle of Dyll/for theſame is good and conuenient for him.

If the ague commeth by heuyneſſe or mourninge/or a dyre occaſiō/then ſet his fete in warme water/vntill his knees/wherein is ſodden Camomill and Dyll/of eche two handfull/and couer the tobbe well/that the vapoure maye ſtryke well into his body/as is ſayde before/and through the mouth. Let his legges alſo be rubbed downwarde/for that doth him much good/after that let him walke/or vſe ſome other conuenient exerciſe: he muſt alſo be ware for taking cold/& eat meates ẏ warme him moderatly/& be good of digeſtion/he muſt alſo beware of eating and drinking vnmeaſurably.

If the ague is cauſed of hote meates or drinkes/then geue hym Origacra with milke of Poppyſede or Sorell.

When the ague beginneth to fayle/then geue him the ſeconde or thyrde daye to drinke water diſtilled out of ẏ rootes of broade Plantayn/thre morninges one after another/at eche tyme an vnce and an halfe/or two vnces/ and make him an Epithema/that is a medicine vpon the liuer of thys wiſe: take two vnces of Endiue water/an vnce of water Cicory/and halfe an vnce of water of Roſes/mixe theſe together/and dippe towe of Hempe therin/ and laye it vpon the liuer. Let him alſo eate meates of good digeſtiō as are yonge Mottons/Lambes/Chyckens/Hogges fete/and ſuch like. Let him eſchue ſalt meates/and be ſobre in eating and drinking: and after meate let him vſe moderate walkinge or ſtearing/where good ayer is/and ſo ſhall he recouer caſely and well.

If the ague is cauſed of heauineſſe or greate aduerſitye or diſtreſſe/

then

then must the grese be taken awaye with frendlinesse & good conuersacion with mirth and such pastimes and recreations/as maye reioyce him/ and not longe remayne in one place/but let him abyde wher good ayer is/ & vse to bath somtyme. After ỹ he hath rested/ & will cloth him/ then anointe him with oyle of Roses or oyle of Violettes. Let him washe somtime in warme water/& when he wil cloth him/ then anoynt him as before. Let him also be chast/& his meates & drinkes of good digestion/that do also mollify & coole him. He maye not vse stronge drinkes/but Barly water to bedward/thesame mollifieth and cooleth him: hote meates do hurte him.

¶ Of the hote and feruent ague/called Causon.

FEbris causticа is/when the Colera perisheth in the veines that are neare the harte/and them that are aboue in the stomake/ liuer and lightes or poulmon. It is caused of a feruent heate/and the pacient hath exceding heate and thyrste. This disease is of two sortes: ỹ one is of a single Colera/the other ouertaketh moste chefelye ionge folke/when their body is drye. When their vrine is scommy/then be sure/ that they are costiffe and bounde about the hart/and get a great disease and payne in the head. The vrine of them both is reed/and they ware feble. Ye muste purge and clense them with pilles or laratiue/but they must be mollified before wt̃ syropes of Violettes/or syropus acetosus/ and with Electuariũ de succo Rosarum/or Diaprunis laratiuus/so ỹ they be strong inough/or ỹ ỹ age do not hinder thẽ/if he hath much vnclene matter in him. If he be greatly thyrsty/ thẽ geue him otherwhyles Põgranates or sorel to suck/ & to bedward geue him to drinke syropes of Violettes or Roses/with as much cold water: like wise do at none & in ỹ morning/& he must beware of such thinges as chafe him: he must also be let bloud in ỹ liuer veyne. Let him drinke wine/ & alaye it well wyth water. His meate muste be meates of good digestion and cooling/nother eate more then nede requireth.

If his belly is bounde/then lose it with Cassia fistula/syropes of Violettes/& Endiue water: make him a clister with ỹ iuice of Branke vrsine/ Trifle/herbe of Violettes & Malowes/without the age/the time/ the strength or the region or countrey do hinder the.

If he hath payn in ỹ head/thẽ make him this ointment/ & anoint his tẽples & forhead therewith: take oyle of roses/the iuice of Porcelain/vinegre/ of eche an vnce/beat thẽ well together/& when ye will vse it/beat it agayn/ and make him a plaister therof vpon the forhead and temples.

Take read Saunders/Roses/Barly meel of lyke quantitie: put thereto as much Rose water/that ye may mixe the other thinges therwith/ & make a past thereof/ & put the iuyce of Gourd therto if ye can get it: This alayeth the payne sone and well. Or els take Poppye sede/and beate it verye well/ temper it wyth water/and geue hym alwaye a litle thereof to drinke/ and specially in the night: and wett a linnen cloth therin/and binde it vpon hys forheade.

But if he can not slepe/thẽ take Lettice sede beatẽ/Almondes beaten/ ỹ iuice of Lettice/of ech an vnce/ water of Roses/oyle of Roses/of eche halfe an vnce/

an vnce/myxe these very well together like a playster/ & binde it aboute hys head:and when it is drye/then wett it agayne/and he shall fal to slepe. And if the payne go away/then geue him to eat Gourdes & Porceleyne/ & when he will go to bed/then let him washe his fete in warme water/and rub hys legges well beneth dounwarde/and afterward renche them in cold water. After that let him lye doune/and leaue his fete vncouered/ and so drayweth the heat out dounwarde. Let him do to his handes lykewise.

If he wareth faynt in the night for heat/then take water of Roses/ and halfe so much vinegre/in thesame wet two clothes/eche so muche as a fyst/ and geue him thē in his hande/tyll they ware hote:thesame drayweth out al the heate. Rub the soles of his fete therwith also & his wrestes/for it geueth him good strength. Geue him confecte of suger in his mouth/or els confecte of Cheris/or of soure Plummes/thesame slake his thyrst.

If a woman were diseased hereof/& were bigge wyth chyld/ the forsaid medecine might be geuen her wel inough without danger. But if one were thus diseased/and a yering toke him/or a goute/and it lasted foure & twenty houres or more/that is a sure token of death.

¶ Of chylderen diseases.

Morbilli and Variole is a disease that noyeth childrē greatly/ called Pockes and Masers. They that haue the Pockes/if ye geue them water wherein Rew or Herbe grace is sodden with Fumitorye to drinke / it doth helpe them without dout. Great inconuenience get chyldren with these diseases/and specially the Pockes:for they straye ouer all the bodye / and the eyes also/and when theyr eyen do itche/they ware lightely blind therof. If ye will saue them that they ware not blinde/hange the rootes of Rew and Scabiose at their necke/and they shalbe safe.

¶ Of the dayly ague or feuer quotidiane.

The ague or feuer that taketh a man euerye daye / is caused of Flegma/ when it falleth into the bloud and veines/thē doth the ague shake one/ and the colde is great. But when it is without the veines/ then hath the pacient colde euery day/and the shakinge nor frost is not so great. This ague haue most communly aged folke/and such as are colde or moyst of complexion. It taketh them also chefely/that are ydle/and vse excesse/and specially them/that eat or drinke out of season / wherewyth engendre wythin them many colde humors.

When the pacient is very thyrsty/and his body is drye/then is his ague caused of salt flegma/wherfore geue him such thinges/ as drawe out moystnes/and set his fete in warme water/wherein are sodden Dill and Camomille:and when hys fete are dried agayn by themselues/ then take salt and oyle of Violettes/of like quantitie/and rub the soles of his fete therewyth. He must be purged also wᵗ such medecines/as purge flegma: for if the pacīēt is diseased by the flegma/then is the disease more durable.

He that hath the dayly feuer or ague/nother can be quit of it/thesame is a token

a token/that he hath corrupte blonde in his backe. To eaſe theſame/were it good to ſet horſeleches to his backe/his legges & armes neare to his hãdes.

¶ A good drinke for the dayly feuer.

A good drinke for the Quotidian or dayly feuer.

TAke the barkes of Miſcelden growyng vpon okes half a quarter of an vnce/geue him ẏ beaten to pouder to drinke wt̃ a quarter of an vnce of Aqua vite/while the ſhaking is vpon him: theſame driueth away ẏ iaundis frõ him/& alſo the whirling in the head. Wherfore ſaith Hipocrates: he ẏ maketh Miſceldẽ to pouder/& taketh it wt̃ Aqua vite/theſame driueth awaye ẏ dayly feuer/or els ẏ iaundis/ẏ whirling in ẏ heade & the feuer Hectica/that is/a ſatled feuer or ague/wherewith men do whyzle and be diſmade.

The Tertiane or third dayes feuer commeth of the heat of the liuer/ the Quartane or fourth dayes feuer cõmeth of Melancoly/ẏ colour of his vrine is like water and clere. But the colour of the Quotidiane or daylye feuer is moſt parte reed and clere. The colour of the Tertiane vrine is reed & thyck.

Theſe vrines haue moſt part a litle ſome in the cirtle lyke Percely: But the ſome of the Tertiane/ẏ cõmeth of ẏ liuer/is ſomthing yalowe/becauſe it commeth of the heat of the gall. His mouth is bitter/and his face reed colored/his vrine is thinne. Anoynte his heade wyth oyle of Roſes and vinegre mixte together.

This folowyng is alſo very good agaynſt ẏ dayly feuer: Take Euphorbium made to pouder the ſixtenth part of an vnce/tempered with an egges ſhell full of Aqua vite/geue the pacient this thre dayes together to drinke in the morning faſting: theſame purgeth the ſlyme/wherby the ague hath hys nourture. This ſlyme may be voyded of this wyſe alſo: Take the rote of an Elder tre/waſh it well & clene/then pare the vpper ſhell ſoftly from it/ after ẏ ſhaue of ẏ other ſhell vntil ẏ wood or hardnes/a quarter of an vnce/bray ẏ ſmall/beat it wt̃ an egges ſhell full of Aqua vite/& geue it ẏ paciẽt. Or els ſeth of the inner ſhell or barcke of Elder tre a hand full in a quarte of ale or bier/ till the halfe be ſoddeu awaye and drinke that/this is experimented.

He that hangeth the roote of Valeriane grene at his necke / if ſhe waxe ſere/then goeth the ague from him.

He that feareth/he ſhall get the ague/let him ſwalowe in thre cornes of Coriander faſtinge/and it ſhall go awaye: and let this be done before the ague fall vpon him.

If he ſhall haue colde wyth it/then is it good alſo to take thre rootes of Vernayne/and thre leaues of it/ſodden in wine/and dronke before the cold do ouertake him/and he ſhalbe quit of it.

He/whoſe feuer cõmeth of Melãcoly/his vrine is firſt whyt/ afterward black/when nature beginneth to digeſt. He ẏ hath this diſeaſe/ let him eate freſhe meates/and purge him ſelfe twyſe euery weke wyth leaues of Sena tre made to pouder/and taken in the morninge and eueninge at eche tyme a quarter of an vnce wyth a peaſebroth. Geue him alſo to drinke of thys ſyroppe folowynge as ofte he will: Take a handfull of Cicory rootes/and a hande full of Cicorye floures/ and two leaues of Hartes tounge/ſeth them wt̃ a quarte of water tyll the third part be ſodden away: thẽ ſtreyne it thrOugh

43)

through a cloth into a pot/and put an vnce of suger thereto. Thys syrop is very good in sommer/for it clenseth the blonde/and slaketh thyrste/and coo leth wel/it mollifieth also the harde matter/that is gathered about the hart of congeled blond/wherof do somtyme grow apostemes or consuming coughes:it dryueth awaye iaundis also/and mollifyeth sieges that a man maye the easyer haue thē.But if hys heade woulde ake/then geue him pilles that purge the heade/as pillule de iera picra/or pillule Cochie.

¶ An approued science for the ague/it riddeth a man oft in thre dayes.

An approued science for the ague.

TAke the rotes of Celendine/chappe them small/and braye them whyle they be grene.Take as muche thereof as a walnut / steare them wyth a dishe full of warme mylke or wyne / or wyth a dishe full of warme pease broth: thys oughte to be done in the morninge fastinge/and refrayne from eatynge and drinkinge/foure houres after:and if he can go/ let hym walke vpon it.The nexte daye geue hym Diacartami/halfe an vnce or more : but if he hath greate heate/ then geue hym Diaprunis laratiui halfe an vnce or more/and if hys strength can beare it/geue hym halfe an vnce Electuarij de succo rosarum.

Signes of an ague come of Flegma.

If the feuer is come of Flegma/and the pacient is aged/ and the season drye/or yet colde and moyst/and hys pulse in hys arme beateth slackly/ and hys vrine is muche and whyte/he also is greately thyrstye : these are signes of the ague that commeth of Flegma.Geue to that pacient the iuyce of Clarye/the iuyce of Smalache / the iuyce of Fenell made lyke an Electuary. Let not the pacient eate nor drincke / whyle he hath colde or heate. After that geue hym a litle meat/that warmeth measurably:the nexte daye geue hym som meat good of digestion/as small bydes/and suche lyke / lette hys drinke be clene wyne. Or els geue hym Diacartami halfe an vnce or thre quarters.

Item suppinges of Amilum made with cow milke/& a litle saffron comforte nature/& geue a good coloure / and strengthen the pacient.Likewyse maye ye make him Rice potage.If he is sore cooled and febled/ thē seth him a dish full of Cumin/wyth a yolke of an egge/thesame maye he drinke colde or warme/that strengtheneth hym very well.

¶ For the Jaundis.

HE that hath the iaundis/ muste beware of all meates or drinckes that coole him/for they hurte him.But if the iaundis doth greue him/then make hym thys drinke:Take a peny weight of beaten Saffron/and a penny weight of Ancolye beaten also/put them into a pozenger or wyth vinegre/and steare them wel together/put also a litle wine and water to them/ that it maye be thynne inough:then let it be dronke fasting/and it breaketh the iaundis without hurte.

But if the disease woulde differre/ and the iaundis woulde not voyde/ wherby the pacięt could haue no stomake:if he be stronge inough geue him

see the other boke: 43: to: 50:

Rebarbara made to pouder/temper it with a freſh Dealebyoth/and let him bruke it agaynſt the daye breake. If he hath ſtrength/ then let him walke after it/and holde a toſted pece of bread before his mouth/and falt two hou rs vpon it. Thys purgeth Colera an Flegma/wherof come the ague and the iaundis: or els wydeth it the ſtomake aboue / wherby the ſtomake is cleniſed of ſlyme and the iaundis.

But if he could not do it/or that it dyd yll lyke hym to take the Rebarbara/ then geue hym halfe an vnce of Diaſene / the one halfe at nighte/the other halfe in the mourninge/and let thys be beatē with a Dealebyoth/or els ſwalowed in with a toſted apple or ſoure thynge/theſame purgeth alſo.

But if hys head dyd ake of colde/then anoynte hys heade/forheade and temples with oyle of Camomille/and put into his nole oleum benedictum/ and a litle into hys eares alſo/and make him a fote bath with floures of Camomille/theſame chaſeth the bloude and heade very well.

But if he hath a moyſt heade/then cauſe him to niſe/and let hym take the roote of Pirethrum/that is Walwoite in hys mouth/and chawe it: the ſame draweth out the moyſtneſſe out of the heade/and geue hym Cinamō/ Coriander/Zeduaria or Nutmegges to eate.

It is good alſo/that he that hath a colde ague/which hath laſted longe/ wherewith a man is greatly cooled/that he (I ſaye) be well anoynted the back/the loynes/and the belly with oyle of Bayes/and oyle of Juniper of eche lyke muche agaynſte a good fyre/that it be well rubbed in. Do this in the mourninge and euenynge/for it chaſeth the veines and withſtandeth the ague.

Another true ſcience agaynſt the ague.

Take the grene braunches of Elder/ and pill the vpper ſhell of/ and take the nexte grene ſhell/braye it well/put halfe ſo muche good bi negre thereto/mixe that together/ then ſtrayne it through a cloth/ and drinke halfe an egges ſhell full thereof faſtinge thre mourninges: theſame dryueth awaye the ague without hurt.

Another proued ſcience for the ague/that hath laſted longe/ſpecially when a man hath gotten it of an euell ſtomake.

Take alſo the braunches of Elder/the former parte/ pyll the vpper moſt ſhell ſoftely of/after that ſhaue of the grene / cut that ſmall/ and braye it well in a morter/put as muche vinegre thereto / and braye it therewith/ſtreyne it through a cloth in a glaſſe/ and geue a pacient thereof thre mourninges faſtynge/at euery tyme a ſpounful to drin ke/and let him faſte fyue houres vpon it. Thys voyded the ſtomache well of the agues occaſions.

He that hath the diſeaſe that commeth of hote bloude / hys heade doth ake/he is hote and heaure/hys temples are ſwollen / and hys eyen ſtande

thynges/hys pulse is swyft/and in hys slepe do all his beynes beate fore. He that is so diseased/ought to be let bloud in the lyuer beyne in the arme/ and the next in the right hande vpon the thombe in the beyne of the head/ and the fift daye betwene the litle finger on the right hande in the harte beyne/ and the nynth daye in both the fete without/aboue the ankles/nother must he let to muche bloud in any of the beynes. But it must be consydered whether he hath strength inough/whether the age is conuenient for it/and whether the season doth agre to it.

If anye thynge shoulde hinder the letting of bloud/then must his bloud be cooled wyth these thynges/namely wyth water/wherein is sodden Psyllium/that is Flewurt/and wyth a litle milke of Poppy sede/ this ought to be geuen him to drincke. Geue him also a syrope of Violettes/and water/ wherein are sodden black Cheries.

But if his belly were to harde/then ought it to be mollifyed herewyth: Take Barly a good handfull brayed/and seth it in a pint of water/put ther to a litle butter/and a litle salte/and a litle Saunder/mixte wyth a litle suger/and geue him otherwhiles a syce of mead/that hath ben stiped in that water: the same mollifyeth his body and bloud/nother ought he to drincke any other wyne/then that be sower/and well mixte with barly water. Lay otherwhyles vpon his nauel butter/as bigge as a beane/ and laye a thinne dishe vpon the same/tyll the butter be saked in. And if strength can beare it/ and that it doth not greue him/then geue him a purgacion with a confecte de succo rosarum/and geue him the night before syropes of Violettes/ that he maye be mollifyed before/and he shall haue easy sieges.

But if he hath heade ake/then anoynt his heade herewyth: Take halfe an vnce of oyle of roses/a quarter of an vnce of vinegre halfe a dyame of Bolus armeny made to pouder/mixe them well together/and anoynt his forhead therewyth/and his temples and throte. Then take a dish full of colde water/and put therein as muche vinegre/ and wette a cloth therein/lyke a bande of thre fingers/wringe it out/and binde it about hys forhead & temples. And take two clothes/eche as bigge as a fyt/ and wette them therein also/and geue hym alwayes one in hys hande/tyll it ware drye. Wette yet two clothes therein/and binde them about his fete: and whē they are drye/ then wet them agayne. This cooleth the bloud/draweth out the euell heat/ whereof commeth the headake. But if the headake will not go awaye/ nor aswage/ then marke by hys wine and all hys beaueoure/whereof it commeth him/and vse thesame toward hym/as is taught seuerally before of the head ake.

It is to be noted/that if the head ake commeth of the stomake/ then is he more disquiet after meate then before: Him maye ye helpe of this wyse: Purge hys stomacke wyth a laxatiue/after ỹ muste he be measurable with eating and drinkinge/according to his complexion. But if the headake be because the pacientes brayne are to moyst/then is he more vnquiet fasting then after meat. If the moystnesse of the brayne is of colde/ then gene him somthynge that warmeth the stomache measurablye/and the pacient must beware of all thinges that coole/and must kepe hys head warme.

¶ An experimented science for the feuer quotidiane or dayly feuer.

Take

TAke the best Aqua vite that ye can get/halfe a pounde/put therein the whytest mary of Walwurt that ye can get two unces/lette it steye there in thre dayes / and geue the paciente thereof to drinke. But marke well / if it woulde chafe hym to muche / then temper him the drincke wyth a litle other wyne/ or drinke/and geue hym sometune Manus Christi.

¶ A medecine for many kindes of feuers or agues.

TAke prepare suche a draught: Take clensed and washen Barlye two unces, black Cicle peasen an unce/Licorice pared small an unce/grene or seet Fenell a handfull/thre or foure leaues of Nettes stinge/two or thre leaues of Wormwod/two or thre rotes of Dimpernell:let al this be sodden in thre quartes of water/tyl the barly burst/and if the water dooth consume in sething/then poure more water in to it/so that there remayne about two quartes and an halfe of water. After that streyne the water through a cloth/and kepe it. Of that water must the patient drinke both daye and night when he is thyrstye/saue onely whē he looketh for the shakinge: for then muste he neither eate nor drinke/without great necessitie constrayne him. And when the water is sayled/ then make more.

¶ Howe a man shall behaue himselfe that is thus diseased.

Howe the diseased of a Feuer shall behaue himselfe.

OF thys wyse must he guide himselfe that is diseased of thys sykneses: he must beware of these/milke/porke and freshe beefe/of all fruyt newe or olde. Let him eat potages made wyth Bethes/Spinage/Oetmeel/Barly/and alwaye put a fewe Almondes beaten therevnto. Sixe dayes a quarter of an Henne/or Chikens sodden in water/with Percely / and foure leaues of Letris. He must beware also for moyst meates and surfettinge: Vi. fisshe dayes let him eate Crabbes or Perches/ sometune an egge poched in water. Let him drinke no wine/without it be at meale tymes/ and that soberly/and mixte with ỳ aforesayd Barly water/or clene water/if the inside water were agaynst his stomake: but out of meal tyme let him drinke none other water nor wine/then the aforesayd.

When a man knoweth that he shall haue the ague/if it is at after none/ then maye he eate somwhat in the morninge about sixe of the clocke/and take no/tyll the heat hath forsaken him. If it shall come before breakfast / then let him not eat/tyll the heat be past.

Some agues there be/in the which it were good to let blonde after the third daye/accordinge to the pacientes strength/and the season.

This is now spoke of the commune agues/and of the Tertiane or third dayes feuer/though there be many kindes of it.

If a man hath bled suche water/as is spoken of before/then let him beware of excesse of meate/and take fastinge the herbe/ or the herbe made to poulder/called Centaurea/in English Centory/ the bignesse of a walnut or lytle nut/ tempered wyth wine/and he maye drinke a litle wyne vpon it/to

tempere hys mouth of the bitternesse. And thus maye he remayne that day. In the mornynge/and the two dayes folowyng/let him take thereof in the morning the bicanesse of halfe a Walnutt/wyth thre leaues of Rue or herbe grace/and as much Triacle/as a peasse/ and musse drinke vpon it water of Celendine/mixte with the water of whyte thystle/called in Latin/ Cardus Maric/or els water of Celendine alone two vnces. After the thyrd daye let him take of the foresayd pouder agayne/whether he be amended or not/ and vse it foure dayes continually e/. and behaue him selfe in dietinge/as is sayd before: and it is to be hoped that he shall recouer/or els shall the ague turne to another kinde of feuer.

¶ Of the Quartane/that is fourth dayes Feuer/ which can scarsely be healed.

The dietinge and ordering in eating and drinkinge specified before/ must be consydered/and then marke what tyme the colde shall come: for the Quartane commeth not equaly/and vexeth a man somtyme more/somtyme lesse/and then doth it rest two dayes. When ye knowe the houre of the assaultinge/then take of thys drinke folowynge: Take Fenel a handfull/thre or foure leaues of Wormwod/ seth these in half a pint of wyne vpon a soft fyre/tyll the thyrd part be sodden awaye. Then take it from the fyre/but let it remayne warme. And when a man perceyueth the assaultinge of the ague/ then let him not reste/but ether walke/or cause him be led wyth the armes. In the forsayd wyne ought to be put half an vnce of hony of Roses/and then drinke a litle glasse full thereof/& walke and steare him selfe without ceasynge/so long he can/ye if nede is wyth the staye of other/so long tyll the colde ministeth. Then let him lye doune / and be well warme couered/that he do euen sweat/and slepe if he can/ whiche he might happely do with werrinesse and faintnesse. When ỹ heate is gone then let him rise/and take meate if he listeth: if not/and that he thyrsteth/let him drinke of the forsayd water in the morning/and he shall amende/& get a stomake.

Communely when men haue dronke the foresaid drinke/then haue they the ague more fernently then before: but let no man be afrayed therfore/nor desist/before he hath taken it fyue tymes. For he falleth to an amendement and lightening/saue the first daye / without he do misguide himselfe/as is sayd before.

Item a drinke for the Quartane.

Take clensed Barly halfe a pounde/reed Chick peasen half an vnce/ the herbe of Fenel and Wayden heyre/of eche a dram/ leaues of Nettes tounge/Rue and Wormwood of eche a dram/Licoris a quarter of an vnce or a dram: seth all these in a pottel of water/so longe/tyll a pint is sodde awaye. Then strayne that water through a cloth/and kepe it. Secondely put thre pintes of water to the forsayde thinges/and seth them tyll the Barlye waxe grosse/and then streyne it agayne. Thyrdly take agayne thre pintes of water/and seth it agayne tyll the barly do burste / strayne it agayne as before: then putte all the waters together/ and geue the pacients thereof to drinke when/or howe muche he will.

Item

Item thre dayes oughte he to drinke euerye morninge a litle glasse full of the forsayd water/and a litle Triakle/ether with or without the water/ as he can best take it.

If that will not helpe the pacient/then take thys folowynge/and make him a drinke of it: Take the herbe of Fenel halfe a handfull/wormwod half so muche/seth them in stronge whyte wine/tyll the wyne be halfe sodden awaye. Then streyne it through a cloth/and put it into thesame so much honye of Roses as ye will. Of this wyne ought the pacient drinke a litle glasse full/before the ague commeth vpon him/and walke vpon it as long he can. After that let him lye downe and cause him warme/that he maye sweate. But he muste beware that he come not doune or fyue houres before the sickenesse do ouertake hym.

Auiconna in the fourth boke de cura Fabrium/ sayeth generallye/that him that hath the ague comming of the gall/maye be ministred cold water: for it doth helpe to digest an consume the gall. But suche water ought to be ministred in due season/when he is in good temper/ that is/ nether so hote/nor to colde. Galen sayth that a dramme of Centory made to pouder/and taken with whyte wine thre mornynges fasting/ causeth good digestion. It is good also for colycknesse and olde coughes/ as sayth Platearius.

A commun rule for agues comynge of the gall.

The ende of the Homish Apotekary or Homely Physick.

To make Hiera picra Brandy

Recipe Hiera picra ½ an oz Scuckondell or Graham
& a pint of Brandy

A) Sleep'g Disease: 4: 5:
A medcin awaking a man: 45':
A sestimations of the Blood: 5:
Agnes: 40: 10-46:

Bleeding at the nose: 11:
Breast mattering: 14:
Breast Impostume: 15:
Barly water: or ptisan for many diseases: 16: 29:
Blod spetwing at ye mouth: 16:
Body comforter: 23:
Belly Diseases: 30:
Blood pissing: 36:
Begg pissing: 38:
Blod flux: 34:

Dough & all mikes.
Dry
Coughing: 15 to: 20:
Cold: 73:
Comforting the body: 24:
Clensing the gutes: 31:
Chekes fraded: 12:
Consumption: 29:

Drunkenes: 7
Deases of the Eyes: 10:
Dry cough: 17:
Diseases of the Stomark: 21:
Drawing out mis heate & strengthing: 24:
Diseases of the liver & Gall: 27: 30:

Nouerint vniuersi per præsentes me

tenerı & firmiter Obligari

libris bonæ & legalis monetæ
Angliæ Solvend. eidem
aut suo texto Ad-
fornat. Executor. vel Administrator. suis, ad quam quidem solutio-
nem bene & fideliter faciend. Obligo me Hæredes Executores &
Administratores meos firmiter per presentes Sigillo meo Si-
gillat. Dat. die Anno Regni Dom.
nostri Caroli secundi Dei gratia Angliæ Scotiæ Franciæ &
Hiberniæ Regis Fidei Defensor. &c.
Annoque Domini 166

The Condition of this Obligation is such that if the above bounden
Executors or Administrators
and doe well and truly observe, performe, fulfill, accomplish, and k
all and singular the Covenants, grants, articles, clauses, provisoes, pay-
ments, conditions and agreements whatsoever, ꝛeitg on the part and be-
halfe of the said
Executors and administra-
tors, are or ought to be observed, performed, fulfilled, accomplished, paid
and kept, comprised or mentioned in
bear-
ing even date with these presents, made or expressed to be made between the
said
of the one part, and the said
of the other part, in all things according to the true in-
tent and meaning of the same
Then this present
Obligation to be void and of none effect, or else to be and remaine in full
force and vertue.

Sealed and Delivered
in the presence of